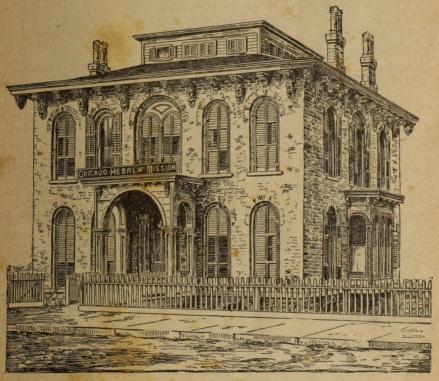




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# THE JEWISH ERA

A CHRISTIAN QUARTERLY



THE CHICAGO HEBREW MISSION,

Margaret and Henry Streets, Near Blue Island Avenue and Fourteenth Street.

Blue Island Ave. or Adams St. and Center Ave. Cars to Henry St.

THE CHICAGO HEBREW MISSION
IN BEHALF OF ISRAEL.

IANUARY, 1892.

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VOL. 1.

CHICAGO, JANUARY, 1892.

No. 1.

# THE JEWISH ERA.

THE JEWISH ERA is published in connection with the Chicago Hebrew Mission, first of all as a medium of direct communication with the friends of the work who, ministering as faithful stewards of the grace of God, are lending aid in many ways, the greatest of which is, in this as in all Christian effort, the giving of themselves to the work. umns of both secular and religious press have been freely open, but even these are not sufficient for the whole need of the Mission. This work is important, urgent, and in many ways a peculiar work. The Jewish Era will not only give information concerning the work of the Chicago Hebrew Mission among the fifty thousand to sixty thousand Jews in Chicago, but hopes through friends of Israel to reach multitudes of Christians and awaken a scriptural interest in this work for God's ancient people, and thus under the blessing of God promote the mutual welfare of both Jew and Christian.

Information will be given of the remarkable unfolding of the divine plan for Israel as it is being revealed in the light of current events and the daily fulfillment of prophecy, and carefully prepared papers presented from time to time upon "The Covenants," "The Church and the Kingdom," and other subjects bearing upon the relation of Israel to the Gospel according to the Scriptures. And this paper will always be kept in tune to strike a chord of sympathy and relief in behalf of the sorrowing and persecuted, the sick and the helpless among the chosen seed.

He who "kept Israel—or compassed him about—as the apple of his eve," has also loved him with an everlasting love and has filled his word with covenant-promises which can no more be broken than the covenant with the sun and with the moon. Jer. 31: 35, 36; Isa. 54: 9, 10,

and other Scriptures.

And the word remains as true to-day as when Balaam, against his wishes, testified of Israel "Blessed is he that blesseth thee." Under this

THEY SHALL PROSPER THAT LOVE THEE.

These words were spoken by the Psalmist of the city of Jerusalem, and the house of God in the midst of it; but they surely apply now to these whose whose dealt in Jerusalem and the house of God in the midst of it; but they surely apply now to these whose whose dealt in Jerusalem and who they have the surely apply now to these whose wh those who once dwelt in Jerusalem, and who, though scattered among the nations, are still "beloved for the fathers' sakes," as Paul urges in this very case that "the gifts and calling of God are without repentance." The prosperity of the Christian Church, its mission success, its growth in every virtue, its intelligent mastery of those social and rational problems involved in the bringing in of the Kingdom of God, are all vitally connected with the Jews. In a far-reaching sense it is as true now as in the time that Jesus spoke to the Samaritan, "Salvation is of the Jews." Such considerations led a few Christians in Chicago to plan the Hebrew Mission in the midst of the fifty or sixty thousand Israelites of this great

city, a Mission which aims both to lead the Jews to accept their Messiah and to promote among Christians a deeper interest in God's first Covenant-people. We have been at work for four years. have seen blessed fruits of our labors. We now occupy our own Mission premises, in which preaching services, Sunday School. Reading Room and Medical Dispensary all find their home. contributions of our friends have not kept up with the steps of God's providences, hence a debt of \$4,000, while the running expenses of the Mission, about \$1,200 a year, must also come entirely from the free will offerings of thankful believers in the Messiah of Israel. Only those who have experienced the prejudice, or at least the indifference, which most professing Christians show toward the Jews, and toward any effort seeking closer intercourse with them, can understand the difficulties which beset our path. We must appeal, therefore, to the more intelligent members of our churches, to the men who thoroughly believe the Bible. to those who look for the fulfillment of prophecy, to Christians of the Pauline spirit who might even wish great loss to themselves in order that all Israel might be saved. Never were the prospects so bright for Jewish missions. We should start two or three more centers of work in this city at once. Who will help us, by prayer, by counsel, by spreading information, by seeking the conversion of Jews, by giving us the financial support so much needed? We would gladly have some brother or sister act as our representative in every church to disseminate knowledge, put the Iews occasionally in the Monthly Concert for Missions, and do something to call attention to the needs of the Israelites in our borders. Christian reader, will you help us? H. M. Scott.

Chicago Theological Seminary.

# OBLIGATION.

According to the report of Rev. Mr. Angel, the minister in charge, the Chicago Hebrew Mission is greatly in need of "a larger building containing a chapel, some rooms for Jewish converts who give promise of usefulness as missionaries; also larger accommodations for the medical

department."

Can the Christian Church afford to have these statements long remain facts? If the hosannas from the lips of Jewish children attending the Lord's entry into Jerusalem begin to find their echo in hosannas from the lips of Jewish children in this year of grace one thousand eight hundred ninety-two, is there not a significance which should arouse enthusiastic effort in behalf of Israel? Let those who see the truth share the honor and the blessing which is assured to all who love the chosen people and believe what God has spoken concerning them. The exercises December 28 were the finest the writer has ever heard by any company of children, the only embarrassment being in the fact that the speakers and singers, with most of the school, were in one room, while the audience were compelled to find places as they might in the hall and adjacent rooms. Mr. Angel says: "We had Christian friends with us; also some Jews. A number of the children had to sit on the floor in Oriental fashion. Our mission rooms have become too small for such

gatherings," The children who sat on the floor were not in the same room where the exercises were held, and to prevent the scales of justice from tilting to a perpendicular the good missionary transferred a part of the programme to the other part of the house, which naturally caused a corresponding tilt in the juvenile part of the audience. This state of things will not last long. The promises are too strong, the Lord's love for Israel too intense for that. The wealth of the Gentiles shall yet be poured into the lap of Israel. Isa, 60: 9-11; 61: 4-6. Blessed are they who, in these days of the beginning of her return from her long captivity, shall make haste to open every door by which God's appointed missionaries to the Gentiles may find their way to him.

Wherever Christians live who believe the promises concerning Israel and understand God's purposes with regard to her mission yet unfulfilled, let regular prayer meetings be held, and some kind of systematic effort made to help in any way and every way possible in this most

important of all missionary work.

Among the inequalities of life it always happens that the poor, whose homes are cold and miserable, have meager food and scant clothing for either day or night, while the rich, who live in comfortable, well-warmed dwellings, have a surplus of all these things. Many a closet in America contains blankets and comforts, the care of which is only a burden to the Christian owner, while some, indeed many of these poor Jews, especially among the suffering refugees from Russia, are destitute in the extreme. And these are the people to whom the Christian world is indebted for all that is most sacred. Christian civilization is the gift of God through It is time she should begin to pay her honest debts. In John Baptist's work, preparatory for the gospel, he taught that "he that had two coats should impart to him that had none, and meat likewise." Let the church of Christ open her closets, her storehouses, her banks, and share the best she has with God's ancient people struggling back toward the light of his presence. Do it with open hand and loving heart, liberally even to the half of the kingdom, and see how the windows of heaven will open in showers of spiritual blessing. Shall the Jew need a chapel while the church has temples? Shall the Jew need relief in any way while the church has abundance? Nay, verily, that were ingratitude beyond conception. Oh that the abounding generosity and loving kindness of the church might begin to comfort Israel, and compensate in some degree for all her desolation and long-suffering, patient endurance. If Paul were the only Jew to whom the Gentile world is indebted, it is not likely the debt would be overpaid. It is no charity for Christians to help Israel in any way. No honest Christian can so consider it. Paul says:

I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold (I speak foolishly), I am bold also.

Are they-Hebrews? so am I. Are they Israelites? so am I. Are they the seed of

Abraham? so am I.

Are they ministers of Christ? (I speak as a fool), I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

Of the Jews five times received I forty stripes save one.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a

night and a day I have been in the deep;

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

In weariness and painfulness in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Besides those things that are without, that which cometh upon me daily, the care

of all the churches.

Who is weak, and I am not weak? who is offended, and I burn not?

If I must needs glory, I will glory of the things which concern mine infirmities.

The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

In Damascus the governor under Aretas the king kept the city of the Damascenes

with a garrison, desirous to apprehend me;

And through a window in a basket was I let down by the wall, and escaped his hands —[II. Cor. 11: 21-33.

Until this record with its results has been paralleled, the Gentile Christian is indebted to the Jew. And so long as real estate values are better in Chicago or in America than in Thibet, Christendom is indebted to the church and through the church to Israel, upon which the church is grafted, God's own olive tree, still rooted and yet to be fruitful to his praise.

Mrs. Howe.

### ISRAEL.

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And e'en in Christian countries few
Breathe thoughts of pity towards the Jew.

Yet, listen, Gentile—do you love
The Bible's precious page?
Then let your hearts with kindness move
To Israel's heritage:
Who traced those lines of love for you?
Each sacred writer was a Jew.

And then, as years and ages passed,
And nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel;
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came,
For guilty man to bleed,
He did not take an angel's name—
No; born of Abraham's seed,
Jesus, who gave His life for you,
The gentle Savior was a Jew.

And though his own received him not, And turned in pride away, Whence is the Gentile's happier lot? Are you more just than they? No; God in pity turned to you— Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Savior ev'ry day
To call them by his grace;
Go—for a debt of love is due
From Christian Gentiles to the Jew.

MRS. ALLEN, in Jewish Advocate.

# NATIONAL STRIVINGS IN ISRAEL.

BY STEPHEN VOLLERT.

Translatedofrom Saat auf Hoffnung, Vol. 28, No. 3.

Are the Jews still a nation, or only a confession? Does a people Israel still exist, or only a Mosaic creed which holds possession in various numbers of members and congregations of worship in all languages and nationalities, and only binds them to one another by a common belief? This is the sinew of the entire Jewish question, as it is chiefly held. Through the anti-Semitic movement this fundamental question is put ever and again, and in their thought answered. Through the Jewish persecution in Russia, and through the emigration of the masses to other lands, it has again become a burning question for friends and foes of Israel, for peoples and realms. It is just as weighty also for the Christian who in thought lives in the kingdom of God, and to whom the proclamation of the gospel is a duty of the conscience and a heart's necessity.

In a remarkable manner the answer is among Jews as well as among Christians a divided one. Indeed, a dissension prevails in the camp of Israel over this question, one might almost say there is an enmity between the supporters of the affirmative and negative view. Therefore one must look away from the opinion of the individual to the whole to find for the question an answer corresponding to the conditions. The Judaism of our day has crumbled into two parts, the orthodox and enlightened, a separation which resembles relatively that between the eastern and western, even if in consequence of the continuous movement from east to west orthodox congregations are scattered over into America, and on the other hand the reform movement finds entrance in the Polish and Russian towns.

Orthodox Judaism, especially in Austria and Russia, embracing numerically the greater half of the Jewish inhabitants of the earth (about seven millions), has never ceased to think Jewish and to live Jewish, has never thought of being anything than "a Jewish people," has never meant to give up its nationality and to become Polish and Russian. No, the consciousness of the chosen people and of their national completeness permeates them through and through, and he who ever commits a breach of faith toward his people, who it may be is separated therefrom by baptism, is with stern hatred persecuted as a traitor to his ancestral stock. This national consciousness, together with the ideal hope which possesses the people, the hope of being one day redeemed from their exile and being led back to Palestine freed from their present need, exists in the masses of the Jews of Eastern Europe to-day as indestructible as hundreds of years ago. And, indeed, it is not simply a matter of inward reflection and idle thought, but it comes out in the general life of the people as well as in the private life of the individual, as one may notice at every opportunity. The Jews prove it in their business, in their dealings, in their family relations, in their exclusiveness toward strangers, and especially in their language and their peculiar religious life, with its ancient customs and national ideas. It would be too much to depict these in detail. But whoever has gained a view of Jewish family life in Franzos or Sacher-Masoch, or whoever has spent the Passover season in any of the Galician or Russian Jewish towns, cannot deny that there prevails there a national spirit which

makes its peculiar impression upon the whole people as such as well as the individual. There is still ancient Israel as in the time of Jesus; it exists with the ideas of that time, with its national feasts, only now among strange nations, on foreign soil, without its sanctuary—in exile.

Even upon the supposition that that part of the Jewish people which is found in Western countries was entirely absorbed into other races, nevertheless this Eastern part, orthodox Judaism, would remain as a

stock to which its nationality could not be denied.

In the Judaism of the West, on the other hand, we find since the time of Mendelssohn, two diseases united together—the mania for enlightenment and the mania for assimilation. The tide of emancipation and the enthusiasm for reform was so strong among the Jews since their liberation by the great reformer that many were carried away, not only so as to become unfaithful to rabbinical Judaism and to give up its derided garb, but also at the same time to throw overboard even national feeling and often religion itself. To be sure, in spite of this very many national Jews were also to be found among the reformers, especially in Germany, who, because they almost entirely identified the nation with its religion, were by religion kept true to their nation. But when the billows and the dark clouds of anti-Semitism broke over them then even this wall no longer stood. The watchword was announced: "We are not Jews, nor do we wish to be such. We are Germans of the Mosaic creed." When once this watchword was enunciated it became the solution of the whole difficult question, salvation from the persecution of the anti-Semites. But disillusion followed close upon this optimism. Anti-Semitism repudiated the assimilants and made sport of their renunciation of their nationality. Therefore this great exodus from the Jewish camp brought to Judaism only the loss of many of her children, while nothing was won thereby, for racial hatred against the Jews is increasing even to-day and is most bitter against those who have thrown off their national adherence. This delusion was recognized on all sides, but nevertheless assimilation carried even to excess remained the ideal of many thousands.

In the meanwhile the Jews of the East, under all the pressure of hostile governments not having the possibility of even thinking of assimilation, remained what they were—a Jewish nation. They at the same time fulfilled their national office for the rest, and into those countries where Hebrew is still understood, or where a few friends of the sacred language were found, they sent their Hebrew newspapers, and, what is not to be left out of account in the development of the whole people, they formed the source of a significant Jewish school of thought and learning which gave to their fellows in Germany and other Western countries teachers and rabbis rich in Hebrew lore. For it may with justice really be doubted whether Breslau and Berlin, those cities of Jewish culture, could be conceived of without Galicia, Hungary, and even Russia. But the tide of enlightenment carried away every one who left his mother country and made him a free-thinker, an assimilant, a cosmopolitan. By the orthodox people of other races these were called "Germans," "Epikorsim" (Epicureans), "Meshummadim," and in their eyes, upon laying aside their garb, they were considered as apostates

from their people.

It was indeed very natural that the Jews of the West should become

more assimilated to other nations, for they could not be otherwise than wounded and wearied in the battle by continuous abuses. What was there for them in the mere Jewish name if the fact was lacking? Of what avail was their nation if they were nevertheless not a people?

Then suddenly there came a new turn of affairs. About twelve years ago when the Jewish persecution broke out in Roumania and one blow after another was inflicted upon the Jewish population there, an Englishman, Lawrence Oliphant, hit upon the idea of making a city of refuge and an asylum for the oppressed in their old home land, the land of Abraham and David. With the help of many English friends he purchased in Palestine a piece of land and settled there a number of Jews who should carry on farming and grape culture. Unfortunately the continuance of this colony ceased on account of the trial of patience which the scanty growth of the same at the beginning necessitated. The great means did not appear to be justified by the slender result; the gain did not correspond to the pains. It would have fallen through had not Baron Edmund de Rothschild in Paris given his hand for its aid. He succeeded not only in keeping it alive, but even in bringing it to bloom. Its name is Rishon le Zion. The inhabitants cultivate their fields and plant their vines. The soil has proved itself of the best. The matter did not stop, however, with this first colony. One piece of land after another was bought up in Palestine, so that the number of Jewish colonies now existing there amounts to fifteen. But since the last years, especially since oppression has become continually more severe in the kingdom of the Czar, an immense number of Russian Jews have turned toward the land of their fathers in order to gain freedom from a long servitude. In consequence of this the number of inhabitants of Jerusalem, as well as of the other cities and colonies, has increased in a considerable degree. The rich and poor have found a place together in order to work with their brethren and invest their capital profitably by buying up the Holy

What now has "assimilation" to say to this convincing and significant fact?

The national significance of the colonization of Palestine can no longer be denied, and only he who intentionally shuts himself off and stops his ears will not perceive the rustle of the mighty wings of this spiritual movement which already heralds the waking up of Jewish national thought in all countries of our modern civilization. The oppression of the Jews in Russia, which from year to year is becoming more severe and un-Christian, awakens in all souls which have any feeling of humanity the question: What is to become of this poor people? But prominent Jews have especially busied themselves with the practical problem: Where might our Jews find a safer resting place? Here again the stream of thought and counsel and of actual deeds becomes divided. Some remain assimilants, and not only wish no national strivings but desire the contrary. To this class above all belongs the great philanthropist, Baron Hirsch, who is not afraid of millions and millions again in order to save his brethren from oppression, but as far as possible from Palestine, their home—to America. Many follow him in this path and check that emotion which is so natural and which arises in every Jewish heart which longs for the possession of the Holy Land. Others, however, grasp this Palestine idea as an escape from the chaos of uncertainty in which Judaism of the present is despairingly struggling. Hailing this idea they have ventured to think a thought and to strive after its execution, which is surely the most difficult which ever a people of the world longed after. Their watchword is, "Palestine is again to belong to the Jewish people." This cry naturally did not need to win friends among the orthodox Jews. They were already existing in all places. But that it should break out among the reformed Jews of Germany and Austria is quite extrordinary. One German paper especially represents the national principle, The Selbstemancipation, organ of the Jewish nationalists (published by Dr. Siegmund Elkan, edited by Dr. Nathan Birnbaum). It is now in its fourth year and has long struggled till at last it has won a large number of adherents, and has attained a prominent position in Judaism. In consequence there have been formed in various places Palestine colonization societies, for example, in Vienna, Admath Jeshurun. Hand in hand with these walk those societies which labor for the cultivation of the Hebrew language, almost always called "Safah berurah" societies, and others which aim in general at awakening the national idea to new life. Even Germany is now no longer quiet. In Berlin there exist several national Jewish societies, among which especially "Ezra" is prominent. In England, however, it has gone the farthest, where, together with many Jewish societies, there is one composed of both Englishmen and Jews, having at its head Lord Aberdeen, who offers a helping hand to the national idea of the needy Jews. The wave of this movement has even struck America. It is significant that proceeding from Chicago this question is discussed in a lively manner: How the Jews may regain Palestine for themselves. Already steps have been taken to interest the President of the United States in this matter. First in oppression and then again in help the whole world seems to turn around this people. Truly the Jewish question is a great problem.

But as we write this there comes before us another point of view under which this movement in Israel is to be placed and estimated. We see that the national idea in Israel is increasing from day to day; indeed, that it has already outstripped the mass of those who have deserted their colors by the fresh, healthful breeze which blows through it. Is this, we ask, not now a sign for us who pray and labor, not simply for temporal, but for eternal welfare, not merely for an earthly, but for a heavenly salvation? We must regard this new and powerful tide in Israel decidedly as a token. We must take good care to seize it and furthermore help it on that it may go forward. Selbstemancipation says in No. 6 of the present volume: "If these philo-Semites of ours were filled with the noble sentiments of a Lord Byron, an Eliot, an Oliphant, a Lord Shaftesbury, a Duke of Westminster, or a Lord Aberdeen, then would our Jewish barons also write 'Jerusalem' upon their arms and in their heart; then would even our baptized Jews, like Lord Beaconsfield, burn with zeal for Jerusalem

and Zion."

Does not that sound like a summons and a prayer for co-operation? Ought this call to be passed by unheeded by Christ-believing Israelites? Assuredly not! Every Jewish Christian who has not wholly lost his love for his people, that is, he who cherishes a national feeling and has not yet completely cut loose from a race fellowship with Israel, ought to join himself again nationally to his people with the burning wish that his other brethren also should obtain salvation in Christ. We think that it should

be his task not to stand opposed to his people as a stranger and an apostate from without to view the suffering and struggles of his people. but as a member with them all, to sympathize with them all and share their lot. And this is all the more true since the Jewish Christians of our day, if they should band themselves together, would doubtless be able to play a great role; that is, they might act as a mediator between Israel and the nations. But we cannot shield Jewish Christians from the reproach that they, although increasing year by year in numbers, have been quite indifferent to their people, that they even have intentionally estranged themselves and been ashamed of belonging to the Jewish race. The number of Jewish Christians at the present day, with their families, amounts surely to about a hundred thousand. If they would band themselves as Christ-believing Jews, despite the fact that they are scattered over the whole world, they would be a power, to Gentile Christians a joy and an evidence that even here God's word proves itself true: "A remnant shall be saved," but to the unconverted Jews as an undeniable fact that a great part of their people—whom neither baptism nor a convincing faith has been able to cut loose from Israel—recognize the despised and crucified One as the Messiah. This fact of a banding together would be a powerful sermon. To be sure, at first probably the great majority would simply say in contempt: "These have all become apostates for reasons of material advantage;" but the longer and the more strongly they hold out, so much the more they will be able to exert a powerful influence upon their people by their faith.

In view of all this what is my wish?

1. That the Jewish Christian readers of these lines should interest themselves again for the national endeavors of their people, especially that they would read the national Jewish papers, and so awaken in themselves an enthusiasm and love for their people, and a consciousness

that they belong to it.

2. That some Jewish Christian should be found who, moved by love to his people, should lay his hand to the work, and full of courage, like Selbstemancipation, should call out to his fellows: "Gather yourselves together as a Christian people Israel." If now this watchword should sound out in the world with trumpet notes, and Jewish Christians should realize their task for their people, then we might really entertain a lively hope for the religious regeneration of Israel. In this century, when national movements in the whole world are stronger than ever, such a paper would find many adherents and friends who would come to its support. Is it not our warmest wish that at last the word shall be fulfilled: "Jesus of Nazareth, the King of the Jews?"—[The Peculiar People.

THOSE who have looked down on the glorious carpet of flowers which covers the Jordan valley in spring; who have heard the wild doves cooing in the oakwoods of Nazareth, and have seen the roebuck stealing through the glades of Carmel; who have ridden by the mountain brooks of Gilead, among the forests of pine and oak; who have seen the corn on the red Sharon and Galilean plains; who have crushed thyme on the Samaritan hills, and sat in the shady gardens where the fig, the olive, the mulberry, the apricot and many other fruits are grown—well know that the "good land" is a good land still.—["Jewish Colonies in Palestine," by Major C. R. Conder, R. E.

# THE JEWISH ERA.

#### CHICAGO, JANUARY, 1892,

"A light to lighten the Gentiles and the glory of thy people Israel."

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MRS. CHARLES F. HOWE, EDITOR.

MISS E. DRYER, REV. B. ANGEL, ASSOCIATE EDITORS.

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Many denominations are represented by those who are in earnest in behalf of the Hebrew Mission. The glory does not all belong to any one or any two. All are indebted to the Jew.

ALL subscriptions and contributions of money should be sent to the treasurer, Mrs. T. C. Rounds, 308 Clinton avenue, Oak Park, Ill. Other contributions directly to the Mission, 22 Margaret street.

REV. MR. ANGEL, missionary in charge, has addressed prayer meetings and drawing-room meetings in behalf of the Mission. Mr. Angel will gladly go wherever he will be given an opportunity to plead the cause of Israel.

Will those who know any who are especially interested in the Jews in any way please send such name and address to the secretary of the Chicago Hebrew Mission, Mrs. A. F. Wood, 508 Boulevard, Oak Park, Ill.

Whatever specific object any donor wishes to help should be stated with the gift. Such wishes will always be carefully regarded. Some may prefer to aid in the education of those among the Jewish converts who are preparing for the ministry.

MRS. ANGEL comes in contact with much suffering and misery. She has made many Jews comfortable by supplying them with warm clothing. While she most heartily thanks all the kind friends for remembering these poor ones, she would like to state that there is great demand for help for Jewish poor in that line.

Contributions to the Chicago Hebrew Mission:

1888. . . . . . \$ 726.06 | 1890. . . . . . \$1,832.13

1889. . . . . 1,091.19 | 1891 . . . . . . 8,025.46

1892: By faith anywhere from \$15,000 to \$50,000.

Who would like to help place the stones of a new Bethel for Jacob where his name may be once more changed to Israel?

ALL who receive THE JEWISH ERA may know that their subscription has been paid by some one. Sample copies are also sent to those in the churches who, it is thought, are likely to be interested. It is hoped

that such will subscribe for the paper. It will be a thirty-two page quarterly and will furnish in this condensed form the gleanings of all the best information concerning Jewish missions and current events of history bearing on this and kindred subjects.

EVERY thoughtful reader of current events in connection with the persecutions in Russia must have observed the similarity between the spirit, motive, and even in some extent the method employed, and those of Egypt just before the Exodus. Has the Russian Empire lost her copy of the Old Testament scriptures? She might have been saved a degree of guilt if at the great Moscow conference some voice of influence had read to obedient hearers the brief but thrilling account of what happened in Egypt about that time, and from Isaiah 49: 24-26 and other scriptures the inevitable fate of all nations presuming to oppress Israel. Indeed from Jer. 16: 14, 15; Jer. 23: 7, 8 and other scriptures it appears that the fate of Egypt and Israel's deliverance is to be eclipsed in the greater glory of a deliverance yet to be wrought—where will Russia be then?

The Everlasting Nation contains an interesting article on "Hebrew in Palestine," from which the following facts are gleaned: Two newspapers are published weekly in Jerusalem in the Hebrew language and extensively read by the Jews. They circulate all over Palestine and Syria, as well as in distant lands, using so far as possible Biblical Hebrew. The Hebrew language is also once more spoken in Jerusalem in order to secure a unity of expression, as the Jews now assembled there are from all lands, and from twenty to thirty languages are used. Thus through the ages the providence of God has been preparing his ancient people for the work before them. When Israel goes forth to proclaim the gospel to the ends of the earth,—Amos 9: 11, 12; Acts 15: 17—there will be no delay in order to learn the language of the peoples. The Jew knows all languages.

# SALVATION IS OF THE JEWS.

The preparatory work wrought by Israel for the reception of the gospel was many-sided, but that which may be emphasized more than any other is the thorough conviction which had become the living breath of the nation concerning the existence and power of the one living and true God. When Jesus appeared and his public ministry began this one preparation had been firmly secured. There is no record that any controversy was raised at this point. "Ye believe in God" he could assert without a fear of contradiction. Whatever else might have been helpful to the people this was essential. And Jesus never walked on ground which had not thus been prepared for his coming. "He entered into the synagogues." He asserted, "I am not sent but to the lost sheep of the house of Israel," and why? Because, primarily, the Gentiles were not prepared by a knowledge of God to accept the gospel. Even the heathen mind was prepared for the incarnation, but to the heathen there were "gods many."

The one central truth, from which all truth emanates and toward which it turns, is this, "There is but One only, the living and true God." To the centurion, awe-struck and admiring, Jesus was the son of a god;

to Peter, with his Jewish preparedness through the scriptures and the training of the fathers, he was "the Christ, the son of the living God."

Even the apostles, as they turned toward the Gentile world, "entered into the synagogues," and as they were forced out and the power of God was manifested through them among the unprepared heathen, confusion began. They said: "The gods are come down to us in the likeness of And they called Barnabas Jupiter and Paul Murcurius because he was the chief speaker," so that with most earnest and vehement protests "scarce restrained they the people that they had not done sacrifice unto them." Jesus risked nothing of this kind. Whatever reverence was shown him must be worship of God, and not idolatry. The long training of the nation, separated in Abraham from the heathen, redeemed in Egypt from bondage, disciplined in the wilderness, strengthened during the conquests, chastened through the periods of her judges and her kings, taught by her captivities, and all enforced by the burning words of her true prophets might be summed up in the rallying cry of Israel, "Hear, O Israel: The LORD, our God, is one LORD." It is true, in a sense, that Israel is a vicarious people, suffering through the centuries that for the whole world there might be a place, a time, a people prepared for the manifestation of him who was "the brightness of the Father's glory and the express image of his person."

MRS. HOWE.

# MR. BLACKSTONE'S LABORS.

In addition to the regular evangelistic work of the Mission, Mr. Blackstone, Superintendent, has been actively engaged in philanthropic work for the Jews as a people. He originated the conference between Jews and Christians, held in Chicago in December, 1890, in which a large number of the most prominent Jewish rabbis and Christian clergymen of the city participated. Resolutions of sympathy with the oppressed Jews of Russia were unanimously passed at the conference, and copies were forwarded to the Czar and other potentates.

Being convinced that no amelioration of the condition of these persecuted Jews could thus be effected, Mr. Blackstone prepared a memorial to the President and Secretary of State of our Government, and personally obtained about two hundred signatures of the most prominent editors, officials, clergymen, statesmen and business men in the country, asking for the intercession of our Government with the powers of Europe

for an international conference in behalf of the Jews.

The memorial was presented to the President in March, 1891.

A few months later, with a firm conviction that the time had come for humiliation before God and earnest prayer to him for national deliverance, Mr. Blackstone prepared a leaflet giving recent facts in regard to the renaissance of Jerusalem, scriptural arguments against the teaching of the reformed Jews, who preach that Israel is no more a nation, and an earnest exhortation to humiliation, confession and prayer, instancing such scriptural examples as Daniel, Ezra and Nehemiah. The orthodox Jews were greatly pleased with this leaflet. One of their editors translated it into the Judeo-Polish (Jargon) language. Seventy-five thousand have been issued and scattered throughout the United States, and many of them in Europe and Palestine.

Mr. Blackstone has also prepared an article in support of the right of the Jews to the government of their ancient home, the land of Palestine. under the provisions of international law. This was published in Our Day and republished in several Chicago papers. It is sincerely hoped that these efforts may be blessed of God in helping to awaken the Christian conscience to a proper sense of justice and equity in behalf of Israel, and their claims to their land.

It has been altogether a labor of love and attended with considerable expense, towards which Mr. Blackstone gratefully acknowledges the receipt of \$50.00 from Mr. Joseph Medill of Chicago and \$250.00 from

Mr. Robert U. Garrett of Asheville, N. C.

If health and strength are restored, he hopes to continue these efforts until, by an international conference, or some other competent court of equity, the long neglected rights and claims of Israel shall receive a fair hearing and righteous adjustment.

# HEBREW CHRISTIANS.

It is a remark often heard among Gentile Christians, made in all kindliness of feeling, "I do not know that I have ever seen a Christian Jew," or as it is more often expressed—"a converted Jew." It is not likely that this can long be said. Mission work among the Jews is perhaps the most encouraging of all work at the present time. Mr. Freshman has lately published, as a reprint, a letter written by Mr. M. M. Goldberg, which is an argument in favor of Jewish missions. Some of his statistics are of general interest to all who are seeking for information on this subject. Mr. Goldberg says: "The Church of Christ has always had, even in the darkest ages, Hebrew Christian witnesses to attest to the truth that Jesus of Nazareth was the true Messiah. In the beginning of the fifteenth century the Bishops de Burgos, father and son, were both held in great repute for piety and learning. The father had been Rabbi in Spain. Nicholas de Lyra, who lived before the Reformation, by his writings instructed Luther to expound the scriptures. Of him the Papists composed this distich:

> Si Lyra non lyrassett, Lutherus non saltasset.

I will quote from a letter written by the Rev. J. M. Epstein, head of the Jewish Metropolitan (London, Eng.) Mission, what he says with regard to the work which is being carried on by the Society for Promoting Christianity Among the Jews. His remarks are: 'Our register in Palestine Place records the names of 2,000 Jews baptised there since its foundation.' The report of the Operative Jewish Converts' Institution shows that nearly 900 inmates have been admitted there, and have either learned their trade or become eminent as clergymen, doctors, missionaries, schoolmasters, etc., the greater part of whom are adorning the doctrine of Christ our Savior. The Hebrew-Christian Prayer Union numbers above 500 members. There are over 150 Jews as ordained ministers of the Church of England, and as many in the different Nonconformist churches. Many of these are ornaments of the church.

Talk about Jewish missions being a failure! Within the last half

century we have had three Episcopal Protestant Bishops-Dr. Michael

Alexander, first Protestant Bishop in Jerusalem; Dr. Hellmuth, for many years Bishop of the diocese of Huron, and Dr. Shereshewski. American Episcopal Missionary Bishop in China, who translated the Bible into Mandarin Chinese. Remember, I give only eminent names. and their number is legion. There is Dr. Neander, the famous church historian; Capadosa Da Costa, of Amsterdam; Profs. Hengstenberg and Cassel, of Berlin; Dr. Stern, of Abyssinia; the Herschels, Edersheims, Ginsburgs, Leon Caschets, the Heymans, Axenfeldts, Cohens, the famous missionary, Dr. Wolff, father of Sir Henry Drummond Wolff, present British Ambassador in Persia; Dr. Saphir, who lately died; Morgolius, Hershon, Leon Levi, the great statistician; Schwartz, Ewald, Palgrave, Rabinowitz, Lichtenstein and a host of others. These, however, represent only a few of the distinguished converts. But the work is not carried on by the Church of England Society alone; the Nonconformist societies at home and abroad are equally doing a great and good work; so much so that it is now fairly estimated that there are over 100,000 Jewish converts in Europe alone.

# QUESTION DRAWER.

A Presbyterian minister writes:

"I have been asked the question and I wish to answer from the pulpit next Sunday: 'Do the Jews still carefully keep their genealogical records, and are there now any known descendants of the tribe of Judah or the family of David?' A brief reply will oblige."

Answer: The modern Jews do not keep their genealogical records very carefully. In the case of the Rothschilds, or other families famous for learning, there may be records reaching back a few centuries, but

that is all.

To your other question I would give an answer in the negative. The genealogies of the tribe of Judah and the family of David were particularly entered and preserved in the public records kept in the temple. These established beyond a question the lineage of Jesus of Nazareth.

These records, however, were lost when the temple was destroyed.

BERNHARD ANGEL

See further Israel's Messiah, by H. L. Hastings, editor The Christian,

Boston; price five cents.

Questions from all honest, authorized sources, either Jew or Gentile, welcomed by this paper.

EDITOR.

# ISRAEL'S RETURN.

God's ancient chosen people,
Israel belov'd of old,
The day is fast approaching,
The day so long foretold;
When, brought from ev'ry nation,
Gathered from near and far,
They yet shall greet the Saviour,
The "bright and Morning Star!"

The veil from Israel fallen,
Their fatal blindness past,
The Christ who died to save them,
They own Him, King at last!
Redeemer whom they pierced,
The hated Nazarene,
As true Messiah hailing,
No cloud to intervene.
— 7. V, in The Everlasting Nation,

# THE POOR JEWS OF JERUSALEM.

The extent of poverty amongst the Jews in Jerusalem is distressing beyond expression. Travelers must be struck by the large proportion of elderly decrepit Jews they see in the streets. The fact is, many of all lands sell all they have to defray the expenses of the long journey, and come to sicken and die, so that they may be buried in the sacred declivities of the Mount of Olives. These money-loving people above all others, as is generally supposed, give up from religious motives, worthy of respect, the world and all its attractions, and come to suffer want on this holy soil. They know well enough that they cannot make money here, and yet they come in constantly increasing numbers and now Russia is driving tens of thousands to flee for refuge to the poverty-stricken land of their forefathers.

This Mission house is daily frequented by the destitute and it is hard indeed to refuse succor and sympathy to these starving sons and daughters of Abraham, the friend of God. The Lord Jesus while yearning for their souls salvation, never sent them hungry away from His presence, but again and again exerted His Divine power to supply their bodily needs; and it is He who told His disciples, "Give ye them to eat."

Of Presbyterian Mission in Jerusalem.

VINE-GROWING IN PALESTINE.—The United States Consul at Jerusalem says that competent judges among the foreign colonists there are of opinion that the agricultural success of Palestine depends largely on its vine-growing capacity. At the present time the cultivation of the vine brings from 40 to 50 per cent better returns than does that of any other product of the soil. As a consequence, each succeeding year yet more and more land is planted with vineyards, and various improvements are introduced and new experiments tried. The German and Jewish colonies around Jaffa and its neighborhood are as yet the chief fields for this industry, and the best wine is made there. Extensive ancient vineyards of native culture are, however, still seen at Eschol and at Ramallah, and at other places in the vicinity of Jerusalem and Bethlehem. There can be no doubt, says Consul Gilman, that at no distant day vineyards will cover the hillsides of Judea to such extent as was never previously known. A curious feature in connection with vinegrowing is that from the blossoming to the perfection of the grape not a drop of rain falls to moisten the soil This perhaps explains how the fruit never suffers from mildew as in other countries. At or towards sunset each evening a cool westerly wind rises generally bringing with it during the night a mist from the Mediterranean, which sufficiently waters the parched ground, where there is no excess of moisture.—[The Tewish Chronicle.

All contributions of money to the Mission and payment for subscriptions should be addressed to the Treasurer. It is especially requested that donors would state whether they wish their donations to be credited to the General, the Relief or the Building Fund. Mrs. T. C. Rounds, Treasurer, 308 Clinton Avenue, Oak Park, Ill.

# REPORT OF WORK DURING 1891.

BY REV. BERNHARD ANGEL.

The blessing of Almighty God has been in even increased measure upon our work among his ancient people, this fourth year in our his-

We are now located in permanent quarters. May the Lord bless the

friends who have so generously contributed to the Building Fund.

Let us go back to the last day of the last year, when we had our Christmas Festival with the Jewish children. In spite of the unpleasant weather over eighty children came out. We had special Christmas

hymns printed for them.

A 12-year-old Jewish boy, only eighteen months in this country, recited remarkably well a piece beginning "Immanuel, God with us!" His father, who was present, was proud of him, and was otherwise pleased with the exercises. His mother, however, who was also present, did not like the addresses, because the name of Jesus was so frequently mentioned. But we were happy to notice how much the children enjoyed the meeting.

Addresses were made by W. E. Blackstone, Evangelist Schuh and Brother Capp. The children continued with hymns and recitations. Then all rose and most of the audience joined in the hymn, "All hail the power of Jesus' name!" Dr. Wherry, of the American Tract Society, pronounced the benediction. Before the children left they were made

happy with the usual Christmas gifts.

These children are intelligent. They remember the good words spoken at our Mission, and the seed sown in these young hearts will, by the blessing of God, bear fruit unto everlasting life.

We go on with the work as the Lord leads us, holding preaching

services, meeting with inquirers, and visiting Jewish families.

The following reports read at the meetings of the Board of Trustees of the Chicago Hebrew Mission, will tell of the work done since we moved into our new quarters, on May 1st, 1891:

#### THE REPORT OF THE SUMMER WORK.

The Lord has at last answered our prayers in giving us this building

wherein to carry on his work.

Considering the rapid growth of the work, we conclude that the building is in a good location; also, that the Jews like the place; this they themselves have repeatedly asserted; but, above all, that the Lord is with us.

During this summer I have had many happy seasons of conversation and prayer with my brethren according to the flesh, concerning the one thing needful. We have gone on preaching, teaching, conducting the

children's school and visiting Jewish homes.

I remember when my wife and myself began the work, some four years ago, how difficult it was to find a Jew who would listen to the claims of Jesus, Israel's Messiah. But at present the number of Jews that have become inquirers, some of whom are hopeful, is quite considerable.

The work in this building has gradually grown. It was some time

before the Jews knew about the change. The dedication services were held on the 2d of June. Prof. S. I. Curtiss, D. D., conducted the services of the evening. We had a good attendance and a good time indeed.

#### THE DISPENSARY.

An important new feature of our work is the Free Dispensary for Jews. My wife and myself felt the need of this branch ever since this Mission was started. We find many Jews disposed to inquire into the truth of Christianity, but the hindrances with them are prejudice and ignorance.

Then there are the poor Russian Jews, who are so mercilessly persecuted in their country and come to our city in considerable numbers. As disciples of the Good Samaritan, we want to bind up their wounds, explain to them the real cause of God's displeasure with them these many centuries, and ask them in Christ's stead to be reconciled unto

God.

Our Dispensary was opened on the 9th of June, and is doing all that we expected from it. A kind Christian gentleman, Dr. L. B. Hayman, who has known us for the past three years, has been very helpful in

starting this branch of the work.

It is open on Tuesdays, Thursdays and Saturdays in the afternoon. Our two doctors are Dr. L. B. Hayman and his brother, Dr. Wm. H. Hayman. In the waiting-room the patients find the New Testament in Jargon, in Hebrew and other languages; also tracts. These they read eagerly. Some are disposed to talk and ask questions with regard to the New Testament. It is easier to reach the Jews while the heart is softened by suffering and while the good work which they see is being done for poor Israel is breaking down their prejudice. We introduce them to the sympathizing Jesus, who says: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Last Saturday we had the largest number of patients; forty were treated. The Jews appreciate the kindness shown them, especially as the treatment is so successful. Some Jews have kissed my hand—this is

their way of expressing gratitude.

One poor suffering woman came recently to the Dispensary. Some three years ago she had driven my wife from her door. Now she was afraid to be recognized. But my wife went up to her and spoke kindly to her. She felt so happy that she was forgiven.

In connection with the Dispensary, we have been able to reach some

of the orthodox Jews whom we could not reach in any other way.

#### THE PICNIC.

Another important event, this summer, was the picnic. About 220 Jews, old and young, came out. The weather was chilly and this kept many at home. Our friends of Oak Park provided good things for the feast. The best thing, however, was the splendid meeting we held in the afternoon. Addresses were made by four converted Jews, by Mr. Blackstone, and myself. We had a good deal of singing of Gospel Hymns, and two Jewish friends sang a Psalm in Hebrew.

The children, as well as the older people, enjoyed themselves greatly, and they all took away good impressions of these kind Christians who

did humble service on that day.

#### A RABBI SEEKING LIGHT.

A Rabbi, in actual service, attended this service incognito. He had come, Nicodemus-like, the previous night for the first time to our Mission House. We had a long talk concerning salvation through Christ. I invited him to attend the picnic the next day, which he did. He took a great interest in what was going on. A few weeks later he came again Then he told me that he was the Rabbi to whom I had sent the tracts. I had the name of this Rabbi from Rev. A. Resner, with whom I studied in the Seminary, and who is now working in the same city with the Rabbi. I sent tracts for the him, such as "McCaull's Interpretation of the 53d of Isaiah," and others. I cast the bread upon the waters, as in many other cases, hoping to find it after many days. The Rabbi told me that he was convinced that Jesus is the Messiah; that we need not wait for another, and, according to his experience, only Christ can satisfy the cravings of the soul. Although a Jewish Rabbi, he must admit that Judaism has no mission at present, as Christianity is doing the work of spreading the knowledge of God throughout the earth in harmony with his revealed will. In further conversation, he said he believed man must be born again.

The Rabbi came once more to see us, when he spent a few days at the Mission. I introduced this gentleman to several of our friends. Everywhere he was told the same old story of Redeeming Love, and he was assured that prayers would be offered up for his conversion. I kept up my correspondence with him. In his first letter he speaks of the peace and happiness which his soul needs. In his second letter he says:

"My DEAR FRIEND:-

"Your kind favor of the 12th inst. I have received and its contents were like a blessed shower upon my parched soul. How I envy you for your strong faith in God and his Anointed One. Alas! that I am still groping in the darkness, seeking the light, and yet afraid of finding it. For what will become of me, should I follow the inclinations of my heart? I am too old to take up the cross, and too young to drift along with the current and do as some others in my circumstances are doing, namely, preaching Judaism and practicing Jewism.

"You who have passed through this struggle will understand the wretchedness and misery I am in. And yet there is a bright Star of Hope shining for me. I feel at times as if a new life was opening up before me. There are moments when I can catch a glimpse of the Glory of Calvary, and methinks I hear the voice of the gentle Sufferer whispering to me: 'Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake.'"

He adds:

"Please give my kindest regards to Mrs. Angel, with my earnest request for her prayers for me. I shall reply to Mrs. Howe's kind letter; meanwhile, please communicate to her my sincerest thanks for her words of comfort and hope.

"Continue to pray for me, and be assured that whatever I shall undertake I shall keep you in memory as one who is blessed by God and beloved by men."

"Yours Fraternally, ——."

In his last letter he says:

"I am still in a state of uncertainty about my future movements. I am passing through a bitter crisis, but I hope to come out victoriously

and on the Lord's side. Please give my best thanks and regards to Mrs. Angel for her kindness shown me during my stay in Chicago. Give my best regards to all the friends I was happy to make."

I would ask your prayers in behalf of this Rabbi, and also for those Rabbis who, from fear of man, are kept from following their convictions

with regard to Christianity.

#### ANOTHER SEEKER.

There is another son of Abraham who seems to be on the way to the Kingdom. He is an elderly Jew, a Hebrew scholar. He came one day to have a conversation concerning Christ. He said he had read Renan and Baur, and hence he cannot see how anybody could regard Jesus as of divine origin. He says either the whole story is a myth, or Jesus, if he existed at all, was simply the ideal man, the best Jew that ever lived. I replied that I, as a Jew, had a better foundation for my faith than Renan and others. We Jews ought to go to the Jewish Bible for enlightenment. There we find just such a Messiah promised as Christ was. He was divine, for Isa. 7:14; 9:6, and other passsages clearly speak of him as such. And then, Jesus himself asserted his divinity. and the best Jew that ever lived would not tell a lie. This seemed to upset his theories. He began to study the Old Testament in the light of the New Testament. He now sends his boys regularly to our school and instructs them in the Word of God. His wife, an intelligent German Jewess, also is impressed by the truth. She told us she feels more for her people at present than she ever did. She wishes she could do something to lift them up. This gentleman intends to attend a course in the Theological Seminary for further instruction. He expects to preach the Gospel to the Jews. He thinks the Gospel alone will save them from all their troubles.

We are in intercourse with other earnest inquirers, some of whom have asked for baptism. One Jew has written me that he has been to our Mission, and here he has heard for the first time the glad news of salvation. He wishes to be baptized and live as a Christian. I continue to instruct these Jews whenever I meet them, in the meantime seeking the Lord's guidance with regard to the time of their baptism.

#### PREACHING SERVICES.

We have held preaching services regularly every Saturday. I am happy to notice that the Jews listen to the sermon quite attentively. Some have been stirred up to read the New Testament and consider the truth as it is in Jesus. I am also glad to see Christian friends attend these meetings. They follow me with addresses to the Jews. Last Saturday we had over sixty Jews attend the preaching service.

We are also glad to see some attend the weekly prayer-meeting and the Bible class on Sunday, besides quite a number coming through the

week at all hours.

#### THE INDUSTRIAL SCHOOL.

Here we have carried on the work among the children as usual. Although there was little hope that we would have teachers during the hot summer months, still my good wife, who started this school and has been in charge of it these many years, had the school too much at heart to give it up, especially as the children were willing to come. During vacation time they could come earlier. While in former days it was

difficult to have them sing Christian hymns, it was now rather difficult to have them stop, as they kept on singing their favorite hymns long before the opening of the class. Jewish children that used to come to our Twelfth Street and Halsted Street School some three years ago, also come now to our new Mission. Miss Howard, of Oak Park, was a great help in cutting the garments. When she left for her vacation, Mrs. Howe took her place. Other kind ladies also came to our help. The children learned some Bible verses. They heard the Gospel in its simplest form. In some instances the parents were brought to our meetings through the children.

Thus we went on during the summer, doing the work almost without a break. We were thankful to receive a kind invitation from our friends, the Packard family, to spend a week at their home in Oak Park. Although we came in to the meetings, still we felt greatly refreshed by

the stay out in the country.

And now, while the Lord has set an open door before us, and in view of the fact that in this city alone there are nearly 60,000 Jews to be reached, may he enable us to do the work with which he has entrusted us.

We have distributed during the summer 300 New Testaments in Hebrew and 5,500 tracts in different languages.

#### WORK TO OCTOBER 28.

The Lord continues to lead us on. We had many occasions of rejoicing, showing that our work in the Lord is not in vain. Some of the Jews who have heard the glad news from us for the first time are, we trust, believers. Although not baptized yet, still they have to suffer for Christ's sake.

We went on with the many meetings as usual, the attendance at the

preaching services being fifty.

This has been the time of the Hebrew Festivals, which are with the Jews a solemn season. But the Jews kept on coming, many of them learning from us the true meaning of the festivals.

#### THE DAY OF ATONEMENT.

This is the most solemn day of the year to the Jew. It is a pity to see Israelites flocking to their Synagogues, while they are without Prince and without sacrifice.

On this occasion I could not resist the desire to tell them of the Great Sacrifice offered once for all, of the atonement made on the cross by our

Lord and Savior, Jesus Christ.

I had sent out a number of invitations to converted Jews and Christian friends to attend a prayer-meeting in behalf of Israel at 10 o'clock a. m. A few were present, also two Jews. I thanked God for drops of mercy, expecting showers of blessings to descend in the afternoon. Right after the meeting I invited some of the brethren to come with me to invite the Jews to the services in the afternoon. Three volunteered, one of them, Brother Krohn, was struck in the face, but still he rejoiced that he was thus privileged to suffer, although the handkerchief, full of blood, which he exhibited, showed that it must have been a rather serious affair. Services were held in the afternoon, from 2 to 5. The Jews began to arrive in good numbers. Our Mission rooms were soon filled, so that about fifty could not find admission. It was quite a fine looking

audience. The Jews gave the closest attention to the sermon, which I preached from Hosea 3: 4, 5.

After the sermon, the baptism of Rabbi Freuder took place.

At the last meeting of the Committee, I asked your prayers for this son of Abraham. Now the Lord has led him out of darkness into light, and on this Day of Atonement he could confess by baptism Jesus Christ as his personal Savior, in the presence of a multitude of Jews. This is the Rabbi whose letters have been quoted above, and who attended our picnic in the summer.

The Rabbi was baptized by Prof. Scott, who also made an address, which was followed by addresses from Prof. Curtiss, W. E. Blackstone and the young convert. Altogether, it was a day long to be remem-

bered.

We were glad to see a number of Christian friends present. We also had several Jewish families, who are quite friendly to us. A few earnest inquirers lingered till late in the evening. Tears were in their eyes, and one and another said: "I believe in Christ as my Messiah; I wish to be baptized. May God open the way for me."

Surely, the Spirit of God was with us and in no place in this city was the Day of Atonement more appropriately celebrated than at our

Mission for Israel.

#### THE INDUSTRIAL SCHOOL.

The attendance at the school is now 70. We thank the Lord for the kind teachers that take such an interest in our Jewish children.

One Wednesday afternoon was set apart for the distribution of prizes to the children whose plants showed the best care and growth. These plants were sent by Mr. C. E. Simmons of Oak Park, who also enabled us to give the prizes.

Last Saturday night Rev. Mr. Hunt came out with his magic lantern, and our children were given a treat. We spent a pleasant and

profitable evening.

#### THE DISPENSARY.

The Dispensary is continuing its good work. Lately a Christian

lady, Dr. Alice Piper, has come to our help.

The Jews appreciate what is being done for them. Here I am able to converse with some Jews whose only attraction is the Dispensary. But they become interested and also attend other meetings.

We are greatly encouraged by reports from Christian workers who now try to gather Jewish children into their schools and also visit and

try to do good to individual Jews.

We hear from intelligent Christian workers in other cities who ask for literature to distribute among Jews. We also have letters from Jews from different parts of the United States asking for New Testaments in Hebrew and advice in religious difficulties.

We are glad to have frequent visits from interested friends. Mrs. Howe is quite a help in the work. She has made many friends among

the Jews within our reach.

# REPORT TO DECEMBER 9.

The Lord has continued to bless our work.

The last few weeks have been a time of seed sowing. We have the usual services.

The monthly meeting was attended by converted Jews, Jewish inquirers and Christian friends. Mr. Blackstone and Mr. Packard made addresses. Some Jewish converts testified.

When I asked how many Jews present loved the Lord Jesus quite a number rose. Of these some have not yet confessed Christ by baptism,

but they intend to be baptized later.

The Thanksgiving service, with the usual turkey lunch provided by kind friends, was attended by about 250 Jewish children and fifty Jews. The meeting lasted from 1 to 6 P. M. But most of the people came only to listen to the addresses made by friends, also to the beautiful music furnished by the Swedish Students of the Congregational Seminary. On this occasion we were glad to see some of our old-time girls who now are obliged to work in factories and shops and hence cannot attend our Sewing School. They think about us, they say, and they will come whenever they can.

Of course our rooms are much too small for such gatherings, also for some of our Saturday services. Our prayer is that the Lord may grant us a larger building containing a chapel, some rooms for our Jewish converts who give promise of usefulness as missionaries, and larger accom-

modations for our Medical Department.

We add some items concerning the attendance: we had eighty children last Wednesday and seventy-five Jews at the preaching service. Last Sunday, in spite of the unfavorable weather, twelve Jews came. I spoke to them on the crucifixion. When the children of our Sunday School began to arrive we adjourned to another room, as they had questions to ask concerning the subject just treated. One intelligent looking Jew said: "I do not hate Jesus. I love Jesus. I think it is right to follow in his footsteps. I have read the New Testament. Christ's life is the most beautiful life and his teachings the purest morality. He must have been more than mere man." There was a unanimous assent on the part of the others. We also had two or three converted Jews present, Bro. Krohn and others.

#### DISPENSARY WORK.

The Dispensary work is being done as usual. Some of the patients, after they get well, continue to attend our services and are very grateful for the kind treatment.

At present Dr. L. B. Hayman, Dr. S. W. Cox and Miss S. E. Heady, M. D., are with us. We are indebted to nurses from the Deaconess' Home for taking care of some of our poor sick. A nurse from the same home is the nurse in our Dispensary.

Thus we preach Christ by word and deed, and this removes the

prejudice of the Jew.

#### HOUSE TO HOUSE VISITATION.

During the year I was very glad to be able now and then to set to work voluntary helpers. Some friends have visited for us from house to house, so Bro. De Yonge has done good work for quite a while.

I will also mention that Bro. Freuder helps in our Saturday services.

NEW TESTAMENT DISTRIBUTION.

All through the week we distribute New Testaments in Hebrew and parts of the New Testament in Jargon.

Rev. John Wilkinson of the Mildmay Mission to the Jews sent us 1,000 copies of the New Testament in Hebrew and 5,000 parts of the

New Testament in Jargon for free judicious distribution. This helps us a great deal in the work.

#### SCHOOL FOR SINGING.

Lately we started a singing class on Saturday morning for Jewish children. They are taught scripture; also to sing hymns. is well attended.

We are thankful to the ladies of Oak Park who helped in the Industrial School, also to ladies from Miss Dryer's, the Baptist and Methodist Training Schools, also to other ladies from the city.

#### ENCOURAGING SIGNS.

As we go on in the work the door of opportunity widens. The Lord is pouring out a spirit of inquiry upon the Jews. May God help us to show mercy to the people who are still "beloved for the fathers' sake" by bringing them under the influence of the blessed Jesus.

#### REPORT TO DECEMBER 30, 1801.

We close the year with thankfulness to God for his abundant mercies. The number of earnest inquirers is increasing. Whole Jewish families ask us to teach them the things concerning our faith.

One Jewish family, father, mother and three children, were to be baptized last Sunday at our Mission, but we asked them to wait a little longer. Certainly it is not their lack of sincerity that causes the delay.

We were glad to witness the baptism of a Jewish couple at the First German Baptist Church last Sunday night. They are both happy in the step they have taken. They rejoice that they have become new creatures in Christ Jesus.

#### CHRISTMAS FESTIVAL.

The Christmas Festival with the children of our Mission was a success. About 230 Jewish children gathered at our Mission last Monday afternoon, December 28. They sang hymns, recited pieces and listened to an address by Rev. Jacob Berger, a Methodist minister. They were finally presented with Christmas gifts.

It is gratifying to notice the progress the children make from year to year. We believe many of these Jewish children have been led to Jesus through the instrumentality of this Mission. Some already evince a missionary spirit, as they are willing to contribute out of their poverty for

missionary purposes.

We are glad to see so many Christian ladies come down to our Mission to help teach these little ones. They have greatly rejoiced to see how much has been accomplished under the blessing of God, for the children sang well, recited excellently and gave such good answers to the questions of Bro. Berger. They were not prepared for it, but still the answers they gave show how much of Christian truth is stored up in their minds and how gradually they are being rooted and grounded in the faith.

#### DISPENSARY WORK.

Through the Dispensary we are coming in contact with many earn est inquirers. One patient overheard my conversation with another, an infidel Jew, yesterday. She went home and told her husband about it. He came last night and told me what his wife had reported of that conversation. He said, although a Jew, he has no religion. He wants me to instruct him and he will not rest until he finds the truth.

Similar cases come up frequently.

Surely, the Lord is with us. He knows our needs and we put our trust in him who has said, "I will not fail thee nor forsake thee."

# OUR DISPENSARY THROUGH THE DOCTOR'S EYES.

The record of the first six months of dispensary work is very gratifying. The names of 577 patients appear on the books, and, as many of these came more than once, there were about 1,300 visits to the Dispensary.

The bane of free medical institutions is that the well-to-do crowd into the ranks of the needy; but with us this has not been so. Our patients have come from meager homes, many from homes of abject

poverty; they were in need and were grateful for help.

Of necessity the class of diseases treated is those which permit of the patient coming to the Mission. These are chronic disorders of throat, lungs, heart, skin or digestion. Accidents and the diseases peculiar to women have furnished a large share of patients. During the summer many bright-eyed little babes suffering with digestive disorders were brought for healing, and many a grateful blessing rewarded the efforts of the doctors.

A few patients at home were prescribed for upon the statement of friends; but this practice is discouraged, as there is danger of serious

error.

The success of the Dispensary proves that there are sick and needy Jews; also that those who came have been kindly treated and have been helped. Already the facilities of the Dispensary are taxed to their utmost. Three physicians attend, each one afternoon in the week, and are assisted by a nurse and a druggist, with Bro. Angel and his excellent wife as interpreters. If the work increase, as it surely will, there must be more workers and more room.

It would be well if there were another examining room, that two doctors might be in attendance on busy days. Then, too, several patients have applied needing operations. These the physician would be glad to do if a room and bed could be supplied. "The fields are white for the harvest," the work is inviting and the laborers are not few; let us pray the Lord of the harvest that he will send means to carry on and extend his blessed work.

L. B. Hayman, M. D., Supt. Medical Dept.

439 W. Madison St.

# ACKNOWLEDGMENTS.

Mrs. J. M. Horton, 3 carpets, 1 rug; Mrs. C. H. Case, 1 carpet, 1 bookcase; Mrs. H. M. Scott, 1 study table; Mrs. T. C. Rounds, 2 book cases, 2 pitchers, 1 washbowl, washstand, new china closet, 1 sham holder, water can, 2 bundles old clothing; Mrs. Chandler, picture frame; Mr. Rice, 1 coat; Mrs. J. E. Howland, 2 bundles old clothing; Miss Howard, pieces of carpet, flowers; King's Daughters, Oak Park, bandages for Dispensary; Mr. C. E. Simmons, 52 plants; Anonymous, old cloth-

ing; Ladies' Congregational Church, Oak Park, Dorcas bag; Mrs. Jones, bundle clothing; Mrs. L. Raynarts, 3 bundles clothing; Mrs. J. E. Howland, bedstead, 2 mattrasses, 2 pillows, 5 pair of shoes, 3 sheets, old clothing, pieces of carpet; King's Daughters, Oak Park, medicine bottles, 3 pictures, washstand; Mrs. Rounds, clothing, etc., washbowl; Mrs. Chandler, basket food, basket dishes; Mrs. S. W. Packard, vegetables, jelly, clothing, flowers; Mrs. Howland and Mrs. Brooks, 4 bundles clothing; Mrs. Wage, clothing; Mrs. Wood, clothing; Mrs. Scott, clothing; Mrs. Simmons, clothing, flowers; Mrs. Packard, clothing; W. C. T. U. of Malden, Bureau County, Ill., flowers; Mrs. Pellett, clothing; Mrs. Horton, apples; Mrs. Simmons, clothing; Mrs. Rogers, clothing.

#### FOR THANKSGIVING FESTIVAL.

Miss Dryer, turkey, corned beef, 3 basketfuls; H. H. Kohlsaat & Co, 100 loaves bread; Mrs. Horton, turkey; Miss Howard, turkey; Miss Thomas, cakes, etc.; Mr. Meyer, chicken, etc.; Mr. Blackstone, turkey; Miss Stella Packard, turkey; Mrs. Marsh, 2 pumpkins; Mrs. Packard, cake, pie, etc.; Pitkin & Brooks, \$20 worth of dishes, also a few cakes, pies, etc.; Rueckheim Bros., 20 pounds candy; Anonymous, clothing; Deaconess' Home, 5 boxes clothing and toys; "A Friend," \$35 worth of toys for Christmas festival; Mrs. L. P. Haskell, 20 new dresses for babies; Rev. A. C. Tris, tracts in English; Chicago Tract Society, tracts in Hebrew, German and English; American Bible Society, Bibles.

#### NEW TESTAMENTS.

The distribution of New Testaments in the Hebrew, the Jargon, the German and other languages is an important part of our work. It is a most encouraging feature of Jewish evangelization that the people manifest a willingness to read the New Testament in their sacred

Hebrew language.

It has been our desire to accomplish a thorough distribution of these Testaments among the Jews of Chicago. For this we needed a quantity of the books, and some donations were sent to us for this special purpose. We corresponded with the Trinitarian Bible Society of England upon the subject of securing a duplicate set of plates, so as to print the books in this country and save the expense of freight and the greater

expense of the duties.

But the new tariff law has been a great blessing, in that it allows the importation of books in foreign languages duty free. We were also favored with a large grant of books from the Mildmay Society for the Evangelization of the Jews, and we wish here to publicly express our thanks for this generous assistance. God has graciously enabled our dear brother, Rev. John Wilkinson, and his co-laborers to put into circulation over 100,000 copies of the New Testament in Hebrew among the Jews of the world. The funds contributed to us for this purpose (some \$24) we have therefore applied to expense of freight, etc.

We can distribute a large number of these New Testaments from the Mission and in the visits of our missionaries; but we need a regular corps of colporteurs—consecrated, patient workers—to make a regular and complete canvass of the Jewish population of our city for this work. May God send us these laborers and the means to support them. It is not necessary to know Hebrew, but they should be able to speak German.

# TREASURER'S ANNUAL REPORT OF THE GENERAL FUND OF THE CHICAGO HEBREW MISSION,

FOR YEAR ENDING JANUARY 7, 1892.

#### RECEIPTS.

CHURCHES AND SOCIETIES.		Swedish Mission Church, Staunton, Iowa.	6.70
Cash on hand	272.42	" M. E. Church, Red Oak, Iowa " Evangelical Lutheran Church,	3.43
III	21.81	Fremont, Iowa. Swedish Evangelical Lutheran Church,	26.61
Swedish Mission Church, Princeton, Ill Friends, Galva, Ill	7.17 4.15	Staunton, Iowa	13.68 80.44
" Friends, Altoona, Ill" " M. E. Church, Galesburg, Ill " M. E. Church, S. S. Galesburg, Ill	$\frac{6.50}{17.22}$	Swedish Evangelical Lutheran Church, Shenandoah Iowa	7.87
" M. E. Church, S. S. Galesburg. Ill "Swedish Mission Church, Gales-	4.07	Swedish Mission Church, Des Moines, Ia. "Evangelical Lutheran Church,	12.51
burg, Ill Swedish Mission Friends, Burlington, Ia.	$\frac{21.40}{3.20}$	Des Moines, Towa Swedish Baptist Church, Des Moines, Iowa	$8.25 \\ 4.42$
" M. E. Church, Burlington, Ia " Free Mission Church, Ottumwa, Ia	12.58	" Mission Church, Angus, Iowa	9.84
" Hall, Des Moines, Ia	18.73 19.50	" Evangelical Lutheran Church, Boone, Iowa	22.70
" Mission Church, Odebolt, Ia	32.70 10.06	LC	11.00
" " Oakland, Ia	7.39 15.68	Swedish Mission Church, Monegona, Ia.	$10.00 \\ 15.22$
" Friend, Argo Oaks, Oaklands, Neb	4.20	" M. E. Church, Des Moines, Ia	$10.05 \\ 6.31$
Swedish Mission Church, Omaha, Neb "Free Mission Hall, Omaha, Neb	$\frac{37.60}{10.30}$	" Friends, Ottumwa, Ia " Ey. Luth. Church, Ottumwa, Ia.	$\frac{2.15}{23.01}$
Norske Danske M. E. Church, Missouri Valley, Ia	8.00	" " Centreville.la	5.85 6.53
Norske Danske M.E. Church, Omaha, Neb. Swedish Mission Church, Meade, Neb	6.50	" Mission Church, Centreville, Ia Bethesda Cong., New York City " Harlem, N. Y	24.15 15.29
Bethlehem Church Meade Neh	6.17	" Pilgrims " Brooklyn, N. Y	29.53
Fridham Church, Swedeburg, Neb. Swedish Mission Church, West Mark, Neb. " "Mooseback, Neb. Phelps Centre Hall, Phelps Centre, Neb.	8.15 8.55	YY.	2.25
Phelps Centre Hall, Phelps Centre, Neb.	5.31 25.50	Swedish Free Cong., Bridgeport, Conn "Ev. Mission Church, Portland,	1.50
Neb	16.10	Swedish Mission Church, Keokuk, Ia	12.82 7.20
Swedish Evangelical Luth. Church, Holdridge, Neb.	10.31	" W. Burlington,	4.75
Swedish Evangelical Luth. Church, Denver, Col	25.81	Swedish Ev. Luth. Church, W. Burlington,	19.00
Swedish Evangelical Free Church, Denver, Col	93.55	Swedish M. E. Church, Moline, Ill	12.31 8.74
Swedish Baptist Church, Denver, Col  Mission Church, Boulder, Col	17.04 9.10	" Mission Church, Moline, Ill " Ev. Luth. Church, Moline, Ill	22.25 30.08
Norwegian Luth, Church, Denver, Col	5.90 3.95	The Old Swedish Dorcas Association, Moline, Ill	7.65
Norwegian Luth. Church, Denver, Col Swedish Church, Central City, Col "Free Mission Church, Keene and		Swedish Baptist Church, Moline, Ill	13.91
Axtell, Col Three Swedish Churches, Hamilton Co.,	18.88	Ladies' Benovolent Society, First Cong. Church, Oak Park.	26.50
Swedish Mission Church, Stromburg, Neb.	12.98 13.31	Bethania Swedish Church, New Britain,	9.00
Swedish Baptist Church, Stromburg, Neb. Assaria School House, Assaria, Kan	$9.29 \\ 4.52$	Swedish Zion's Cong., Hartford, Conn "Emmanuel's Cong., New Haven,	7.13
Salemburg Swedish Mission Church, Smolan, Kan. Swedish Lutheran Church, Marquette,	20.38	Swedish Mission Friends, Wallingford,	16.32
Rall	12.47	Swedish Pilgrim's Church, Collinsville,	2.02
Rose Hill Mission Church	$\frac{5.29}{45.01}$	Swedish Mission Friends, Bristol, Conn	10.04
Swedish Lutheran Betania College, Lundsburg, Kan	29.00	"Ev. Cong. Church, Washington,	7.73
Swedish Mission Friends, Evanston, Ill.  Mission Church, Topeka, Kan  Free Church Serveton For	$\frac{8.01}{1.00}$	Swedish Mission Friends, Thomaston, Conn	8.88
"Free Church, Scranton, Kan Swedish Evangelical Lutheran Church,	11.51	Swedish Free Mission Church, Springfield, Conn	20.58
Osage City Kan Swedish Baptist Church, Kansas City, Mo.	$\frac{21.00}{10.06}$	Swedish Ev. Mission Church, Orange, Mass Skand. Free Church, Woburn, Mass	12.61 7.24
" M. E Church. " " " " " " " " " " " " " " " " " " "	6.94 14.40	Swedish Free Church, Waltham, Mass	$\frac{11.00}{27.37}$
" Evangelical Lutheran Church, Kansas City, Mo	24.88	Elen Melich Church, N. Easton, Mass Swedish Congregational Church, Quincy,	7.00
Swedish Free Mission Church, St. Joseph,	17.10	Mass	20.65
Mo	9.30	Swedish Congregational Church, Boston, Mass Skandinavian Evangelical Congregational	22.47
" Fremont, Iowa. " Evangelical Lutheran Church,	15.91	Church, Lynn, Mass	10.87
Essex, Iowa Swedish Mission Church, Red Oak, Iowa.	$\frac{11.27}{3.70}$	ter, Mass	24.35
"Evangelical Lutheran Church, Red Oak, Iowa	5.03	Swedish Mission Church, Manchester, N. H	16.07

Swedish Evangelical Mission Church,	40.00	Swedish Mission Church, Wood Lake,	
Lowell, Mass Swedish Congregational Church, Camp-	10.78	Minn Swedish Baptist Church, Trade Lake.	3.5
bell's, Mass	25.00	Minn	2.5
Swedish Congregational Church, Center	***************************************	Swedish Luth, Church, W. Sweden, Minn	12.1
Rutland, Vt	5.20	Swedish Luth, Church, Trade Lake, Minn.	16.3
Swedish Free Church, Proctor, Vt	29.34	" Mission Church, Grantsburg,	
Skandinavian Kristora Forening, Lan-	5.20	Minn	3.5
Skandinavian Kristora Forening, Lan singburg, N. Y	10.00	Groves Public School, Anoka, Minn Corn Lake School, Anoka, Minn	$\frac{9.2}{3.7}$
"Bethania Church, Frewsburg,	10.00	Swedish Luth. Church, Anoka, Minn	10.0
NY	2.66	" Mission Church, Anoka, Minn	2.6
Swedish Friends, Oak Hill, N. Y	3.36	"Mission Church, Anoka, Minn Friends Erskine Church, Toronto, Can	8.0
Mission Church, Jamestown,	94 90	" In Knox Church, Toronto Can	3.0
N. Y Swedish Evangelical Church, Busti, N. Y.	34.80 2.14	" in Central Church, Toronto, Can. " in Westminster Church, Toronto,	1.0
Mission Friends, Sugar Grove,	7.11	Can	1.0
Pa	3.52	Emianda in Mananta Can	3.0
Swedish Evangelical Free Church, Chandler's Valley, Pa.	0.40	Swedish Luth. Church, New London, Minn.  "Mission Church, St. Cloud, Minn.	16.0
ler's Valley, Pa Swedish Mission Friends, Tidiout, Pa " Mission Church, Sheffield, Pa " " Skandia, Pa	3.46	Mission Church, St. Cloud, Minn,	4.3
" Mission Church Sheffield Pa	$\frac{5.80}{2.10}$	" Luth Church Fish Lake Minn	5.4 24.5
" Skandia, Pa	13.60	" " Harris, Minn.	14.8
" Skandia, Pa Skandia Wission Society, Warren,		"- Luth. Church, Fish Lake, Minn. "Harris, Minn. Ladies' Union Meeting, Pasadena, Cal. Friends in Woodville, Canada.	10.0
Pa	2.62	Friends in Woodville, Canada	6.2
Swedish Church, Kane, Pa	$\frac{4.22}{4.71}$		5.2
" Mission Church, Jewett, Pa " Congregational Church, Ridge-	4.11	Mission for Bundet, Chicago Swedish Mission Church, Atlantic street,	50.0
wav. Pa	8.45	Chicago	10.7
Swedish Mission Church, Dagar Mines, Pa. Free Church, Pittsburg, Pa	10.23	Friends Candish Oak Street Mission, Chi-	
Free Church, Pittsburg, Pa	.7.44	cago	11.2
" McKeesport, Pa : " Mission Church, Cannon Falls,	16.80	Swedish Luth. Lacon Church, Humboldt	11 0
Minn Minn	2.05	Park, Chicago	11.8
Swedish Mission Church, Spring Garden,	A.00	Swedish Church, Dania Ave., Chicago First Swedish Luth. Church, Rockford, Ill.	23.5
Minn	9.21	Swedish Luth, Zion's Church, Rockford,	20.0
Etter Public School, Etter, Minn	4.51	Ill	17.8
Swedish Baptist Church, Hastings, Minn. The Synodical Meeting of Swedish Lu-	3.77	Swedish Free Mission Church, Rockford,	00.0
theran Ministers, Center City, Minn	67.32	Swedish Mission Tabernacle, Rockford,	23.3
The Alliance Meeting of Swedish		Ill	33.0
The Alliance Meeting of Swedish Ministers, Cambridge, Mihn	57.55	Swedish Ev. Luth. Emmanuel Church,	
First Cong. Church, S. S. Oak Park, for		Chicago	43.5
Pienie	7.00 3.90	Sabbath School, Delavan Lake, Wis., W.	0.4
Swedish Mission Society, New Castle, Pa. "Cong. Church, Bessemer, Pa	4.57	E. B. Matomedi Meeting, W. E. B. Y. M. C. A., Crete, Minn.	2.4 26.3
Mission of Voungstown Pa		TO ME CO. A. Consta Million	20.0
mission of loungstown, La	D.OU	I. M. C. A., Crete, Minn	23.8
" Cong. Church, Ashtabula, O	$\frac{5.50}{3.00}$	Swedish Luth, Church, Grand Rapids,	23.8
" Cong. Church, Ashtabula, O		Mich	23.8 16.3
Cong. Church, Ashtabula, O Ev. Cong. Church, Cleveland, O. Mission Church, Sweden Ashta-	3.00 8.00	MichSwedish Mission Church, Grand Rapids,	16.39
" Cong. Church, Ashtabula, O	3.00 8.00 8.94	Mich. Swedish Mission Church, Grand Rapids, Mich.	16.39 14.8
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O. "Mission Church, Sweden Ashtabula Co., O	3.00 8.00 8.94 9.45 12.00	Swedish Mission Church, Grand Rapids, Mich. Swedish Lutheran Church, Lisbon, Mich.  "" Muskegan, "	16.39 14.8' 16.79 16.39
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O. "Mission Church, Sweden Ashtabula Co., O	3.00 8.00 8.94 9.45 12.00 5.51	Swedish Luth Church, Grand Rapids, Mich.  Swedish Lutheran Church, Lisbon, Mich.  "Muskegan,"  "Mission ""	16.39 14.8' 16.79 16.39
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O. "Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis.	3.00 8.00 8.94 9.45 12.00	Swedish Lutheran Church, Grand Rapids, Mich. Swedish Lutheran Church, Lisbon, Mich. Swedish Lutheran Church, Lisbon, Mich. "" "" "" "" "" "" "" "" "" "" "" "" ""	16.39 14.8' 16.79 16.30 10.5 7.1'
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O. "Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis,	3.00 8.00 8.94 9.45 12.00 5.51 8.20	Swedish Lutheran Church, Grand Rapids, Mich.  Swedish Lutheran Church, Lisbon, Mich.  "Mission "Muskegan,"  "Uhite Hall, "  "Lutheran "White Hall, "	16.39 16.79 16.30 10.5 7.10 14.60
"Cong. Church, Ashtabula, O" Ev. Cong. Church, Cleveland, O. "Mission Church, Sweden Ashtabula Co., O. Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80	Swedish Mission Church, Grand Rapids, Mich. Swedish Lutheran Church, Lisbon, Mich.  "Mission" "Mission" "Lutheran" Norwegian Lutheran "Muskegan, "	16.39 14.87 16.37 10.55 7.17 14.63 16.19
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O. "Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis,	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00	Swedish Lutheran Church, Grand Rapids, Mich	16.39 16.79 16.30 10.5 7.10 14.60
"Cong. Church, Ashtabula, O" Ev. Cong. Church, Cleveland, O. "Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S., for Picnic Ladies First Cong. Church, Oak Park, for Picnic	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25	Swedish Lutheran Church, Grand Rapids, Mich.  Swedish Mission Church, Grand Rapids, Mich.  Swedish Lutheran Church, Lisbon, Mich.  "Muskegan, " "Muskegan, " "White Hall, " "" "White Hall, " "" "Big Rapids, " "Reed City, " "Tustin, "	16.39 14.8° 16.70 16.30 10.50 7.1° 14.60 16.19 2.70 6.30 8.30
"Cong. Church, Ashtabula, O" Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn Ridgeland Cong. S. S., for Pienic	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00	Swedish Luth. Church, Grand Rapids, Mich.  Swedish Lutheran Church, Lisbon, Mich.  "Mission" "Lutheran" "White Hall, ""  Norwegian Lutheran" Swedish" "" "Reed City, " "" "" "" "" "" "" "" "" "" "" "" "" "	16.33 14.87 16.33 10.55 7.17 14.63 16.13 2.70 6.33 8.30 8.19
"Cong. Church, Ashtabula, O" Ev. Cong. Church, Cleveland, O Mission Church, Sweden Ashtabula Co., O. Swedish Baptist Church, Isante Co., Minn. Free Mission Church, Kost, Minn. Mission Church, Trade Lake, Wis. M. E. Church, Trade Lake, Wis. Ev. Luth. Church, Minneapolis, Minn Ridgeland Cong. S. S., for Pienic	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50	Swedish Lutheran Church, Grand Rapids, Mich Swedish Lutheran Church, Lisbon, Mich.  " Mission " " White Hall, " " Lutheran " Norwegian Lutheran " Swedish " " Big Rapids, " " " " Reed City, " " " " Gilbert, " " " Gadillac, "	16.39 14.8° 16.7° 16.3° 10.5° 7.1° 14.6° 16.19 2.7° 6.3° 8.3° 8.19 16.6°
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O. "Mission Church, Sweden Ashtabula Co., O. Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Pienic. Ladies First Cong. Church, Oak Park, for Pienic. Through Mrs. F. E. Ballard, for Pienic. Ladies of the First Baptist Church, Oak Park, for Pienic.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25	Swedish Lutheran Church, Grand Rapids, Mich	16.33 14.87 16.33 10.55 7.17 14.63 16.13 2.70 6.33 8.30 8.19
"Cong. Church, Ashtabula, O" Ev. Cong. Church, Cleveland, O Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. Free Mission Church, Kost, Minn. Mission Church, Trade Lake, Wis. M. E. Church, Trade Lake, Wis. Ev. Luth. Church, Minneapolis. Minn Ridgeland Cong. S. S., for Picnic Ladies First Cong. Church, Oak Park, for Picnic. Ladies of the First Baptist Church, Oak Park, for Picnie. Ladies of the Pres. Church, Oak Park, for Picnic.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50	Swedish Lutheran Church, Grand Rapids, Mich.  Swedish Mission Church, Grand Rapids, Mich.  " Mission " " " " " " " " " " " " " " " " " " "	16.33 14.8' 16.7' 16.3' 10.5' 7.1' 14.6' 16.19 2.7' 6.39 8.39 16.6' 15.4'
"Cong. Church, Ashtabula, O" Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O. Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Pienic. Ladies First Cong. Church, Oak Park, for Pienic. Through Mrs. F. E. Ballard, for Pienic. Ladies of the First Baptist Church, Oak Park, for Pienic. Ladies of the Pres. Church, Oak Park, for Pienic. Ladies of the M. E. Church, Oak Park, for Pienic.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50	Swedish Mission Church, Grand Rapids, Mich  Swedish Lutheran Church, Lisbon, Mich  "Mission" "Lutheran" "White Hall, "" "Swedish" """ """ """ """ """ """ """ """ """	16.33 14.8' 16.7' 16.3' 10.5' 7.1' 14.6' 16.13 2.7' 6.30 8.30 8.19 10.00 23.00
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O Swedish Bartist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Pienic. Ladies First Cong. Church, Oak Park, for Pienic. Through Mrs. F. E. Ballard, for Pienic. Ladies of the First Baptist Church, Oak Park, for Pienic. Ladies of the Pres. Church, Oak Park, for Pienic. Ladies of the Pres. Church, Oak Park, for Pienic. Ladies of the M. E. Church, Oak Park, for Pienic.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25	Swedish Lutheran Church, Grand Rapids, Mich	16.33 14.8° 16.3° 10.5° 7.1° 14.6° 16.1° 2.7° 6.3° 8.3° 16.6° 15.4° 10.0° 23.0° 4.0°
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Picnic. Ladies First Cong. Church, Oak Park, for Picnic. Ladies of the First Baptist Church, Oak Park, for Picnic. Ladies of the Pres. Church, Oak Park, for Picnic. Ladies of the M. E. Church, Oak Park, for Picnic. Ladies of the M. E. Church, Oak Park, for Picnic. Wm. E. Blackstone, for Picnic.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50	Swedish Mission Church, Grand Rapids, Mich Swedish Mission Church, Grand Rapids, Mich Swedish Lutheran Church, Lisbon, Mich. """"""""""""""""""""""""""""""""""""	16.33 14.8' 16.7' 16.3' 10.5' 7.1' 14.6' 16.19 2.7' 6.3' 8.3' 16.6' 15.4' 10.0' 23.0' 17.0'
"Cong. Church, Ashtabula, O" Ev. Cong. Church, Cleveland, O Mission Church, Sweden Ashtabula Co., O. Swedish Bartist Church, Isante Co., Minn. Free Mission Church, Kost, Minn. Mission Church, Trade Lake, Wis. M. E. Church, Trade Lake, Wis. Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Pienie Ladies First Cong. Church, Oak Park, for Pienie. Through Mrs. F. E. Ballard, for Pienie. Ladies of the First Baptist Church, Oak Park, for Pienie. Ladies of the Pres. Church, Oak Park, for Pienie. Ladies of the M. E. Church, Oak Park, for Pienie. Ladies of the M. E. Church, Oak Park, for Pienie. Wm. E. Blackstone, for Pienie. Wm. E. Blackstone, for Pienie.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 6.00 4.25 1.50 2.00 2.50 5.25 6.25	Swedish Lutheran Church, Grand Rapids, Mich Swedish Mission Church, Grand Rapids, Mich Swedish Lutheran Church, Lisbon, Mich. """"""""""""""""""""""""""""""""""""	16.38 14.8° 16.7° 16.30 10.5 7.1° 14.6° 16.19 2.7° 6.38 8.39 16.6° 15.4° 10.00 23.00 4.00 17.00 11.4° 18.1°
"Cong. Church, Ashtabula, O" Ev. Cong. Church, Cleveland, O Mission Church, Sweden Ashtabula Co., O. Swedish Bartist Church, Isante Co., Minn. Free Mission Church, Kost, Minn. Mission Church, Trade Lake, Wis. M. E. Church, Trade Lake, Wis. Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Pienie Ladies First Cong. Church, Oak Park, for Pienie. Through Mrs. F. E. Ballard, for Pienie. Ladies of the First Baptist Church, Oak Park, for Pienie. Ladies of the Pres. Church, Oak Park, for Pienie. Ladies of the M. E. Church, Oak Park, for Pienie. Ladies of the M. E. Church, Oak Park, for Pienie. Wm. E. Blackstone, for Pienie. Wm. E. Blackstone, for Pienie.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25	Swedish Mission Church, Grand Rapids, Mich  Swedish Lutheran Church, Lisbon, Mich  "Mission "Muskegan, ""  "Lutheran "Muskegan, ""  "Swedish """  "Norwegian Lutheran "Muskegan, ""  """  """  """  """  """  """  """	16.38 14.8° 16.7° 16.30 10.5 7.1° 14.6° 16.19 2.7° 6.38 8.39 16.6° 15.4° 10.00 23.00 4.00 17.00 11.4° 18.1°
"Cong. Church, Ashtabula, O" Ev. Cong. Church, Cleveland, O Mission Church, Sweden Ashtabula Co., O Swedish Bartist Church, Isante Co., Minn. Free Mission Church, Kost, Minn. Mission Church, Trade Lake, Wis. M. E. Church, Trade Lake, Wis. Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Picnic. Ladies First Cong. Church, Oak Park, for Picnic Through Mrs. F. E. Ballard, for Picnic. Ladies of the First Baptist Church, Oak Park, for Picnic Ladies of the Fres. Church, Oak Park, for Picnic. Ladies of the M. E. Church, Oak Park, for Picnic. Swedish Free Mission Church, Pullman and Roseland, Ill Additional for Picnic. Swedish Free Mission Church, Anoka,	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25 6.25 71.60	Swedish Lutheran Church, Grand Rapids, Mich	16.33 14.8 16.7 16.3 10.5 7.1 14.6 16.3 8.3 8.3 8.1 16.6 15.4 10.0 23.0 4.0 17.0
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Picnic. Ladies First Cong. Church, Oak Park, for Picnic. Through Mrs. F. E. Ballard, for Picnic. Ladies of the First Baptist Church, Oak Park, for Picnic. Ladies of the Pres. Church, Oak Park, for Picnic. Ladies of the M. E. Church, Oak Park, for Picnic. Wm. E. Blackstone, for Picnic. Swedish Free Mission Church, Pullman and Roseland, Ill. Additional for Picnie. Swedish Free Mission Church, Anoka, Minn.	3.00 8.00 8.94 9.45 12.00 5.51 18.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25 6.25 71.60 .75	Swedish Mission Church, Grand Rapids, Mich  Swedish Mission Church, Lisbon, Mich  Swedish Lutheran Church, Lisbon, Mich  " Mission " Muskegan, " White Hall, " " White Hall, " " " " " " " " " " " " " " " " " "	16.33 14.8 16.77 16.33 10.55 7.1' 14.66 16.1! 2.77 6.33 8.1! 16.66 15.4' 10.00 23.00 11.4 18.1! 27.00 34.80
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O. Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Pienic. Ladies First Cong. Church, Oak Park, for Pienic Through Mrs. F. E. Ballard, for Pienic. Ladies of the First Baptist Church, Oak Park, for Pienic Ladies of the Pres. Church, Oak Park, for Pienic. Ladies of the M. E. Church, Oak Park, for Pienic. Swedish Free Mission Church, Pullman and Roseland, Ill Additional for Pienic Swedish Free Mission Church, Anoka, Minn. Swedish Free Mission Church, Anoka, Minn.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25 6.25 71.60	Swedish Mission Church, Grand Rapids, Mich	16.38 14.8 16.7 16.38 16.7 11.35 7.1 14.6 16.1 2.7 6.38 8.3 8.1 15.4 10.00 4.0 17.00 11.4 11.4 127.00 34.8 13.2
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O. Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Pienic. Ladies First Cong. Church, Oak Park, for Pienic. Through Mrs. F. E. Ballard, for Pienic. Ladies of the First Baptist Church, Oak Park, for Pienic. Ladies of the Pres. Church, Oak Park, for Pienic. Ladies of the Pres. Church, Oak Park, for Pienic. Wm. E. Blackstone, for Pienic. Swedish Free Mission Church, Pullman and Roseland, Ill. Additional for Pienic. Swedish Free Mission Church, Anoka, Minn. "Mission Church, St. Francis, Minn. "Mission Church, Spencer Brook, Minn.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25 6.25 71.60 .75	Swedish Mission Church, Grand Rapids, Mich	16.33 14.8 16.77 16.33 10.55 7.1' 14.66 16.1! 2.77 6.33 8.1! 16.66 15.4' 10.00 23.00 11.4 18.1! 27.00 34.80
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis. Minn	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25 6.25 71.60 .75 10.14 6.32 8.55 5.00	Swedish Lutheran Church, Grand Rapids, Mich	16.33 14.8 16.77 16.35 7.1' 14.66 18.2.77 6.33 8.3.91 16.66 15.4' 10.00 17.00 11.4' 27.03 34.8' 13.22 1.8 17.48
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Picnic. Ladies First Cong. Church, Oak Park, for Picnic. Through Mrs. F. E. Ballard, for Picnic. Ladies of the First Baptist Church, Oak Park, for Picnic. Ladies of the Pres. Church, Oak Park, for Picnic. Ladies of the M. E. Church, Oak Park, for Picnic. Ladies of the M. E. Church, Oak Park, for Picnic. Ladies of the M. E. Church, Oak Park, for Picnic. Swedish Free Mission Church, Pullman and Roseland, Ill. Additional for Picnie. Swedish Free Mission Church, Anoka, Minn. "Mission Church, St. Francis, Minn. "Wission Church, St. Francis, Minn. "Wission Church, Wionette, Minn. "Wission Church, Wionette, Minn. "Luth, Church, Maple Ridge, Minn. "Luth, Church, Maple Ridge, Minn. "Luth, Church, Maple Ridge, Minn.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25 6.25 6.25 1.60 .75 10.14 6.32 8.55 5.00 4.76	Swedish Mission Church, Grand Rapids, Mich  Swedish Mission Church, Lisbon, Mich  Swedish Lutheran Church, Lisbon, Mich  "Mission "White Hall, ""  "Lutheran "Muskegan, ""  "Swedish """  """  """  """  """  """  """  ""	16.38 14.8 16.7 16.31 10.5 7.1 14.6 16.19 2.7 6.33 8.19 15.4 10.00 4.0 17.00 4.0 11.4 18.13 27.0 34.8 17.1 8.1 17.0 8.6 8.6
"Cong. Church, Ashtabula, O" Ev. Cong. Church, Cleveland, O Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. Free Mission Church, Kost, Minn. Mission Church, Trade Lake, Wis. M. E. Church, Trade Lake, Wis. Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Picnic. Ladies First Cong. Church, Oak Park, for Picnic Through Mrs. F. E. Ballard, for Picnic. Ladies of the First Baptist Church, Oak Park, for Picnic Ladies of the First Baptist Church, Oak Park, for Picnic. Ladies of the M. E. Church, Oak Park, for Picnic. Swedish Free Mission Church, Pullman and Roseland, Ill Additional for Picnic. Swedish Free Mission Church, Anoka, Minn. Swedish Baptist Church, St. Francis, Minn. "Mission Church, Spencer Brook, Minn. Swedish Mission Church, Wionette, Minn. "Mission Church, Wionette, Minn. "Unth. Church, Maple Ridge, Minn. Spring Vale School, Minnesotz.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25 6.25 71.60 .75 10.14 6.32 8.55 5.00 4.76	Swedish Lutheran Church, Grand Rapids, Mich	16.38 14.8 16.7 16.31 10.5 7.1 14.6 16.19 2.7 6.33 8.19 15.4 10.00 4.0 17.00 4.0 11.4 18.13 27.0 34.8 17.1 8.1 17.0 8.6 8.6
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Pienie. Ladies First Cong. Church, Oak Park, for Pienie. Through Mrs. F. E. Ballard, for Pienie. Through Mrs. F. E. Ballard, for Pienie. Ladies of the First Baptist Church, Oak Park, for Pienie Ladies of the Pres. Church, Oak Park, for Pienie. Ladies of the M. E. Church, Oak Park, for Pienie. Swedish Free Mission Church, Pullman and Roseland, Ill Additional for Pienie. Swedish Free Mission Church, Anoka, Minn. Swedish Baptist Church, St. Francis, Minn. "Mission Church, Spencer Brook, Minn. Swedish Mission Church, Wionette, Minn. "Mission Church, Maple Ridge, Minn. Swedish Mission Church, Cambridge, Minn. Swedish Luth. Church, Cambridge, Minn. "Friends Ogden from sale of Lee	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25 6.25 6.25 1.60 .75 10.14 6.32 8.55 5.00 4.76	Swedish Mission Church, Grand Rapids, Mich  Swedish Mission Church, Lisbon, Mich  Swedish Lutheran Church, Lisbon, Mich  " Mission " Muskegan,"  " Lutheran " Muskegan,"  " Swedish " " Big Rapids,"  " " " Gilbert, " Cadillac, " " " " " " " " " " " " " " " " " " "	16.33 14.8 16.7 10.5 7.1 14.6 16.1 2.7 6 16.1 2.7 6 16.1 2.7 10.0 23.0 4 10.0 11.4 18.1 18.1 18.1 19.1 19.1 19.1 19.1 19.1
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Pienie. Ladies First Cong. Church, Oak Park, for Pienie. Through Mrs. F. E. Ballard, for Pienie. Through Mrs. F. E. Ballard, for Pienie. Ladies of the First Baptist Church, Oak Park, for Pienie Ladies of the Pres. Church, Oak Park, for Pienie. Ladies of the M. E. Church, Oak Park, for Pienie. Swedish Free Mission Church, Pullman and Roseland, Ill Additional for Pienie. Swedish Free Mission Church, Anoka, Minn. Swedish Baptist Church, St. Francis, Minn. "Mission Church, Spencer Brook, Minn. Swedish Mission Church, Wionette, Minn. "Mission Church, Maple Ridge, Minn. Swedish Mission Church, Cambridge, Minn. Swedish Luth. Church, Cambridge, Minn. "Friends Ogden from sale of Lee	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25 6.25 71.60 .75 10.14 6.32 8.55 5.00 4.76	Swedish Mission Church, Grand Rapids, Mich Swedish Mission Church, Lisbon, Mich Swedish Lutheran Church, Lisbon, Mich " Mission " White Hall, " " White Hall, " " " Wuskegan, " " " White Hall, " " " Wuskegan, " " " Wuskegan, " " " Wuskegan, " " " " Tustin, " " " Gilbert, " Cadillac, " " " " Cadillac, " " " " Cadillac, " " " " " Cadillac, " " " " " " " " " " " " " " " " " " "	16.38 14.8 16.7 16.31 10.5 7.1 14.6 16.19 2.7 6.33 8.19 15.4 10.00 4.0 17.00 4.0 11.4 18.13 27.0 34.8 17.1 8.1 17.0 8.6 8.6
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O. Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Pienic. Ladies First Cong. Church, Oak Park, for Pienic. Ladies First Cong. Church, Oak Park, for Pienic. Ladies of the First Baptist Church, Oak Park, for Pienic. Ladies of the Pres. Church, Oak Park, for Pienic. Ladies of the Fres. Church, Oak Park, for Pienic. Wm. E. Blackstone, for Pienic. Swedish Free Mission Church, Pullman and Roseland, Ill. Additional for Pienic. Swedish Free Mission Church, Anoka, Minn. "Mission Church, St. Francis, Minn. "Mission Church, St. Francis, Minn. "Mission Church, St. Francis, Minn. "Mission Church, Wionette, Minn. "Mission Church, Wionette, Minn. "Friends, Ogden, from sale of Ice Cream, etc., July 4th. "First Baptist Church S. S. Oak Park, for First Baptist Church S. S. Oak Park, for	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25 6.25 6.25 71.60 .75 10.14 6.32 8.55 5.00 4.76 5.63 4.08 2.35 4.08 2.35 4.08 4.25 5.25 6.25 6	Swedish Lutheran Church, Grand Rapids, Mich	16.33 14.86 16.73 10.5 7.1' 14.66 16.1! 24.66 15.4' 10.00 24.00 17.00 11.81 18.14 27.00 21.73 6.83 4.86 66.88
"Cong. Church, Ashtabula, O" Ev. Cong. Church, Cleveland, O Mission Church, Sweden Ashtabula Co., O Swedish Baptist Church, Isante Co., Minn. Free Mission Church, Kost, Minn. Mission Church, Trade Lake, Wis. M. E. Church, Trade Lake, Wis. Luth. Church, Minneapolis. Minn Ridgeland Cong. S. S., for Picnic Ladies First Cong. Church, Oak Park, for Picnic. Ladies of the First Baptist Church, Oak Park, for Picnic. Ladies of the First Baptist Church, Oak Park, for Picnic. Ladies of the First Baptist Church, Oak Park, for Picnic. Ladies of the M. E. Church, Oak Park, for Picnic. Ladies of the M. E. Church, Oak Park, for Picnic. Swedish Free Mission Church, Pullman and Roseland, Ill. Additional for Picnic. Swedish Free Mission Church, Anoka, Minn Swedish Baptist Church, St. Francis, Minn. Winsion Church, Spencer Brook, Minn Swedish Mission Church, Wionette, Minn. " Luth. Church, Maple Ridge, Minn. Spring Vale School, Minnesota Swedish Luth. Church, Cambridge, Minn. Friends, Ogden, from sale of Ice Cream, etc., July 4th. First Baptist Church S. S. Oak Park, for Picnic.	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25 6.25 71.60 .75 10.14 6.32 8.55 5.00 4.76 4.76 4.76 4.80	Swedish Lutheran Church, Grand Rapids, Mich	16.33 14.83 16.77 17 14.66 16.19 26.33 8.39 16.63 15.44 10.00 23.00 17.00 11.4 13.12 27.00 34.82 17.46 17.00 24.00 24.00 25.17 26.68
"Cong. Church, Ashtabula, O "Ev. Cong. Church, Cleveland, O "Mission Church, Sweden Ashtabula Co., O. Swedish Baptist Church, Isante Co., Minn. "Free Mission Church, Kost, Minn. "Mission Church, Trade Lake, Wis. "M. E. Church, Trade Lake, Wis. "Ev. Luth. Church, Minneapolis, Minn. Ridgeland Cong. S. S., for Pienic. Ladies First Cong. Church, Oak Park, for Pienic. Ladies First Cong. Church, Oak Park, for Pienic. Ladies of the First Baptist Church, Oak Park, for Pienic. Ladies of the Pres. Church, Oak Park, for Pienic. Ladies of the Fres. Church, Oak Park, for Pienic. Wm. E. Blackstone, for Pienic. Swedish Free Mission Church, Pullman and Roseland, Ill. Additional for Pienic. Swedish Free Mission Church, Anoka, Minn. "Mission Church, St. Francis, Minn. "Mission Church, St. Francis, Minn. "Mission Church, St. Francis, Minn. "Mission Church, Wionette, Minn. "Mission Church, Wionette, Minn. "Friends, Ogden, from sale of Ice Cream, etc., July 4th. "First Baptist Church S. S. Oak Park, for First Baptist Church S. S. Oak Park, for	3.00 8.00 8.94 9.45 12.00 5.51 8.20 32.80 6.00 4.25 1.50 2.00 2.50 5.25 6.25 6.25 71.60 .75 10.14 6.32 8.55 5.00 4.76 5.63 4.08 2.35 4.08 2.35 4.09 4.25 5.25 6.25 6	Swedish Mission Church, Grand Rapids, Mich Swedish Mission Church, Lisbon, Mich Swedish Lutheran Church, Lisbon, Mich " Mission " White Hall, " " White Hall, " " " Wuskegan, " " " White Hall, " " " Wuskegan, " " " Wuskegan, " " " Wuskegan, " " " " Tustin, " " " Gilbert, " Cadillac, " " " " Cadillac, " " " " Cadillac, " " " " " Cadillac, " " " " " " " " " " " " " " " " " " "	16.33 14.86 16.73 10.5 7.1' 14.66 16.1! 24.66 15.4' 10.00 24.00 17.00 11.81 18.14 27.00 21.73 6.83 4.86 66.88

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Swedish Mission Church Florence Wis	16.46	Mrs. R. H. Trumbull	9 00 F
Swedish Mission Church, Florence, Wis "Lutheran "Norway, Mich.	22.08	Mrs. R. H. Trumbull	1.00
" " " Recanaba "	14.53	Miss E Dress	1.00
Escanaba,		Mrs. R. Ferris Miss E. Dryer Mrs. K. F. Morgan	25.00
	6.25	Mrs. K. F. Morgan	1.00
Lutheran "Marinette, Wis. Swedish Luth. Church Menominee, Mich	16.04	Miss Hattie Murphy	7.00
Swedish Luth. Church Menominee, Mich	15.47	Through Rev. D. M. Stearns, Scranton, Pa.	8.00
Swedish Mission Church, Marinette, Wis.	15.80	Wm. E. Blackstone, for Students' Fund	16.75
" Luth. Church, Peshtigo, Wis	22.83	Rev. Jno. Carlberg	.24
" Pecatonica, Ill	10.25	Rev. J. W. H. Milm, for New Testament	
" " De Kalb, Ill	16.75	Fund Mrs. A. A. Taft, for New Testament Fund	2.00
" Mission Church, De Kalb, Ill	6.05	Mrs. A. A. Taft, for New Testament Fund	5.00
Norske Danske Cong. Church, Wicker		Mrs. L. S. Smith, " " "	5.00
Park, Chicago	1.05	Mrs. H. P. Phillips, " " "	1.00
Park, Chicago Swedish Cong. Church, Hinsdale, Ill	13.67	Mrs. L. S. Smith, """ Mrs. H. P. Phillips, """ W. E. B.	6.00
" Luth, Church, Aurora, III	13.07	N. M. Jones	25.00
hii ii St Charles III	5.49	Jno. Holinquist	2.37
" " Batavia, Ill" " " Geneva, Ill" " " Elgin, Ill Lincoln Park Cong. Church, Chicago	12.83	Otto Lansburg	1.00
" " Geneva, Ill	5.41	Mrs. S. R. Wilmot, for New Testament	
" " Elgin, Ill	27.22	Fund	3.00
Lincoln Park Cong. Church, Chicago	19.51	Postage on Tracts A Friend, Canada  " of Israel, for Students' Fund Chas Holmes	71
	8.99	A Friend, Canada	2.00
" 'Lockport, Ill	10.46	"	1.25
	9.67	" of Israel, for Students' Fund	4.35
" " Friends, Princeton.		Chas. Holmes	75.00
TII	5.85	Jno. Martenson	11.00
IllSwedish Luth. Church, Princeton, Ill	11.73	Mrs. Minnie S. Budlong	5.00
"Galva, Ill	7.30	Mrs. Swanson	10.00
Ladies' Union Meeting Pasadena Cal	, .00	A Friend, Trade Lake, Wis	.50
Ladies' Union Meeting, Pasadena, Cal., for the New Testament Fund	2.00	Sale of New Testaments	.80
Swedish Mission Church, Duluth, Minn.	10.00	Mice Anna Lorenz	1.00
Wedish Mission Church, Dulum, Minn.	5.91	Miss Anna Lorenz	
" " " Upsalia, Minn " " Kristine Lake.	0.51	In D Spare County	1.00
Allibrino Edito,	12.33	Jno. P. Snow, Canada	
Minn.	19.89	Mrs. Laura Dickey	.60
Swedish Mission Church, Pike Lake, Minn.	19.09	Mrs. S. H. Dorsett	300
Swedish Mission Church, Franck Lake,	10 40	Mrs. O. D. Allen	
Minn	10.42	Mrs. Mary Pellett.	1.00
Swedish Ev. Cong. Church, West Lake,	4.00	Miss Nellie Pellett	1.00
Minn	4.60	Jno. Nuveen	3.00
Swedish Mission Church, Salem	1.91	Mrs. King, Oak Park	
" Cong , Lundley	10.20	Mr. Waterman	.50
" / " Church, Florida	6.60	C. H. Hoy and family	4.00
A Friend, First Cong. Church, Chicago	5.00	Through Mr. S. W. Packard	3.00
Solomon Robitschek	16.00	C. H. Hoy and family. Through Mr. S. W. Packard Mrs. J. M. Horton.	15.00
Mrs. L. G. H., for Mr. Angel's personal		A Friend of Israel, for Mr. A's personal use	2.00
use	10.00	From a Friend	5.00
Mrs. Helen Robertson	5.00	Sale of K. R. Photographs	9.25
Mr/Wallace, Boone, Ia	2.00	Mrs. John Rankin. Mrs. C. D. Paine. Mrs. C. T. Marsh.	2.00
A Friend of Israel's	51.68	Mrs. C. D. Paine	1.00
T. C. R	5.44	Mrs. C. T. Marsh	1.00
Mrs. C. F. Howe	.50	Mrs. L. G. H	1.00
Mrs. Augusta Chall	2.00	Sale of 5 gold rings	25.00
Cash	.78	G. B. Stoner	1.00
W. E. B. and Wife	151.96	Mrs. Edward P. Rice	15.00
F. Y. L	2.00	Mrs A W W	4.60
Rev. K. Rosenthal	1.58	T. G. Woodcock, Jr. Sale of Photographs of Mission. Hulda Peterson.	5.00
C O Karson	5.00	Sale of Photographs of Mission	7.00
Miss B. L., for Students' Fund	1.00	Hulda Peterson	1.00
Miss B. L., for Students' Fund	1.00	S. W. Packard, Students' Fund.	40.00
Through Miss Hester Bates	10.00	E. W. Lyman.	25.00
Annie Nicholson	12.00	S. W. Packard, Students' Fund. E. W. Lyman, "" C. D. Paine, "" T. C. R., ""	25.00
Prof. H. M. Scott	10.00	T. C. R., " "	10.00
Peter Rosenlof	5.00	Swedish Mission Church St. Paul, William.	18.90
Peter Rosenlof	17.59	" " Ruck City, Minn	3.80
Jno. Erickson	1.00	" W. Superior	7.61
From Brother and Sister Johnson's Sav-		Collection at Hebrew Mission Christmas	
ing Bank	11.00	Festival	7.30
Sale of Rogs and Iron	45	Collection at Hebrew Mission Christmas	
Mrs. Danl. Classon	1.00	Festival, for the Home of the Friendless	.63
Mrs. Danl. Classon. Mrs. Danl. Classon. Mrs. Dahlberg, Rock Island. Prof. O. Olson, Rock Island. Mrs. C. H. Case. Prof. Geo. E. Day, New Haven, Conn. Chas. Fransen, Quincy, Mass.	1.00	Festival, for the Home of the Friendless W. E. B., Students' Fund	50.00
Prof. O. Olson, Rock Island	1.00	Mr. Plumer, for Mr. A's personal use	10.00
Mrs. C. H. Case	10.00	Mr. Dr. Young	5.00
Prof Geo E Day New Haven Conn	5.00	Miss Lena Gibbs	3.00
Chas Fransen, Quincy Mass	10.00	Miss Lena GibbsF. H. Revell	10.00
Mrs. S. F. Orton	8.00	Chas E Simmons	- 3.10
THIS. D. I. OILUII	0.00	Chas. E. Simmons. Stella and Walter Packard.	1.50
Th. Kihlgren	.50	Mrs. Higgins	2.00
Miss Eloise Smith	5.00	Rev. Reinhard Cronheim	3.00
Hannah Huttin	1.00	Mrs. A. Dow	5.00
Mrs. Christina Larson	1.00	Through Peter Sinclair	
M. Lindblom	3.00	Through Peter Sinclair	100.00
Sale of Tracts		Mrs. Adeline M. Smith	83.09
Sale of Tracts	10.00	Mrs. Adeline M. Smith	55.00
Industrial School	8.02	Reception Room	40.00
Industrial School	5.00	Items from Building Fund	7.62
Chas. Carlson	2.00	- LUMB FULL DUILDING FULL	
Miss Annie Franklin	.10	Total amount of receipts of general fund, \$5	.262.34
DIES THEFT PROPERTY.	. 10	Total amount of receipts of goneral rund, to	,

# EXPENDITURES.

Rev. Bernhard Angel, salary	5 Telegrams
Rev. Kr. Rosenthal, 495.0	0 Mission expenses
G. S. Krohn, 194.0	0 Glue, varnish, paint, etc 2.30
G. S. Krohn, " 194.0 Colporteurs, " 143.0 Students' Fund 215.1	0 Painting signs 12.50
Students' Fund	O Soap and cleaning materials 14.01
Contributions to Building Fund from	Ice 6.30
General Fund	3 Cards 16.85
Contributions to Relief Fund from Gen-	Upholstery 9.58
eral Fund	0 Board for worker 18.00
For Mr. Angel's personal use, donations 22.0	
"Rosenthal's " . " " 26.0	
For traveling expenses 310.8	5 Expenses of Social 4.27
Express 21.0	5 Plumber
Books and Tracts 264.0	9 Moving and repairing stoves 5.50
Printing 108.8	0 Electric Bells 13.00
Carpets, rugs, etc	1 Earth for filling vard 4.60
Furniture 115.1	O Picnic (provided by special subscription) 40.25
Industrial School 36.9	5 For Repairs
Rent 103.0	0 Re-binding Hebrew Bible 2.50
Coal 105.0	O To Home of Friendless from Industrial
Kerosine 7.5	5 School
Gas 13.5	0 Lawn Seed 1.15
Water tax 14.4	
Gas metre	on special subscription)
Janitress 83.7	
Stamps and stationery 47.8	vided by special subscription) 24.64
Labor 43.9	5.52 Crockery and Lamps 5.52
Dispensary,	Items from Building Fund 47.62
Moving expenses 12.4	8 Sundries 4.47
Photographs, special donation 7.0	00 Cash on hand 10.02
12.0	00
Duties and freight 40.4	10 \$5,262.34
Repairing organs 5.0	
Glazing 3.8	
Hardware 18.3	and find same correct and vouchers for each
Rubber stamps 1.6	EDW. P. RICE,
Newspapers 5.4	Auditor for Committee.
Advertisements 1.6	33 Chicago, Jan. 11, 1892.

# TREASURER'S ANNUAL REPORT OF THE BUILDING FUND

FROM JANUARY 9, 1891, TO JANUARY 7, 1892.

#### RECEIPTS.

REC	EIF 13.
BUILDING FUND. From: Fourth Pres. Church, Chicago \$93.97	Swedish Cong. Church, Elgin, Ill
Swedish Mass Meeting, Chicago 44.48 First Baptist Church, Rockford, Ill. 7.74	
Union Park Cong. Church, Chicago 18.59	Mrs. L. G. Holley 15.00
Third Pres. S. S., Chicago 15.00	Mrs. J. M. Horton
Union Meeting at Evanston, Ill 4.58 Contributions from General Fund made	Through M. Cupp
up of one half the collections taken by	M. Cupp 25.00
Rev. Kr. Rosenthal and G. S. Krohn1,590.83 Collection at Lincoln Hall, Chicago 2.00	
Collection at Lincoln Hall, Chicago 2.00 Swedish Free Church, McPherson, Kan 9.00	
" Luth. " " " . 20.10	Mrs. E. T. Keyes 5.00
" Mission Church, Salina, Kan 12.30 " Enterprise, Kan 7.24	
" Free Mission Church, Morgan-	Mrs. J. E. Howland 20.00
ville, Kan 10.45	
Swedish-Free Church, Brantford, Kan 22.12 "Free Church, Cliborne, Kan 6.39	
" Mission Church, Randolph, Kan. 18.73	Mrs. Halvorson 2.00
Free Mission Church, Leonard-	A lady
sville, Kan	Mrs. C. H. Case 15.00
" Mission Church, Topeka, Kan 11.24	Mrs E. S. Conway 5.00
" Friends, Manhattan, Kan. 5.60 Reformed Church, Irving Park, Ill 5.00	
Pres Church, Woodlawn Park, Chicago 10.00	Edward D. Sniffen, St. Paul
Received from Mr. Webster, Insurance	Edward A. King, to credit of C. E. Sim-
Agent, per Wm. E. Blackstone, for insurance on building, 22 Margaret street. 15.00	
West St. Paul Meeting, per W. E. B 9.00	Chas. E. Simmons 250.00
Normal Ill., per W. E. B	B. F. Jacobs
Swedish Mission Church, Chesterton, Ind. 5.00	A friend in First Baptist Church, Chicago 1.00
" Friends, Lilly Lake, Ill 5.01	A. Rydier, Woodville, Ind 1.00
" La Fox, Ill 1.43	Miss Lillie Waller 22.00

Miss Emelie Miller, for new Chapel Mrs. Mary Marks Mrs. Helen Robertson, Oakland, Cal Mrs. M. M. Ward	$25.00 \\ 5.00$	S. E. Hurlbut N. M. Jones Advanced by S. W. Packord	25.00
A friend of Israel Sale of two gold rings from Pasadena, Cal. L. Reynharts Prof. H. M. Scott	$104.00 \\ 10.00 \\ 3.00$	%4,8 Mrs. T. C. ROUNDS, Tre	392.01 ==== eas.

#### EXPENDITURES.

	000.00	H. S. Binder, for furnace	24.22
	650.00	Contribution to the General Fund	80.44
John C. Tammer, for stone and building chimneys	18.00	Baird & Bradley, second semi-annual payment.	635.00
	519.31	Examination of abstract	25.00
Henry Scherer, for mill work	77.46	Paid S. W. Packard for money advanced	25.00
	28.82	Sundries	1.75
Henry Bosch, for glazing	21.00		04 000 40
	110.61 225.00	Cash on hand	91 99
Henry Kaltenbach, tin roofing, gutters,	220.00	Cash on hand	21.02
	147.08		\$4,392.01
	125.00	Mrs III C BOUNDS	TI-sea
Morris A. Peterson, painting, papering,		Mrs. T. C. ROUNDS,	Treas.
etc	283.00	We have examined the Building Fund	
Lake Shore Sand Co., for sand	16.50	of the Treasurer and find same corr	
Dickinson Bros. & King, for cement J. M. Hatch, for furnace pipes and reg-	33.15	vouchers for items charged as expended EDW. P. RICE,	i.
ister	70.00	J. SHELLEY MEYI	
David Phillips, for cementing cellar	16 50		Auditors

## THE RELIEF FUND

FOR YEAR ENDING JANUARY 7, 1892.

RELIEF FUND.  Cash in Treasury  Received from the General Fund  W. E. B.  Miss E. Dryer  J. S. Meyer  Miss M. L. Howard	111.80 1.00 1.75 3.00	Mrs. Julia Culbertson M. E. Priss S. W. Packard Miss Hilda Peterson Mr. Cronheim Chas. E. Simmons Through G. S. Krohn	4.00 .65 14.00 .50 5.00
MISS M. L. HOWARD Mrs. C. F. Howe Mrs. C. W. Chandler Miss Benson T. C. R.	1.10	-	8154.20

# SUMMARY OF ANNUAL REPORT

FOR YEAR ENDING JANUARY 7, 1892.

Total receipts of Building Fund	<b>\$</b> 5,181.82	Of which was contributed to Relief Fund. 111.80  Total disbursements of Building Fund. 4,370.19 Of which was contributed to General Fund. 80.44	3,549.79 4,289.75
Of which General Fund contributed	2,801.18	Total disbursements of Relief Fund Total disbursements	154.20 7,993.66
Total receipts of Relief Fund \$154.20 Of which General Fund contributed	42.40	Total receipts disbursements	\$8,025.46 7,993.62
Total receipts	\$8,025.46	Cash on hand from General and Building Funds	\$31.82
Total disbursements of General Fund		MRS. T. C. ROUNDS, Treas.	Park, Ill.
Total receipts  Total disbursements of General Fund		Cash on hand from General and Building Funds	\$31

PASSOVER NUMBER.

# THE JEWISH ERA

A CHRISTIAN QUARTERLY.



THE CHICAGO HEBREW MISSION,

Margaret and Henry Streets, Near Blue Island Avenue and Fourteenth Street. Blue Island Avenue or Adams Street and Center Avenue Cars to Henry Street. Walk east to Margaret St.

PUBLISHED BY

THE CHICAGO HEBREW MISSION

IN BEHALF OF ISRAEL.

APRIL, 1892.

#### THE CHICAGO HEBREW MISSION.

INCORPORATED.

PASTOR, REV. BERNHARD ANGEL.

#### OFFICERS.

President, Prof. H. M Scott, D. D. Secretary, Mrs. A. F. Wood. 508 Boulevard, Oak Park, Ill.

Auditors, E. P. RICE, PETER SINCLAIR.

Acting Superintendent, S. W. PACKARD.

Vice-President, WM. E. BLACKSTONE. Treasurer, Mrs. T. C. Rounds. 308 Clinton Ave, Oak Park, Ill. Superintendent, WM. E. BLACKSTONE.

22 מארנארעט סטריט, הארנער הענרי,

( צוויי בלאקם איום פאן בלוי איילאנד עוועניו )

יעדען שבת אום 3 אוהר נאכמיטאג יעדען שבת אום 3 אוהר נאכמיטאג אום 3 אורך יעדען זאננטאג אום 3 אורך

עדען פרייטאנ אכענד אום 8 אוהר עדען פרייטאנ אכענד אום 8 אוהר

יעדען דיענסמאג אונד דאנערסמאג פאן האלב 8 ביז 9 אוהר

יעדען מימטוואך אום 4 אוהר נאכמימאנ.

יעדען דיענסטאנ, דאננערסטאנ אונד שבת אום 3 אוהר

# CHICAGO HEBREW MISSION

22 Margaret Street. COR. HENRY.

TWO BLOCKS EAST OF BLUE ISLAND AVE.

PREACHING TO JEWS. Saturdays and Sundays, 3 P.M. SUNDAY SCHOOL, Saturdays and Sundays, 4 P.M. PRAYER-MEETING, Fridays, 8 P. M.

NIGHT SCHOOL. Tuesdays and Thursdays, 7;30 to 9 P. M.

Wednesdays, 4 P. M.

# FREE DISPENSARY

Open Tuesdays, Thursdays and Saturdays, 3 P. M.

# FORM OF BEQUEST TO THE CHICAGO HEBREW MISSION.

...., of [give Town, County and State,] will, give and bequeath to The Chicago Hebrew Mission the sum of ... [If the property bequeathed is in Real Estate, give description and add "in fee simple forever." Witness my hand and seal, this.....day of....., 18....

[L. S.]

We, the undersigned, saw [give name] sign the above paper, which he acknowledged to be his last will and testament, and we have signed it as witnesses at his request, in his presence and in the presence of each other. Three witnesses.

### THE JEWISH ERA

THIRTY-TWO PAGES.

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the ERA to the Editor, Mrs. Charles F. Howe, 6123 Michigan Ave., Chicago

(Englewood). Price of subscription, 25 cents per year.

# THE JEWISH ERA.

Vol. 1.

CHICAGO, APRIL, 1892.

No. 2.

"A light to lighten the Gentiles and the glory of thy people Israel."

PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR.

ENTERED AT THE CHICAGO POSTOFFICE.

MRS. CHARLES F. HOWE, EDITOR.

MISS E. DRYER, REV. B. ANGEL, ASSOCIATE EDITORS.

#### THE PASSOVER—EXODUS 12.

MISS E. DRYER.

The word passover literally means a passing over in the sense of making an exception, sparing. It is defined at the institution of the ordinance, Ex. 12: 26, 27, in these words: "When your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and delivered our houses;" "and (v. 24) ye shall observe this thing for an ordinance to thee and to thy sons forever." By divine appointment the ordinance was to be celebrated on the 14th day of the month Abib, "the beginning of months," and the attending feast of unleavened bread from the 14th to the 21st day. "Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land.—Ex. 12: 19.

The law of this ordinance was the one law given to Israel in Egypt, and from its appointed observance no one who accepted the previously appointed ordinance of circumcision, whether Israelite or Egyptian, was excluded. "One law shall be unto him that is home born, and unto the stranger that sojourneth among you." By this ordinance Israel entered her national life. "This month shall be unto you the beginning of months; it shall be the first month of the year to you." In the celebration of this ordinance an enslaved race became a national unit, and went forth from their blood sprinkled doors, saved from death to "serve Jehovah," as the head nation of all nations. "The whole assembly of the congregation of Israel shall kill it in the evening—one congregation of families, one sacrifice."

They immediately became an organized nation, of which the family, not the individual, was the unit (Ex. 12: 3), and the tribe a distinct numerical part; and they went forth from bondage to conquer the world for Jehovah. "And it came to pass the self-same day that the Lord did bring the children of Israel out of the land of Egypt by their armies." "And in thee (Gen. 12: 3) shall all families of the earth be blessed," a nation whose Messianic institutions and purpose was to bless every family and every nation until all nations become one family loving and obedient to their heavenly Father. To organize and continuously to emphasize a national brotherhood, a united family, this great national sacrifice was, at its beginning, appointed to "the family altar" and the father of the family to its priestly service. Later, in their own land,

under the supervision of an appointed "family" priesthood, the national family gathered around the one family altar at Jerusalem, and taking their sacrificial lamb from that altar celebrated their divinely appointed communion, according to the family law of the passover given in Egypt, "they shall take to them every man a lamb, according to the house of

their fathers, a lamb for an house."—Ex. 12: 3, 4.

The passover is the fourth in the series or specified sacrifices in the Pentateuch. While it is evident that other sacrifices were offered on the altars of the patriarchs, the characteristics of these four only are so far specified: First, our father Noah's, Gen. 8: 20, the typical sacrifice for his race on the new earth; second, Abraham's covenant sacrifice, typically applied to his children in the promised land, Gen. 15; third, Abraham's sacrifice of Isaac, typically the father's sacrifice of his son, Gen. 22; fourth, the passover, typically the deliverance of the children of God from the bondage of death into their covenanted liberty as "the sons of God" through Abraham's greater son, the Messiah; "for even Christ, our passover is sacrificed for us." The next recorded sacrifice is offered at Sinai in connection with the establishment of the national ritual of sacrificial worship.

The worth of these sacrifices was in their symbolical significance. Their essential value was typical; "for it is not possible that the blood of bulls and of goats should take away sins;" but "by one offering he (the Messiah) hath perfected forever them that are sanctified." The passover, like all other sacrifices, prophesied in symbol the great truths of redemption, to be fulfilled in God's appointed time and place and way by the son of God, Jesus, the Messiah. The doctrine of the sacri-

fice was its value.

More than fifty types can be counted in the passover. Among them the most easily apparent are: The selection of the lamb without blemish, the lamb's four days of waiting for death, the death of the lamb, the simultaneous time of its death, the sprinkling of its blood, its preparation by fire, the families feeding on the lamb, the unleavened bread, the bitter herbs, the execution of death on Egypt, the salvation of Israel from death by the power of the sprinkled blood, the equipment for hasty deliverance from bondage, the perpetual ordinance, the sacrifice of the Lord's passover and the feast of unleavened bread. And all these types are important, both to Israel and the church; for, although their fulfillment has begun, it has not ended; its end lies in its typical fulfillment, when all the families of the earth are blessed in the seed of Abraham, the Messiah, and the great brotherhood of nations gladly gathers to the communion of saints around the one altar of the one Sacrifice.

Subsequent additions were made to the ordinance of the passover when the nation rested in their own promised land. Then, instead of standing with "loins girded and staff in hand," ready for marching and conflict, they restfully reclined around the sacrifice, which typified their peace. Cups of wine were added, typifying promised plenty and so earthly joy. The ritual includes the nation's hope, promised in Malachi 4: that Elijah shall come back "to turn the heart of the fathers to the children and the heart of the children to the fathers." All this Israel still faithfully commemorates in her annual passover feast. Generally, where the feast is well kept, there is some substitute for the sacrificial

lamb. A sacrifice the feast cannot have, for a "sacrifice" may not be offered outside of Jerusalem, where Jehovah established their national family altar. And there, as the Christian from all scriptural proof believes, Abraham's son, the divine Son of God, Jesus Messiah, was "our passover sacrificed for us." Lord hasten the good day when Israel and the church shall see eye to eye and keep the feast "with the unleavened bread of sincerity and truth!"

The following "order of the passover" is taken from articles on the passover found in the Jewish ritual and in our Bible dictionaries. The

rites are regulated by the succession of cups:

Announcement of the feast by the master of the family. Thanks-

giving. The first cup. Praise. Washing of hands.

2. Positions around the table. Eating bitter herbs while the dishes are brought in. The lamb. Unleavened bread. Charoseth (well seasoned broth). Festal offerings, the fruits of the land pressed into a cake. Explanations by the master of the family. Praise.

The second cup.

Reclining at table. Blessing and eating the bread, the lamb, festal offerings. The third cup. (This cup is "the after supper cup."—Mat. 26: 26-29. It is the starting point of "the Lord's supper," in which by bread and wine is typified the efficacy of Christ's "broken body" and "shed blood." This part of the passover our Lord has commanded us to keep until he comes again.)

A service of praise. The hallel. The fourth cup. Praise. A fifth

cup was the utmost limit. Christe Victor.

# ISRAEL'S REDEMPTION.

Mrs. M M. Summers, Ottumwa, Iowa.

Return, O Israel, now return,
To me thy God and Lord;
Iniquity has cast thee down,
Thy help is in my word.
Take with you words, and turn to me
For cleansing from all sin;
My spirit I'll impart to thee,
My nature from within.

Redeemed by me with precious blood,
And travail of my soul,
My love for thee can never cease,
While countless ages roll.
All thy transgressions, all thy sins,
I've blotted from my sight;
Oh, then, return to me—thy rest;
My love with love requite.

As dew upon the tender herb
And gently falling rain,
On Israel shall my grace be poured;
He shall revive again.
His branch shall, as the springing vine,
Shoot upward from below;
It's roots grasp firm the lasting hills,
As Lebanon's cedars grow.

Planted upon the eternal rock, And drawing life from me, His beauty and his fruitfulness Shall all the nations see.—Hosea 14. Isa. 44: 22.

# JOSEPH, A PROPHETIC PICTURE OF THE MESSIAH.

S. F. WISHARD.

The story of the life and times of Joseph is of special interest to the Hebrews, for in that biography and its accompanying scenes is presented a remarkable prophetic panorama, showing the dealings of God with his chosen people and their final deliverance through the Messiah. The key to the sacred scriptures is the promised Savior of the Jewish people. To him all the types, sacrifices and details of the temple worship, as well as all prophecy points. Around this promised Person, this Deliverer, this Joshua, clusters all the meaning of sacred history. If we can find him of whom Moses and the prophets did write we have truly found the key to the mysteries of the word of Jehovah.

It required all the types, all the shadows, all the prophecy and all the history of nations, as well as the biography of individuals to perfectly and completely represent the many sides of his character who is truly

called "Wonderful."-Isa. 9: 6.

In all the elaborate temple ceremony and in all the details of sacrificial worship there was a divine unity in variety. There was no monotonous repetition of meaning, but every minute part showed forth some special feature of the character of the coming Christ of God. So in the sacred records every history and every biography entwines itself about this coming one and points to him—the Messiah.

Moreover, this story of Joseph becomes of more thrilling interest to the Jews of to-day because prophecy, history, the movements of the nations of the earth all combine to declare that the fulfillment of the most

wonderful events in Jewish history are upon us!

The clock of destiny has struck the hour of prophetic fulfillment, which is only another way of saying that God, in his providence, is now preparing to give the Hebrews a mighty deliverance, although it be through a baptism of severe suffering.

First, let us see if Joseph, as a type of the Messiah, has had a literal

fulfillment in any person of the past.

We claim that he has in Jesus Christ, and only ask that every candid, honest seeker after the truth examine the scripture proofs of this most literal and wonderful fulfillment.

Let us look at some of these proofs:

1. Joseph was the well beloved son: "Now Israel loved Joseph more than all his children."—Gen. 37: 3.

So Jesus was the beloved son of God: "This is my beloved son, in

whom I am well pleased."—Matt. 17: 5.

2. This very fact was the occasion of the hatred of his brethren: "And when his brethren saw that their father loved him more than all their brethren they hated him and could not speak peaceably unto him."—Gen. 37: 4.

So Jesus was hated because of the love and favor of God manifested toward him: "But this cometh to pass that the word might be fulfilled which is written in their law. They hated me without a cause."—John

3. We have but one recorded scene in the childhood or youth of Joseph which points to his future greatness—the dreams of the sheaves

of his brethren bowing to his sheaf, and of the sun and moon and eleven

stars making obeisance to him.

This last dream seemed so unlikely that his father chided the boy for apparent presumption, not perceiving that these dreams had a divine

significance.

Similarly in the life of Jesus, his childhood and youth are passed over in silence, only one scene being recorded, that when as a youth of twelve years he was found sitting in the temple in the midst of the doctors, both hearing them and asking them questions.

"And all that heard him were astonished at his understanding and

answers."-Luke 2: 47

For his seeming presumption and parental disregard the mother of Iesus chided him, and for a moment there flashed out a prophetic realization of his divine nature and mission as he answered: "Wist ye not that I must be about my Father's business?"

With the single exception of this glimpse of coming greatness the life of Jesus and the life of Joseph in their youth were passed as those of

other boys, so far as the record goes.

4. Joseph was sent by his father with a message to his brethren: "And Israel said unto Joseph, do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said, here am I."-Gen. 37: 13.

In fulfillment of this type Jesus was "sent" from God: "For I came down from heaven, not to do mine own will, but the will of him that sent

me."-- John 5: 38; Ps. 40: 7, 8.

5. Joseph was sent with a message of peace from his father, Jacob, to his brethren: "And he said to him, go, I pray thee, and see whether it be well with thy brethren and well with the flocks."--Gen. 37: 14.

Likewise Jesus came with a message of peace from his father to his brethren, for at his birth it is written that the angels sang: "Peace on earth, good will toward men."-Lu. 2: 14.

6. When Joseph came to his brethren they rejected him.—Gen.

37:15-22.

Jesus "came unto his own and his own received him not."—John 1: 11.

7. The brethren of Joseph, when they saw him, "conspired against

him to slay him."—Gen. 37: 18.

Of Jesus it is written: "When the husbandmen saw him they reasoned among themselves, saying, this is the heir; come, let us kill him, and the inheritance shall be ours."-Matt. 20: 14.

"Then from that day forward they took counsel together for to put

him to death."—John 11: 53.

8. Joseph was sold into the hands of a band of Ishmaelites, who brought him to Egypt, and thus he was delivered into the hands of Gentiles for twenty pieces of silver.—Gen. 37: 23-28.

Jesus was sold into the hands of the Gentile Romans for thirty pieces

of silver.—Matt. 26: 14-16.

9. About the age of thirty years Joseph appears again in history as the servant of Potiphar.—Gen. 39: 1-6.

Jesus, at the age of thirty, began his ministry (Luke 3: 23) for the time

being, a servant "made under the law."—Gal. 4: 4.

10. God permits Joseph to be tested by a terrible temptation.—Gen. 39: 7-20—in which he is victorious.

Parallel to this, we read that the spirit of God led Jesus into the wilderness to be tempted of the devil, but true to the type, Jesus, like Joseph, escaped without yielding a single point.—Luke 4: 1-13.

11. Joseph, on a false charge, was cast into prison and that for the

sins of another.—Gen. 39: 20-23.

So Jesus, condemned falsely, was punished for the sins of others.—Matt. 27:24; I. Peter 3: 18; Isa. 53: 5, 6.

12. Joseph was committed to prison, where she who hated him might

suppose he would remain, never again to be heard of.—Gen. 39: 20.

Jesus was crucified and his dead body committed to the tomb, where Satan and all enemies would seem to have forever silenced him.—Matt. 27: 62-66.

13. The companions of Joseph in prison were two criminals, a butler and a baker, one of whom was saved and one put to death.—Gen. 40: 1–23.

Crucified with Jesus Christ were two thieves, one of whom was

saved, the other lost.—Luke 23: 39-43.

14. In a marvelous manner God raised Joseph from the dungeon to the throne.—Gen. 41: 1-45.

In a more wonderful way God raised Jesus from the dead and set him at his own right hand.—Rom. 4: 25.

15. In the seven years (prophetic number) of plenty Joseph was known and recognized by this Gentile nation as their ruler.—Gen. 41: 46-49.

In the prophetic era, since the crucifixion of Jesus, he has been known and recognized as king by a people called out from among the Gentile world.—Acts 15: 14.

16. In all these years the brethren of Joseph supposed he was dead, not knowing that God had concealed his identity, that a portion of the Gentile world might be saved in the days of famine. So, since the crucifixion of Jesus, his brethren, the Jews, have believed him to be dead, not knowing that darkness has been allowed to fall like a veil over their understanding, that God might save a part of the Gentile world in the days of spiritual and literal famine now upon us.—Rom. 11: 9-12.

17. Joseph was hidden from his brethren that he might not only save the Egyptian nation in the day of their calamity, but that he might save his own kinsmen according to the flesh.—Gen. 47: 27.

In like manner Jesus, in the fullness of time, is to be revealed as the Savior, not only of the Gentiles, but also of his own brethren according

to the flesh.—Rom. 11: 26.

18. In the points of resemblance noted up to this point it is seen that their fulfillment brings us to the present time. But if the events of the past are so strikingly a fulfillment of this prophetic picture, may we not believe the immediate future is to be more so?

Let us note that it was trouble, famine, that drove the brethren of

Joseph to Egypt.—Gen. 43: 1, 2.

So there is a meaning in the famine, the persecution, the tribulation that is now coming upon the Jew.—Matt. 23: 38, 39.

19. The famine found their long-lost brother, whom they had sup-

posed dead.

According to the scriptures the present and coming tribulations of the sons of Jacob will result in revealing their long-lost brother, Jesus Christ.—Zech. 14: 10.

20. Before Joseph revealed himself he dealt with his brethren to bring them to repentance.—Gen. 43: 44.

God's dealings with his chosen people to-day are for the same pur-

pose and will accomplish that end.—Zech. 12: 10-14.

21. A significant point to be noted is that the birthright, and consequently the right to redeem, was given to Joseph, although it belonged

naturally to Reuben.—I. Chron. 5: 1.

Jesus Christ, as the son of God, has been given the birthright and is become our Redeemer.—Cor. 1:15—to recover our lost estate in Adam, who fell and lost all.—I. Cor. 15: 22. Nearly all the fulfillment of this wonderful panorama has been accomplished.

The scenes that remain will be short, sharp and severe.

As it has had a literal fulfillment in the past, so it will be in the future. Let those of Israel who would know where to get "corn" in the approaching days of "famine" study closely the word God has in such love and mercy left them, that they perish not with their "little ones." Jesus, their "Joseph," has charge of the treasures. Let them approach him "boldly," even to the "throne of grace," that they may find "mercy and grace to help in every time of need."

Scenes of trial and suffering await Israel as surely as that the sun will rise to-morrow, but God has said that there is a remnant who will believe, and believing will be saved, through their brother, Jesus Christ, the Son

of God.

SHAKE thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for naught, and ye shall be redeemed without money.—Isa. 52: 2, 3:

FROM HYMNS AND PRAYERS FOR THE CONVERSION OF THE IEWS.

Daughter of Zion, from the dust, Exalt thy fallen head! Again in thy Redeemer trust, He calls thee from the dead.

Awake, awake, put on thy strength,
Thy beautiful array;
The day of freedom dawns at length,
The Lord's appointed day.

Rebuild thy walls, thy bounds enlarge, And send thy summons forth; Say to the South "Give up thy charge And keep not back, O North."

They come, they come, the exiled bands, Where'er they rest or roam; They hear the voice in stranger lands And hasten to their home.

#### IN MEMORIAM.

Since the first issue of The Jewish Era a dark shadow has fallen across the home of Mr. and Mrs. Wm. E. Blackstone in the death of their only daughter. Miss Flora was a member of the senior class at Oberlin College, and thus called away at the very threshold of her entrance upon the life of Christian activity for which her dear parents had been fondly preparing her. The light of her beautiful young life remains a bright promise of the glory soon to be revealed "When the mists have rolled away."

Thousands of friends mourn with Mr. Blackstone in this great sorrow. In such hours it is well that the streams of love turn back in gentle ministry of tender sympathy and prayerful helpfulness. None could

be more entitled to the best that friends can offer.

# THE SIGNS OF THE TIMES.

MARY NIVER VAN VLIET, OAK PARK, ILL.

The gradual fulfillment of prophecy in these latter days cannot fail to awaken in every thoughtful mind a desire to "discern the signs of the times." Talking to his disciples on the way to Emmaus, Jesus said, "O, fools, and slow of heart to believe all that the prophets have spoken concerning me." If he expected them to understand, and marveled at their slowness of heart, what must he expect of us, with all the light of the New Testament to reveal the Old, and the Holy Ghost to teach us all things? In the abounding wisdom of this age of investigation and inquiry—in the honest searching after truth—we need more than ever to rely not on "that which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."

But some will ask: "What are the signs of the times? Is there any more reason to think that Christ is coming now than there has been for hundreds of years? By far the greater part of the world have not even

heard of him, and know nothing of the Christian's hope."

I answer, neither did the greater part of the world know anything about the Jews, except as a troublesome sect, and nothing of their hope and expectation; yet, when the fullness of time was come, God sent forth his son, and even so when "the fullness of time" is come again he will come the second time.

Meantime, when we consider that the whole work of missions is little more than a hundred years old; when we think of the preparatory work that has been done in that time, establishing schools and colleges, training native Christians to be workers; laying the foundation for a work which, like a stone rolling down hill, has been gathering force more and more all these years; when we think, too, of the wonderful impetus that has been given to missions in the last decade, and in the last few years especially, through the "student movement," thousands of young men pledging themselves at once to the missionary work, it ought to be an encouragement to us to believe that "the coming of the kingdom draweth near."

Then, too, we have prophecy fulfilled in the multiplication of false religions. We are expressly told that "in the last days false Christs and false prophets shall arise," who shall "deceive if possible the very elect." Do not spiritualism, agnosticism, rationalism and a growing multitude

of pernicious teachings fulfill this prophecy?

Another significant sign of the times is the attitude of expectancy all over the world of some change which will affect both religion and government. Eighteen hundred years ago there was a similar state of expectation. The Jews were looking for a Messiah, the Greeks were expecting some new manifestation of power on the part of their gods—some new god to arise and overthrow all other powers, and the Romans were looking for some great event which would change the whole course of their religion and government.

Virgil wrote a poem very near the time of the birth of Christ, voicing, doubtless, the belief of the more thoughtful, in which he predicts the birth of a wonderful child, and speaks of the marvelous, even miraculous events which were to accompany his birth; and while the Romans interpreted all this as having been fulfilled in Augustus Cæsar, we know

that in an obscure corner of Augustus Cæsar's dominion Jesus Christ was born. And as then, so now, there is a general expectancy all over the world and all looking toward a new order of things—a better order. Missionaries tell us that the Mohammedans are expecting a second Mohammed, to be called Mahdi. The Buddhists have a similar expectation of the coming of another Buddha, and by their sacred books the time for his appearance is drawing nigh. The Brahmins of India have been saying for several years that by the Hindoo shasters we are at the eve of great political changes and revolutions. It is not a person that the Hindoos expect, but a new age—a new state of things. Among the Aztecs of Mexico the same idea prevails, a blind groping after something higher and purer than they have ever known; and while it cannot be said that the church at large is looking for her Lord, yet very many Christians have this expectation.

But more than all, the "Jewish question" is engaging the minds of many students of the Word. Tradition tells of two rabbis who were walking in the fields near Jerusalem, when they saw a fox run over the

wall. One laughed, the other wept.

"Why do you weep?" inquired the one who laughed. "I weep," replied the other, "to see the city of my fathers in ruins, and the prophecy fulfilled—because of Mount Zion which is desolate, the foxes run upon it."

"And therefore do I laugh," rejoined his companion. "For just as surely as this word is fulfilled, and Jerusalem is in ruins, so surely will all the prophecies be fulfilled. This city shall yet be the joy of the

whole earth, for the mouth of the Lord hath spoken it."

When Israel was not yet a people, except in the purpose of God, he said to Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation whom they shall serve will I judge, and afterward shall they come out with great substance." Egypt unconsciously lent herself to the fulfillment of this prophecy, and they became a rich and powerful nation—powerful because they had God's almightiness to call upon. But their history was a history of wandering, of persistent rebellion, and, like Egypt, their time came to be judged. Again "thus saith the Lord" was spoken. "I will deliver them to be removed to all kingdoms of the earth, to be a curse and an astonishment, and an hissing and a reproach among all the nations whither I have driven them."

We do not need to be told how perfectly this has been fulfilled, but the last century has shown such a rift in the clouds, such a brightening of their prospects, that we can scarcely realize without the aid of history how absolute has been their degradation. Because of their genius for accumulation they have been treated as a source of revenue, like sheep or geese, allowing them a few years of peace and growth, then shearing them, plucking them and driving them forth again. Wandering Jews, indeed! The ingenuity of kings and statesmen has been exercised to devise new ways whereby they might rob them under the forms of Christian law! Dean Milman says: "The Jew has been named in a marriage settlement; he has been bequeathed; he has been pawned; he has been stolen."

The devout student of history cannot but read between the lines, "It

must needs be that offences come," and as each new phase of persecution arises we are reminded of the promise: "Yet will I not make a full end

of thee, but I will correct thee in measure."-Jer. 30: 11.

Only a century ago they were granted citizenship. In that time they have accumulated fabulous wealth, developed intellectual power and political ability, fitting themselves for positions of power and influence. To what end? That when "the fullness of time is come," and God calls them "from the North country," and gathers them "from the coasts of the earth," when he shall "set them in their own land," "build them and not pull them down, plant them and not pluck them up," they will be prepared for the responsibilities that await them. Every country in all lands is lending itself to the fulfillment of their destiny. Prophecies crowd upon us. Scripture becomes luminous in the light of recent events. "The kings of the earth (may) set themselves and the rulers take counsel together," but the Word of the Lord, "which abideth forever," says: "And it shall come to pass that as ye were a curse among the heathen. O, house of Judah and house of Israel, so will I save you, and ye shall be a blessing. Thus saith the Lord of hosts, it shall yet come to pass. that there shall come people, and the inhabitants of many cities

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will

go also.

Yea, many people and strong nations shall come to seek the Lord of

hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you."—Zech. 8: 13, 20-24.

# THE SPECIAL CLAIMS OF THE JEW AT THE PRESENT TIME.

Rev. W. H. Walker of Bridgeport, Conn., writing under the above caption for the Christian Alliance and Missionary Quarterly, reviews the grounds of obligation toward the Jew, some of which have already been mentioned in The Jewis Era, and strongly sets forth the truth concerning Israel's future, which cannot be too much emphasized. The following extracts from Mr. Walker's paper are clear and scriptural. They are charged with the joy which makes strong every believer in God's word concerning Israel as related to the plan of salvation through the atoning Sacrifice:

Israel was God's chosen nation to be the peculiar treasure of Jehovah himself, to be the medium of the display of the divine glory to the rest of the nations of the earth. He destined for the Jews the highest place of national blessing and glory. In the history of the nation, however, we find one long record of suffering, brought on, it is true, by their disobedience to God, but yet not in any way setting aside the promise of God made to them in Abraham, their forefather. In the history of the nation we never find it very numerous, and as a modern writer has said, "The kingdom, even at the time of its greatest splendor, never equaled the four great renowned monarchies of antiquity. It could never be compared as to its extent, resources and population with the Saracenic, Turkish or any of the great European nations."

We see that their national election brought them national sufferings, with some intervals of comparative peace and prosperity; but the nation in its entire history was surrounded by storms and tempests of every kind. We have the four hundred years of

Egyptian bondage to begin with, we have eighteen centuries of dispersion to end with, and between these two points we have six captivities under the Judges, and one in Babylon of seventy years' length, the dividing of the nation into two kingdoms, and five-sixths of them absolutely lost to identification so that no man can find them to this day. Such is the history of the nation whom God called to signal favor and blessing. What a history, and yet the nation lives and is as numerous as in the days of Solomon.

"Suffering cannot conquer them, time cannot change them, hatred cannot expel them, persecution and death cannot kill them. They thrive where others starve, flourish where others wither, succeed where others fail, and live where others die."

At the end of the Mosaic age Israel formed the historic basis of the New Testament church. At the end of this age Israel shall form the historic basis of the kingdom in its outward visible glory. Israel stands in prophecy as in history, the elect agent of salvation in a national sense, as truly as does Messiah in a personal sense, each a son of God; in fact the two histories are so interwoven that it is often with great difficulty we know which of the two is meant. Israel and the Messiah, though now separated historically, are yet indissolubly united as mediators and bringers of salvation to a lost world—the one nationally, the other personally, \* \* \* The word of God warrants the expectation that there will be a glorious age to come, when "the sword shall be beaten into plowshares and the spear into pruning-hooks, when nation shall not lift up sword against nation, neither shall they learn war any more." But how will this time of blessing be brought about? Through the blossoming of Israel and the consequent "filling of the whole earth with fruit." "God shall bless us, and all the ends of the world shall fear him." The throne of David shall be occupied by David's rightful heir, and glory beyond that of the time of Solomon shall be given to this beloved people. "Life from the dead" shall come to the world through their fullness. As the resurrection of Christ brought new life to men, so shall the resurrection of Israel bring new life to the world.

God's purpose according to election of this people has not been altered or abandoned by their disobedience and failure under law. "The gifts and calling of God are without repentance." After the divine purpose in connection with the church is completed; "after this he will return and build again the tabernacle of David, which is fallen down, and will build again the ruins thereof and will set it up," and so the fullness of Israel will be brought in, and this in order that "the residue of men may seek after the Lord and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." "He who scattered Israel will gather them and keep them as a shepherd doth his flock." He who for "a small moment has forsaken them" will "with everlasting kindness have mercy upon them, and will make them a name and a praise among all

peoples" of the earth.

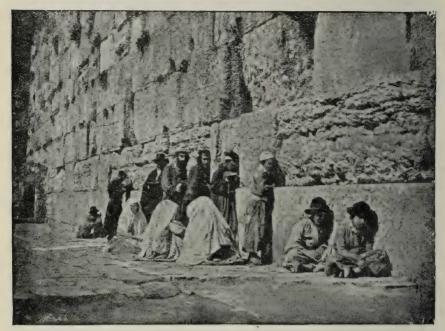
Israel is the key which unlocks to us the more sure word of prophecy and the door of entrance into the revealed purposes of God concerning the human race. A knowledge of the divine dealings with Israel throws a flood of light upon many of the deep things of God. Their history is a testimony to the faithfulness and truth of God's word, and a guide to principles of its interpretation. Their present condition is indeed mournful and sad, their past full of interest, their future one of glory, brilliant beyond description. The gorgeous language of Eastern metaphor is well nigh exhausted in setting forth the glory of Israel, when she shall be the first of nations and the Lord of hosts reign as the

Israel is to be the missionary nation, the material and moral center of Jehovah's working for the peace, prosperity, health and salvation of the nations upon the earth. "God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon all the earth, thy saving health among all nations. Let the people praise thee, O God-yea, let all the people praise thee. Oh, let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon Let the people praise thee, O God-yea, let all the people praise thee; then shall the earth yield her increase, and God, even our own God, shall give us his blessing. God shall bless us, and all the ends of the world shall fear him."

"The one land is for the blessing of all lands, the one people for the blessing of all peoples, the one seed for all the nations of the earth. Out of Judah shall come the law-giver, to whom the gathering of the people shall be. He who is the restorer of the tribes of Israel is also a light to lighten the Gentiles and God's salvation to the ends of the earth. The Lord's elect one from Israel is the bringer of judgment to the nations. The root is from Jesse, and the ensign is of the people, but to it shall the Gentiles seek, and his rest shall be glorious." The exaltation of Jerusalem to the tops of the mountains, and of the Lord's house above the hills, is for the express purpose of drawing all nations to the Savior, and sending forth the word of the Lord unto the ends of the earth, and thus the circle of blessing widens from the cross until all the ends of the earth see salvation.

# THE JEWISH ERA.

# VERESTCHAGIN'S DESCRIPTION OF SOLOMON'S WALL.



THE WAILING PLACE OF THE JEWS.

The six lower ranges of these splendid stones are beyond doubt of the time of David and Solomon, the next rows may be attributed to Herod, while the upper and smallest date from the Mohammedan period. This part of the great wall which surrounded the Temple is called the Wailing Place, because the Jews for a long time past have been in the habit of coming hither—at first once a year on the anniversary of the destruction of Jerusalem (on payment of a heavy tax to the Mussulman authorities), and in more recent days as frequently as they wished—to bewail their past greatness and present dispersion. Seldom can anything more touching be seen. The Jews of both sexes and of all ages arrive from all parts of the world to pray and weep with loud cries, and literally to wash with their tears the sacred stones! On Friday the place is quite full of people from Palestine, Central Asia, India, Europe and especially from Russia—all praying in the most plaintive tones, beating their breasts, rocking their bodies to and fro, or leaning motionless against the stones and weeping, weeping!

The Jews seem to bring all their sorrows and misfortunes to this place. A woman approaches with unsteady gait, throws herself against the wall, and in an agonized voice implores God to give her back her dead child. Further on two Jews, wearied with praying, are talking business. "Have you bought? What have you paid? Too dear!" and so on. After this interlude they recommence praying and weeping.

An old rabbi is sitting in his corner on a stone or an empty wine box

with the inevitable "Bordeaux" mark, and with eyes full of tears reads in his book: "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem in heaps. . . We are become a reproach to our neighbors, a scorn and derision to them that are round about us. How long, Lord? Will'st thou be angry with us forever? Shall thy jealousy burn like fire?"

Fragments of an interesting litany are often sung here:

I.

Reader: Because of the palace which is deserted,

People: We sit alone and weep.

Reader: Because of the Temple which is destroyed,
Because of the walls which are broken down,
Because of our greatness which is departed,

Because of the precious stones of the Temple ground to powder,

Because of our priests who have erred and gone astray,

Because of our kings who have contemned God,

People: We sit alone and weep.

TT

Reader: We beseech Thee, have mercy on Zion.

People: And gather together the children of Jerusalem. Reader: Make speed, make speed, O Deliverer of Zion.

People: Speak after the heart of Jerusalem.

Reader: Let Zion be girded with beauty and with majesty.

People: Show favor unto Jerusalem. Reader: Let Zion find again her kings.

People: Comfort those who mourn over Jerusalem. Reader: Let peace and joy return to Jerusalem.

People: Let the branch of Jerusalem put forth and bud.

The Jews, especially the aged, come in great numbers to the Holy City in order to pass in it their last years, and to be buried in the valley of Jehosaphat, whence they believe they will be called before others to the future life. The Jewish population of Jerusalem has largely increased in latter years, partly because of the great number of charitable institutions built and supported by Montefiore, the Rothschilds and other banker kings. The Turkish government was so much alarmed by this invasion of the Jews that it issued an order forbidding them to remain in the Holy Land more than thirty days and to settle there.

The Turks are evidently afraid that the Promised Land will again pass into the possession of the Jews—and this will certainly happen

some day.-Verestchagin.

THE MINISTRY OF FLOWERS.—Flowers are helpful in the work at the Mission, especially on Dispensary days—Tuesday, Thursday and Saturday and on Wednesday for the children. These and all contributions of supply for the poor and the sick should be addressed to the Chicago Hebrew Mission, 22 Margaret street, Chicago.

Bro. Krohn, who has helped in the Mission for nearly two years while pursuing his studies for the ministry, has been asked to visit the Swedish churches through the West, learn about the Jews and spread interest in the work. He is heartily recommended to all friends of Israel.

# THE JEWISH ERA.

CHICAGO, APRIL, 1892.

# FROM JEW AND GENTILE.

FRANCE AND SPAIN.

A most interesting letter from Mrs. Howland to Mrs. Rounds is full of the overflowing love of the heart toward Israel. Her letter is dated at Paris, March 2, 1892. She says:

I was much pleased to receive yesterday several copies of the new magazine, The Jewish Era. May God bless it and the interest it represents. I am much interested in the Jewish work here in Paris. The missions, though small, are doing good and the workers feel much encouraged, but here, as everywhere, they are hindered from lack of means.

There were no Jews in Madrid; there are only, by recent census, 402 Jews in all Spain. Toledo, one of Spain's ancient capitals, was especially interesting to me, because it is supposed to have been founded by Jews who fled from Jerusalem when it was taken by Nebuchadnezzar. Two of the old synagogues are among the curiosities of Toledo. The one we visited has been used as a Moorish mosque and a Catholic church, but is now only a relic of the past. Its ceiling is said to be made from the cedars of Lebanon, and the soil under the pavement was brought from Mount Zion. Poor Israel! God grant that the day of her restoration to the land of her fathers may be near at hand.

#### PERSIA.

The following letter from Miss Gracie G. Russell to Mrs. Helen Robertson of Oakland, Cal., is dated at Fiske Seminary, Oroomiah, Persia, Jan. 10, 1892. When Miss Russell was about to sail for Persia Mrs. Robertson sent to her some of Mr. Blackstone's writings, "Jesus is Coming" and the "Jerusalem" tract, with some other reading matter for the Jews. It is to these, especially the "Jerusalem," that Miss Russell refers in her letter. That little tract seems to be a messenger on the mountain tops carrying the glad tidings around the world that the set time to favor Zion has come. Miss Russell says:

The interest among the Jews here on the subject of "going to Jerusalem" is very great. Miss Van Duzee, one of our missionaries, works among the Jews as much as she can, and she is as much interested as they are in this gathering again of God's people in their own land. She tells me that all the Jews in the city are talking about it, and feeling quite stirred up on the subject. One woman told her: "We are not buying any property, or new carpets, or bedding, or dishes; we are saving the money till we go to Jerusalem." Her husband told Miss Van Duzee: "It is just like heaven to me here; I have enough to eat and wear, two or three stalls in the bazaar, a large yard and house in which to live comfortably, but if the mass of the Jews leave the country I shall have to go, too, for if a few of us remain we will lose our nationality and become one with the Moslems. Do you think it would be a sin for me to remain?" That is an interesting way of looking at it, is it not?

The wife is very eager to go, and it is she who prevents her husband from laying up any more possessions. Yesterday, at dinner, three young Jewish men came to the door, wanting to see Miss Van Duzee. She went to them and one, who is generally very silent, could not talk of anything but this matter. He was all alive with interest. He said to Miss Van Duzee: "Tell us all you know about this movement. You read the newspapers from other countries. What is it, and what are the people going to do about it? What prospects are there for us in Jerusalem?" Miss Van Duzee said she could not tell him very much about it, but read for him from the tract you gave me. He is not much of a reader, else she would have given him a Hebrew one. I gave her some of those you gave me, and she has given them away to several people. He himself referred to the fact that the Lord said the boundaries of Jerusalem would be much enlarged. Then Miss Van Duzee went and got the tract. He, and indeed the others, too, were very much interested in it. He told of one man who had sold his store and all he had, and

was ready to start, and of another who was doing the same. He said, in reply to Miss Van Duzee's question, that it would not do for the Jews to leave en masse, for the Mahomedans would never allow it. Miss Van Duzee suggested that a few families go at

a time, after hearing how the two men who are about to go have got along.

Friday, Jan. 15th.-Miss Van Duzee has been over to see her Jews again, and they tell her that they cannot read the Hebrew tracts, for the dialect is not the same as theirs. They can read the quotations from the Old Testament, however. One Jew, who has traveled in Europe, says it is the Hebrew that they use in Amsterdam. This man says he has met many converted Jews, but he has not yet found that Jesus is the Messiah. I am sure you will pray for him. One of your tracts fell into his hands and he tells Miss Van Duzee she must write—to Russia, Germany or England or New York—anywhere to find out more about what the Jews are doing. Miss Van Duzee says I must tell you what a stir that little tract is making. Will you please send me the name and address of the paper which you think would be best able to give them such information as they desire. I believe you told mother of the Jewish Intelligencer, or a paper of some such name, that gave Jewish items. If you could send me a specimen copy I would be so pleased, for I want to give Miss Van Duzee any news it might contain, and send home an order for the paper to be sent me here.

#### THE STATES.

Kansas-Jewish Era received-splendid-go ahead and God speed the work as well as the workers. I send \$1 and four names as subscribers. Wish I could double the amount by a score, but so much must be done right here; our hands are kept as full as our purses empty.

Connecticut—A sample copy of THE JEWISH ERA has come to my table. I am interested in the Jews and the missions for them and the prophecies concerning them now rapidly being fulfilled. May the dear Lord bless you and your co-workers in your mission to that dear people. "They shall prosper that love thee."

New Hampshire—Enclosed please find 25 cents for subscription to The Jewish Era, as noticed in The Advance. I have great interest in missions among the Jews and yet

am extremely ignorant of what is being done for them.

Ohio-I have been much interested in reading THE JEWISH ERA. Have often felt that this terrible persecution of Russian Jews was to bring them, by some way or other, to a true knowledge of Christianity. Surely if any one should be interested it is the Christian ministry. I have many times heard my mother tell of her grandfather's prayer at family worship. He never failed to remember in his petitions thine ancient covenant people, the Jews. May we hear that petition oftener nowadays

Michigan—The Jewish Era for January is at hand. Have many thanks. Enclosed find subscription for 1892. May God bless your work to the salvation of many.

Massachusetts-I received a copy of The Jewish Era. I am very much interested in the Jews and glad to be informed of the work being done among them, and also to understand the prophecies concerning them and the manner in which they are being

Missouri-I have seen in The Advance a notice of your paper, The Jewish Era. The subject is of great interest and the paper will certainly find many attentive readers

in these days.

New York-I received a sample copy of THE JEWISH ERA, with which I am much pleased and for which I am thankful. Enclosed find \$1 for four subscriptions. I do not know that we could reach many Jewish people in this region of country, but I would be grateful for any tracts or leaflets that we might use. I will give the lines entitled "Israel" to be read at our Ladies' Aid social, and trust some may be led to pray for the poor Jews.

CHICAGO, ILL., February 29, 1892.

DEAR MRS. Howe:-I was very glad to read the paper, but was very sorry not to find my name in it. I love Jesus and would like very much to be baptized as soon as my mother and father will let me. I like to come to Sunday school and learn more and more about him. When I first came to Mr. Angel's I didn't know anything about Jesus, but as I kept on going I soon learned the hymns and verses, and afterward I came to know Jesus and love him too. I then brought my brother, and as he came regular he became much better; he gave up smoking at first and then afterward he gave up everything he thought wasn't right. Then he went to the Second Baptist Church twice or three times before he got sick. He always liked to sing the hymns when he came home from Sunday school. He liked so much "Whiter than Snow," and when he went to the hospital they sang that song and he was so glad and happy, and before he died the nurses said that he kept looking at one corner all the time and was smiling and then he died. I guess that he knew that he was going to heaven, and that is why I wanted my name in the paper, because I came here so long, and I brought my brother and sisters and other children, and I come pretty near regular, and I want my name in your next paper. I hope you will pray for my mother and father and sisters and brother, that they shall be converted. I pray for them all the time; so that is all I have to say at present.

I remain as ever, yours truly.

RACHEL HENRY.

Many, many other words and notes of encouragement have reached THE ERA. At Buffalo they want to begin work and ask for a suitable worker, and away in Persia they ask for tracts and help of any kind for work among the Jews there. "The set time to favor Zion has come."

#### SAMPLE COPIES.

There has been an expression of general satisfaction among friends who have received the first number of The Jewish Era. Will the friends of Israel take one more step and send their own subscription and possibly three others—as four can be sent for one dollar—and thus extend the knowledge which this paper is designed to furnish. It is certain that all who subscribe will have ample compensation for the outlay, which is indeed small. It is the design to make each issue better than the preceding. Most interesting matter is already in preparation for the July number. There may be some errors in the subscription lists, as it is likely that some who are members of the society suppose that they are subscribers, while the names, not having been actually given to those in charge, have not found their way to the books. If such receive a copy of the paper with this paragraph marked, will they please communicate with the editor, Mrs. Chas. F. Howe, 6123 Michigan avenue, Chicago, so that the errors may all be corrected. Please send all subscriptions for the paper to same address; also any question along Jewish lines; in short everything relating to THE JEWISH ERA.

This paper already has subscribers in eighteen states, and while the greater number of names belong to Chicago and her immediate surroundings, a few have also found their way and been gratefully welcomed in foreign lands. It is hoped that the interest of those who read the paper will tend to increase the circulation, so that before long it may become self-supporting, and then soon begin to bring in a little surplus, so that it may be made better every quarter. A little more money would afford some interesting illustrations and other improvements. Let "every man build over against his own house" and find those who could be interested in this way, for truly this is right in line with rebuilding the

walls of Jerusalem.

The friends of the Mission would like to increase the interest of our churches in the Jews and work among them, especially by having them listen to the missionaries and helpers sent out. Rev. Samuel Freuder, a converted Rabbi, who has studied the past winter in Chicago Theological Seminary, has been asked by the Mission to speak in the churches. He has already done so with much acceptance in the Congregational church at Lake View and in the Methodist church in Oak Park, Ill., and the Mission bespeaks for him a warm invitation to other churches. Prof. H. M. Scott, 520 West Adams street, Chicago, will gladly accept such invitations for Bro. Freuder.

# SCRIPTURAL STUDIES RELATING TO THE CONVERSION AND RESTORATION OF THE JEWS.

BICKERSTETH.

#### I.—SCRIPTURAL READING.

The largeness of the subject here is the chief difficulty, as from Gen. 12 to Rev. 21 there is a continual reference to Jewish relations. I will therefore rather here give heads of subjects than any argumentative statements.

#### I .- GENERAL VIEWS.

1. The danger of ignorance on this subject, and its connection with the fall of the Gentiles.—Rom. 11: 25 and 20, 21.

2. The mind of Christ about the salvation of Israel.—Isa. 62; Matt. 10: 6; 15: 24; 23: 37-39; Luke 13: 34; 19: 41-44; 23: 27-31, 34.

- 3. His last direction as to preaching the gospal.—Luke 24: 47; Acts 1: 8; Rom. 1: 16.
- 4. His exaltation to give them repentance.—Acts 5: 31.

5. The mind of the apostles.—Rom. 9: 1-5; 10: 1.

6. Their last recorded question to Christ and his answer.—Act 1: 6-8.

7. The connection between the history of the Jews and the progress of the Gospel. The rejection of Israel.—Rom. 9. The call of the Gentiles.—Rom. 10. The restoration of Israel, that God may have mercy on all.—Rom. 11.

8. The connection of the Jewish economy with spiritual things.—Heb.

8: 9, 10.

II .- COURSE OF SCRIPTURE TESTIMONY IN THE ORDER OF THE BOOKS.

Gen. 17: 1-8.—The original promise made to Abraham; its everlasting nature; its extent and perpetuity.

See Acts 7: 1-5.

Exod. 3: 1-15; 6: 1-8.—The connection of Israel with the name of God

and with everlasting promises.

Exod. 19: 1-6.—The original covenant with Israel compared with the Christian, 1 Pet. 2: 5-9; renewed to Israel on a ground of grace, Jer. 31: 31-37; and the future application confirmed, Jer. 31: 38-40.

Lev. 26: 32-45; Deut. 4: 27-31.—The promise of special grace to Israel after all their sins.

Deut. 30: 1-10.—The promise of final restoration after the Babylonian and Roman captivities.

Deut. 32.—The song of Moses.

Ver. 21.—The calling of the Gentiles occasioned by the sin of the Jews.

Ver. 29-35.—Their victory at their latter end.

Ver. 43.—The rejoicing of the Gentiles in Israel's deliverance.

# THE JEWISH ERA.

### ISRAEL'S FUTURE.

REV. J. W. MARCUSSON.

The following is a sermon expressly prepared to awaken an interest in the Church of Christ in behalf of God's covenant people and is cheerfully presented by the author of it, the Rev. J. W. Marcusson, to The Jewish Era, with the prayer that the thoughts advanced in it may, by the guidance of the Holy Spirit, serve to arouse the believers in Christ unto a sense of their personal obligations and duty to preach the unsearchable riches of the Gospel of Jesus Christ unto God's ancient covenant people—Israel. Mr. Marcusson reviews the past, present and future of Israel, as connected with the great plan of salvation, developing his discourse from the pregnant words of Christ: "Salvation is of the Jews." Space will not permit the whole argument, which should be given, but in closing he says:

The death scene on Mount Calvary was a death blow to their national independ-They invoked upon their devoted heads the blood of the righteous one, and the threatened curse fell upon them to crush them. The sceptre fell from the hand of Judah, and the lawgiver ceased from among Israel. They were driven from their beloved land, were scattered to the ends of the world, and have become the taunt and byword of every nation. Read the history of the Jews from the destruction of the Temple of Jerusalem to the present time, and compare it with the prophecies in the Bible, and tell me if the prophecies have not been literally fulfilled. Had Jeremiah or Isaiah or the other prophets been living at the present time, they could not have written a more accurate history of the abject state of the Jews in the past nineteen centuries than they had written centuries before the advent of Christ. Zion is lying waste, and upon its back the plough has marked its furrows. The children of Israel have remained without a king, without a prince and without a sacrifice. And it is enough to have the name of Jew to be taunted and despised. But does not this very fulfillment of the prophecies serve to establish our faith in God? and hence does not God still serve himself of the Jews to glorify his own holy name? What greater evidence is there of the existence of a God and his righteous government than the very fact of the existence of the Jewish nation! And what greater evidence stands forth so marked for the confirmation of the Christian faith than the mere fact of the existence of the Jews! In vain have spiritual and temporal powers combined to root out the chosen people of God; it has baffled all their exertions, and still proclaims with a trumpet voice, "God has not utterly forsaken Israel, whom he has chosen." So that while the Jewish nation is emptying the very dregs of the bowl of the righteous wrath of God, it still adds force to the declaration of our Savior "that salvation is of the Jews." And this we will see more clearly if we consider, thirdly, for what ends God has reserved his chosen people.

And in considering this most important part of our subject, sincerely and earnestly searching after the truth, we must not let our reason bias our judgment against the plain statements of the Bible, but rather reverently listen to the word of God, and call upon reason only to substantiate its plain predictions. It is cruel and unjust, as some have made the attempt, to spiritualize all the blessed promises God has made to his ancient covenant people, and only accept as literal-what they are obliged to do from the actual accomplishment—the curse, which has been predicted and most signally fulfilled upon the rebellious house of Israel. Why should we, contrary to the spirit of Christ, readily acquiesce in the punishments of a once favored and noble race, while we are willfully shutting our eyes to the brilliant rays of mercy of the sun of righteousness, which will surely penetrate and disperse the dark clouds of the curse? Let us rather believe God, that, as he was faithful to punish the rebellious, he will also be faithful to show mercy unto the penitent, and as the threatened curse was literally accomplished, so will also be the promised blessing. Who can read the epistle of Paul to the Romans and not be convinced that God has reserved his chosen people for some great future ends in his church? Expressions like the following cannot fail to confirm, in the minds of every thinking believer, the truth of the declaration of our Savior "that salvation is of the Jews," "I say, then, have they stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness." "For, if the casting away of them be the reconciling of

the world, what shall the receiving of them be, but life from the dead." It is interesting for us to observe that the Apostle Paul, who was the most learned of the apostles, and in no way inferior to any of them, speaking, as he was, by inspiration, was also one who was deeply versed in the Old Testament scriptures, and hence we may safely conclude that the predictions read, and many more which we find in his writings, were based upon the firm belief of those gracious promises to the Jews of which the Old Testament is so full.

It would be useless to take up our time with quotations which comprise nearly half of the prophetic books of the Old Testament. Let one or two be sufficient to remind us of the destiny God has reserved for his ancient covenant people. In the 30th chapter of Deut., Moses, after having set both the blessing and the curse before the Jews, breaks out in the following prophetic declaration: "And it shall come to pass, when all these things have come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God has driven thee, and then return unto the Lord thy God and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul. That then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God has scattered thee." Isaiah, in the closing chapter of his prophecies, while declaring in rapturous language the future glory of Christ's kingdom, plainly points out the part the Jews will have in the consummation of that glorious event. "And I will set a sign among them, and I will send those that escape of them unto the nations to Tarshish, Pul and Lud that draw the bow to Tubal and Javan to the isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles." Again, verse 20, "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules and upon swift beasts to my holy mountain Jerusalem, saith the Lord." Verse 21, "And I will also take of them for priests and levites, saith the Lord." What plainer or stronger expressions do we need to substantiate the truth of our Redeemer's declaration that salvation is of the Jews in the ends for which God has reserved his covenant people.

Taking then our firm standing upon the scripture promises, we can now safely call to our aid the present actual state of the Jews, for our better understanding, how the Lord has been fitting them to accomplish the great end for which he has reserved them, viz.: "to declare his glory among the Gentiles." And this leads up to a topic of most

vital interest.

Have we ever taken pains to acquaint ourselves with the character and state of the Jews at present? If, indeed, in the providence of God, the Jew has yet to play such an important part in declaring the glory of Christ among the Gentiles, ought we not, at least, be anxious to acquaint ourselves in what measure the Lord has been fitting the Jews for the accomplishment of this great end?

Let us then for a few moments stop and contemplate the Jew in his present state. Let us mark his situation, his character and his peculiarities; and then let us see in how

far he is being fitted for the accomplishment of God's gracious design.

Traverse the length and breadth of our inhabited globe. Go through Europe, Asia, Africa and America. Follow in the footsteps of those daring explorers, whom a spirit of enterprise or a thirst for knowledge urged on to the remotest parts of our globe, penetrating the burning deserts of Africa or scaling the inhospitable walls of China, and you will ever meet the Jew, testifying by his ubiquity to the truth of the Bible, that he is literally scattered among all the nations of the world.

Acquaint yourself with his character and you will find him the same zealous adherent to the letter of the law as of old, so that you are constrained to concur with the testimony of the Apostle Paul characterizing the Jews that "they have zeal, indeed, but

without knowledge."

Obstinate endurance in suffering, self-denial and perseverance have become the very essence of his character. From his precarious situation he has learned to adapt himself to any circumstance, and the severe persecutions he endured have sharpened his intellectual powers. By patient suffering and dogged perseverance and endurance he will gain any object he has set his heart to obtain, and no hindrance, ever so great, will check

his firm purpose.

Having no fixed home, but being a stranger in various lands, he has learned to acquire languages with ease, and readily to adapt himself to any mode of living. Exposed to persecution on every hand, he has acquired an experience of human nature, by the knowledge of which he has secured his existence under the most untoward circumstances, and by his acute sagacity, sharpened by misfortune, he has not unfrequently acquired a dominion over his oppressors.

These characteristics of the Jew, in general, when combined with carnal motives, and centering in selfishness, alas, only served to degrade the nation, and lessen them in the esteem of other nationalities, even while they gained in influence and power. And as long as their hearts are not changed they can be of no real benefit to the human race. But think and reflect that, whenever the spirit of God descends with his sanctifying influence upon the heart of the Jew, and turns the natural energy and acquired experience of the Jewish mind and heart into the channel of truth and righteousness—with what power will then these very characteristics of the Jew be exercised in the service of Christ and in the promotion of his cause in the world?

Of how vast importance will then the very dispersed state of the Jews be for the spreading of divine truth! To what an excellent account can then the Jew turn his patience, endurance and perseverance! How will his adaptation serve him among the diversity of characters he must meet, and of what infinite importance will the knowledge of human nature become to him, while his versatility and the ease to acquire languages will smooth his difficulties in his intercourse with the different nations of the world!

Are not these very faculties and properties, which have become ingrained in the very nature of the Jew, such as are most necessary to the missionary of Christ? And when we read in the Bible that the Lord is reserving the Jews that they should yet declare the glory of God to the world, must we not feel convinced that even now the Lord is fitting the Jewish nation to become the ablest agent for the spreading of the Gospel throughout the world?

Surely, to this very end has God evidently reserved his chosen people. And it is only by taking this view of God's dealings with Israel that we can understand the declar-

ation of our Savior that "salvation is of the Jews."

Oh, glorious consummation of the wonderful structure of God's merciful plan of salvation! To keep alive the hope of salvation in a despairing, sinful race God separated a people to whom he intrusted his living oracles, freighted with promises of a redemption to come, and whose very existence was to shadow forth that life and immortality was to come to light in the person of God manifested in the flesh. And thus salvation was of

And when life and immortality was brought to light in Jesus Christ, and those whom God has chosen from the foundation of the world believed in him whom he has sent, the same nation still continued to exist, to confirm, by the fearful judgments it brought upon itself through its rebellion, that the Lord whom they rejected was the very Savior whom God has sent for their redemption and that of the whole world, and who in himself has fulfilled the law and the prophets. And thus also the very fall of the Jews brought sal-

vation.

And yet once more—when the proud heart of the legal Jew will be humbled by God's all-powerful grace, and the Lord will change the heart of stone into a heart of flesh—when he will show the Jews what great things they have yet to suffer for his name's sake —when he will sanctify their faculties and talents, and send them as heralds of salvation unto a perishing race—then it will be that we will be able fully to understand the mind of our blessed Redeemer when he declared that 'salvation is of the Jews.'

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord or who hath been his counsellor—or who has first given to him and it shall be recompensed to him again? For of him through him and to him are all things,

to whom be glory forever. Amen."

Our subject suggests a few inferences. 1: The obligations of the church toward the Jew. Think of the people of Israel "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the father's and of whom, as concerning the flesh, Christ came, who is over all God blessed forever, amen." "As concerning the Gospel they are enemies for your sake, but as touching the election they are beloved for the fathers' sake." "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy." Here in these passages of the epistle of Paul to the Romans the obligation of the church toward the Jews is distinctly expressed.

All that is most dear to the Church of Christ came to it through the Jews. Is not, therefore, the church bound by the natural obligation of gratitude to cherish and care for the people of Israel? But the obligations of the church imply also, 2: A solemn duty. It is undisputable that to preach the Gospel unto every creature is the duty of the church, "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him," "For whosoever shall call upon the name of the Lord shall be saved." "How then shall they call on him in whom they have not

believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written. How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things?"

But to exercise this duty toward Israel becomes more imperative to the church,

since our blessed Redeemer himself charged his apostles "to begin at Jerusalem."

How the church has fulfilled her duty toward Israel in preaching the Gospel to them we cannot touch upon now. All we need at present to know is that Israel is yet living in unbelief, and consequently we as members of Christ's body have yet a duty to

perform, however it may have been neglected hitherto.

Cast your eyes about you, Christian friend. Mark the Christian institutions you so much love, the Bible you cherish, and all the blessings which flow to you from Christ, and then tell me whether the thought ever entered your mind that you owe to the Jew anything for these blessings? And yet our Savior declares "salvation is of the Jews," that the Jew was the vehicle of God's merciful plan of salvation. Have you therefore no responsibility toward the Jew? Examine yourself in the light of God's word, and then you will be enabled to exhort yourself as does the Apostle Paul the church at Rome, "For if the Gentiles have been made partakers of their spiritual things, the duty of every believer in Christ is also to minister unto them in carnal things" Are you doing it?

# "AND ALSO THE NIGHT"-THE IMPENDING CRISIS.

Watchmen on the walls of Jerusalem, even with the field-glass of prophecy in their hands, are scarcely able to report intelligently concerning the situation, so rapidly are events developing along the line of the evident fulfillment of the scriptures bearing upon the affairs of Israel. This is true, not only with regard to the changes that are taking place among the Jews themselves bearing upon the spiritual outlook, but equally significant are the political indications as presented from day to day, reminding the student of God's word of the assurance repeated again and again, "I, the Lord, will hasten it in its time." At the present writing the critical state of affairs may be partially understood from the following extract from a special cable to the Chicago Tribune of March 26:

We are evidently upon the very threshold of a phase of the Jewish misery compared with which all that has gone before has been trivial. People have read during the last day or two of Germany's intention to close its frontier to the unhappy fugitives whom Russia is squeezing out through the Pale, but even to-day's news of the decree as officially published hardly attracts any attention. The truth is that it is literally impossible for any one who has not been over the ground or carefully studied the literature of the new exodus to grasp the tremendous tragic scope of this latest development in the situation.

Since the Napoleonic wars devastated Central Europe the Old World has seen

nothing so awful as what must now happen—nay, is already happening.

Before many days are over I shall be much surprised if Christendom is not awake to the discovery that this is more important than all its trumpery budget of other news combined. I have, therefore, tried to describe what this shocking thing marked on the maps of Russia as the Pale really is. Writing last September, when the wheat was still in blossom and the corn stacked in the sheaves under the gentle harvest sunlight, it was hard to find words adequately to depict the horrible condition of the refugee Jews already packed like sardines in the Ghetto kingdom.

Even then there were ten mouths for every piece of bread, and the frightened, agonized masses of people dragged from homes elsewhere in the empire and dumped ruthlessly down in this overcrowded and beggared lazar-house were already driven to wage a war of social extermination upon one another to keep themselves alive from day to day. The only element of relief was that while on the eastern side we had each week 5,000 or 6,000 homeless, ruined people being thrust into this inferno; 4,000 or 5,000 had by superior means or force crushed their way through and over the heads of others and were escaping over the western frontier into civilization.

TERRIBLE AGGRAVATION OF SUFFERING BY WINTER.

It can only be dimly imagined how cruelly winter has aggravated these sufferings all over Russia. It has been a season of exceptional severity in Moscow. The 26th of last January, when the latest batch of Jews was expelled from the holy city, the mercury marked 37 deg. Reaumur below zero point. A lady now in London tells me she saw little children being taken through the streets to the Smolkenski Station on that awful day with absolutely no clothing on but a shirt. I do not wonder that in trying to narrate these scenes to me she broke down for tears and had a shuddering fit and was unable to finish her story.

If these hunted wretches left Moscow in such a pitiable state it staggers imagination or far.cy what their condition must have been after a few weeks in the Pale had exhausted their tiny means, and the problem was how to live in a place where every morsel of food, every habitable hole in which to sleep was already being fought for.

The horrors of this last winter in Poland and the Pale, indeed, cannot be described; they are too monstrous, too sickening for words. I said the last winter, but snow still lies deep all over Lithuania, and icy winds are whistling across the great Polish plain. Probably there has been no time since the cold weather began last autumn when the Pale was more crowded and more weakened by contagious diseases—more helpless against cold and starvation.

Since the middle of February there has been a notable increase in the number entering the Pale, and back of these there are known to be scores of thousands who have sold everything and are ready to rush westward at the first break of the winter severity. It is at this sinister move that Germany puts down its foot summarily and

closes every avenue of escape from the Pale.

#### GERMAN BALLOONS WEIRDLY APPROPRIATE.

There is a weird and menacing appropriateness in the news which comes simultaneously from Poland of numerous German balloons having been seen overhead during the last three weeks, evidently fitted with some novel steering gear enabling them to sail at will, even in the teeth of wind currents. Something more tangible than balloons will engage the attention of populations on the frontier very soon. It is, of course, possible for Germany to enforce its interdict against Jews with comparative ease.

A company of soldiers at each border station could hold all Judea at bay. At least such a timid, starved, scared and ignorant Judea as this which is pent up in the Pale. But it is not easy to believe that this task can be carried out for any length of time without the gravest friction on the frontier between the German and Russian officials, or without an interchange of weighty diplomatic words between Berlin and St. Petersburg.

If Christians hope to do much to help in preparing Israel for the trying scenes upon which she is now entering it must be done in haste. If the word of God is to be "a lamp unto their feet and a light to their paths" there should be no delay. In addition to the decree of Germany the Sultan has issued a new firman forbidding any more Jews to enter Palestine, but a recent letter from Jerusalem brings information that in spite of the decree many are finding their way to the sacred soil.

The nations bordering on Russia have more than they can manage with their own poor, and must press back these starving thousands from their borders. There was a Red Sea once in front of Israel, barriers on either side and a pursuing enemy behind them, a condition of hopeless

helplessness and inevitable death from any human standpoint.

But God had said to Moses, "Thus shalt thou say unto the children of Israel, the Lord, God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob hath sent me unto you; this is my name forever, and this is my memorial unto all generations."—Ex. 3: 15. Now shalt thou see what I will do to Pharoah; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name, Jehovah, I was not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, where they sojourned. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore

say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God, and ye shall know that I am Jehovah, your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning which I lifted up my hand to give it to Abraham, to Isaac and to Jacob; and I will give it you for an heritage: I am Jehovah.—Ex. 6: 1–8, R. V.

And so it came to pass that out of that passover night the redeemed nation was safely led, according to the promise, into their own Godgiven heritage. But it is written further: "Behold the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and

they shall dwell in their own land."—Jer. 23: 7, 8.

It is as certain that they will be brought to their own land as that the sun will rise to-morrow morning and by the same word. Yea, more be the covenant of the living God. What then? Is that the end of Jacob's trouble? Alas, no; only the beginning of the end.

Russia to poor Jew—Now go.
Poor Jew—Go where?
Germany—Not through my gates.
Austria—Not this way.

England—Such an invasion would be intolerable.

America—We must not allow him to come here.

Poor Jew (looking homeward)—I will go to Palestine.

Turkey-Stay away from here.

Poor Jew (groaning toward Jehovah)

—All gates are closing against me and
mine but the gates of death.

The nations (later)—Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Judge of the nations—Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.

AND if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him (strengthen him); yea though he be a stranger, or a sojourner, that he may live with thee.—Lev. 25: 35.

And Moses sent messengers from Kadesh unto the king of Edom. Thus saith thy brother Israel. Thou knowest all the travail that has befallen us \* \* and behold we are in Kadesh, a city in the uttermost of thy border. Let us pass, I pray thee, through thy country. \* \* And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. \* \* Thus Edom refused to give Israel passage through his border.—See Numbers 20: 1–21.

Thus saith the Lord: For three transgressions of Edom and for four I will not turn away the punishment thereof, because he did pursue his brother with the sword, and did cast off all pity. \* \* But I will send a fire upon Teman which shall devour the palaces of Bozrah.—See Amos 1: 10.

An Ammonite or Moabite shall not enter into the congregation of the Lord. \* \*

Because they met you not with bread and water in the way, when ye came forth out of Egypt.—See Deut. 23: 3, 4.

THE keeper of the Jewish Cemetery in Moscow has been expelled—the reason given, in the words of General Yourkoffsky, being that as no more Jews will live none can die in the Holy City of Moscow, and his presence will no longer be necessary.—Jewish Chronicle.

#### ISRAEL.

Nothing in our understanding of the teachings of scriptures is in opposition to the idea that Great Britain, Germany and the United States may contain some of the descendants of the ten tribes which separated from the two tribes in the days of Rehoboam. It could not be claimed, however, by any one who is familiar with the racial mixture which prevails, especially in the United States, that any of these nations are of pure Israelite stock. Neither do we debate the question whether the prosperity of these nations, more than that of some other nations of the world, is due to their lineage. Perhaps this is true. What we do maintain, however, is that, so far as the Lord's "high calling" of his church is concerned, the middle wall of partition having been broken down, the Israelitish origin of an individual or a nation would gain the individual or the nation no advantage over other individuals or nations of a different race under the terms of the New Covenant. From it "all Israel," "the natural branches," were broken off, except a "remnant" which accepted of Christ, the mediator of the New Covenant; and that "remnant" had no pre-eminence over others because of nationality. God, through the Apostles, has preached no favors to Israel according to the flesh during the period of the selection of spiritual Israel; but he has declared that when the company of spiritual Israel is complete, his favor will return to the fleshly house.

Because we believe that the spiritual Israel is nearly complete, therefore we are expecting blessings upon the Israelites who are according to the flesh, and the turning away of their blindness, anticipating that they will be the first of the restitution class to be blessed by spiritual Israel, and so "receive mercy through your mercy." (Rom. 11: 31.) After they have thus received mercy through the complete and glorified church of Christ, they will indeed be used as the Lord's instruments for blessing all the families of the earth, and thus the Abrahamic promises will be fulfilled unto both the seeds—both that which is according to the flesh, and that which is according to the spirit—"To the end that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham." (Rom. 4: 16.)—[Zion's

Watch Tower.

The day so dreaded by the remaining Jewish inhabitants of Moscow, the fatal 26th of January, which was to reduce so many more hundreds of Jewish families to misery and want, has passed; but it will remain indelible in the minds of the Russian Jews, and deserve to be recorded in the annals of history. The day which has attained such mournful celebrity was the coldest this winter, the thermometer registering 32 degrees below zero, Reaumur. And in this bitter frost hundreds of families, including little children, were compelled to leave house and home. Only an eye-witness could form an idea of the sickening and heartrending scene.

—[Jewish Chronicle.

The following is the Police order which arrived too late:—"In view of the extreme frost, the further expulsion of the Jews from Moscow has been deferred until the 1st of February by order of the Moscow Chief of Police, Colonel Wlassoffsky.—Jan. 28, 1892."—[Jewish Chronicle.

# THE JEWISH ERA. OUESTION DRAWER.

"We have received The Jewish Era and are very much interested in it. What an undertaking; but I suppose when you have accomplished it we will see the end of the world, or am I mistaken in thinking the conversion of the Jews is the last prophecy to be fulfilled?"

The scriptures do not teach that Israel in general, or as a nation, will believe that Jesus is indeed their long promised Messiah until in their own land "they shall look upon him whom they have pierced," when the deep repentance of Zech. 12: 9-14, shall be fulfilled, typified in the making known of Joseph to his brethren, and also in the conversion of Saul. While those who work for Israel do not expect to accomplish through missions what God has said shall be done in a different way, they press forward to be helpful to God's ancient people in any and every way possible, to proclaim the glad tidings: "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth," to help the people toward a better knowledge of the word of God, minister to the sick, relieve the distressed; in short, give the gospel to the Jews, obeying the divine command, "Freely ye have received, freely give." And there is a sure promise that "a remnant according to the election of grace will believe" which is even now being fulfilled.

A chapel is needed. Are there not enough Christian business men in this city who love the Lord and love his people, and know something of his tender love for them to build that chapel and do it at once, with genuine Chicago energy? No one will need to be asked to help Israel a little further on, but those who come forward now will stand out in the records as "the chief of the mighty men whom David had who strengthened themselves—or held strongly with him—in his kingdom, and with all Israel, to make him king, according to the word of the Lord concerning Israel."

"How is the name Israel employed by the editors of The Jewish Era?"

Exactly as it is employed in the Bible. Whenever reference is had to the divided nation, the word will be used in connection with Judah, or so that there can be no confusion of meaning; but ordinarily the name has a much broader significance. The word means, "Ruling with God," and has a deep spiritual import, not only containing the idea of the nation as a unit, but a spiritual unity. Originating with the changed name at Peniel, Gen. 32: 28—when God said: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed"-it is used more than 1200 times before the revolt under Jeroboam, when the Northern nation took the name which rightly belongs to the whole people. One nation, one throne is God's ideal yet to be realized in perpetuity for Israel. It is in this sense that the name is used in The Jewish Era, unless otherwise stated. So much thought and investigation are directed at the present time to the tracing, if possible, of the lost tribes of the Northern nation or Israel, that it is possible this use of the word may be emphasized in some minds, but the Bible does not so place the emphasis.

# CHICAGO HEBREW MISSION.

22 MARGARET St., CORNER HENRY (TWO BLOCKS EAST OF BLUE ISLAND AVE).
PASTOR—REV. BERNHARD ANGEL.

Preaching to Jews—Saturdays and Sundays, 3 P. M. Sunday School, 4 P. M. Prayer Meeting, Friday, 8 P. M. Night School, Tuesdays and Thursdays, 7:30-9 P. M. Sewing School, Wednesday, 4 P. M. Free Dispensary open Tuesdays, Thursdays and Saturdays, 3 P. M.

We praise God for continued help. The meetings at the Mission are carried on as usual. We are glad to come in contact with quite a number of Jews who hear from us for the first time the glad news of salvation. Many who have received from us the New Testament in Hebrew have read it through and through. Again a few more are convinced that Jesus of Nazareth is the true Messiah of the Jews. Some inwardly believe in his Messiahship, while others trust in him for salvation and confess him before men.

I rejoice especially over those Jews whom the Holy Spirit has convicted of sin and who now trust in Jesus as their all-sufficient Savior.

SOME MORE JEWISH CONVERTS.

Mr. H., a tailor by trade, has attended our meetings, where he first heard of a Savior who came to seek and to save that which was lost. He asked me to explain to him the way of life. Quite often I pointed him to the Lamb of God which taketh away the sin of the world, and of whom Moses in the law and the prophets did write. We prayed together. He has now found peace and joy in believing. His only grief is that his wife is still unconverted. He asks us to pray for her. They send their little girl to our school. As regards him, he is ready for baptism.

#### A SIMILAR CASE.

Another married Jew is about in the same position. We have had more or less intercourse with him for the last two years. Having a good knowledge of Hebrew he was able to give considerable study to the Hebrew New Testament.

This friend tells us that he has frequent conversations with Jews in his store. He reads to them the Messianic prophecies in the Old Testament and their fulfillment in the New, thus proving that Jesus is the Son of David, the Son of God, the Messiah of the Jews. Hence it is he who should come and they need not wait for another.

Says he, "Of course the Jews disbelieve the miracles of the New Testament." But I ask them, "What better proof have you for the

authenticity of the Old Testament records than of the New?"

Lately he came to ask for a number of New Testaments in Hebrew and Jargon to distribute among his Jewish friends. He would be happy to have preaching services on Saturday in his home, but his wife objects.

A YOUNG JEW COMES OUT BOLDLY.

Mr. W. is an intelligent young Jew. He came some time ago to attend our meetings. He was greatly impressed and began to ask me questions concerning Christianity. Although he lives far from our Mission, still he comes at least once a week. He seemed to be much concerned about the salvation of his soul. He realizes the need of a clean heart. Now, he says, Christ has saved him, and his face shows it, too. This he tells all that meet him.

Another well educated young Jew, a bookkeeper, says: "I delight to

come to this Mission. I feel in a different atmosphere. There in the shop they use profane language and make light of all that is holy. I am glad to come here to listen to the word of God. I am anxious to grasp the truth as you did."

#### SATURDAY SERVICES.

Our rooms are usually crowded with Jews on Saturday at 3 o'clock, when I preach to them in German. Many who attend the services are stirred up to inquire after the truth as it is in Jesus, and much good is

being done.

Bro. Freuder, the Rabbi who was baptized last year at our Mission, and who is now preparing himself for the ministry, is quite helpful at these meetings. He makes a deep impression on the Jews by telling them about his own struggles for light, and urging them to come out boldly for Christ. Some of the other Jewish converts present, like Rev. Mr. Cronheim, Bro. Krohn, Bro. Borushak, Bro. Perlmutter, also make themselves helpful in various ways.

#### SUNDAY SERVICES.

We have usually small attendance on Sundays. Still it gives me great joy to meet those who are in earnest about the salvation of their souls.

We are glad to have Mrs. Rounds with us on Sundays. She has

made many friends among these inquirers.

After the service our Jewish friends retire to the inquiry room while our Sunday school is being held, with Miss Dryer's workers as teachers.

#### INDUSTRIAL SCHOOL.

This school is well attended by these bright children who have teachable minds. There is a good opportunity of sowing the seed, and the following ladies come to our help: Miss Howard, Mrs. Wood, Mrs. Higgins, Mrs. King, Mrs. Webb, Miss Phelps and Miss Thomas; also ladies from Miss Dryer's and the Methodist Training Schools.

#### THE DISPENSARY.

Quite a number of poor Jews come to the Dispensary; they appreciate the kindness of our doctors.

Here we hear some sad tales of misery and want. The Russian Jews especially suffer the most.

Will our friends kindly bear in mind the needs of the Dispensary; medicine bottles, bandages, old linen, etc., can be used to advantage.

We will also gladly judiciously distribute whatever friends feel prompted to send to relieve the want among these suffering ones. At present we have the following physicians with us: Supt. Dr. L. B. Hayman, Dr. S. W. Cox, Miss S. E. Heady, M. D., Dr. E. L. Hayford and Dr. Anthony Christensen.

A nurse from the Deaconess' Home helps in the Dispensary, and is

doing efficient work.

Lately Miss Elizabeth Brown, a trained nurse of Pittsburg, has joined the Mission. She feels herself called to work among God's ancient people and is doing all the good she can.

#### THE NIGHT SCHOOL.

Lately we have started a night school, which is well attended by earnest, hard working Jews, who are anxious to acquire the rudiments of the English language.

Five or six workers from Miss Dryer's Bible Home come down to

teach these Jews, Miss Dryer herself occasionally paying visits to the

Mission and teaching the whole school.

We open and close with singing of gospel hymns in which the scholars join the best they can. At the opening I read to them out of the Hebrew New Testament and give them a short gospel address.

HOUSE TO HOUSE VISITATION.

One of our converts, a graduate from a Rabbinical college in Russia, visits now from house to house in the Jewish quarter. He leaves a New

Testament in Hebrew and tracts wherever they are accepted.

From his reports I learn that his experiences are varied. While there is easy access to some of the Jewish homes, he is not welcome in others. Yet he has made visits even to some of the orthodox Rabbis, and has been able to converse with them, while of some he says, "They did not care to have me a minute in their house."

We also have another converted Jew visit for us on some afternoons in the week. He is at present a student in Moody's Bible Institute.

TRIP TO NEW YORK.

During my two weeks' stay in New York I had an opportunity to meet all the Jewish missionaries and to attend some of their meetings.

Some of these missionaries have been at work for years among the quarter million Jews of New York. The Lord has crowned their efforts with success. The seed has been freely sown, and many a Jew has been

brought to a knowledge of the truth as it is in Jesus.

Mr. Herman Warszawiak has been at work for the last two years at 280 Rivington street, in the De Witt Memorial Church. There are said to be about 50,000 Jews in the immediate neighborhood of this church. Mr. W's family of Rabbis is well known by the Russian Jews. About 600 Jews gather every Saturday, when he addresses them in their own peculiar way. Mr. Warszawiak is a true child of God, with the love of Jesus and love for souls in his heart.

There are three other places where preaching services are held on

Saturday at 3 o'clock, viz.:

The Hebrew Christian Church, No. 17 St. Mark's Place (East Eighth street, near Third avenue), Rev. Jacob Freshman, pastor.

The Baptist Mission, at No. 1 Henry street, Rev. A. Lichtenstein,

pastor.

The Protestant Episcopal Mission, at No. 68 East Seventh street, Mr. Meyer Lerman, missionary.

The Lutherans also carry on good work at No. 55 East Third street,

with Mr. Daniel Landsmann as their missionary.

The American Bible Society also employ a Jewish missionary as colporteur among the immigrants, Mr. Samuel Goldstein, residence No. 86 Gordon street, Hoboken, N. Y.

SOUTH SIDE BRANCH.

We are thankful to report that work has begun among the Jews on the South Side. Mrs. Buddington has kindly offered us the use of her mission room at No. 327 State street, near Congress, for Industrial school on Friday and preaching services on Saturday in the afternoon.

We have engaged Rev. Mr. Cronheim for the work, while Miss Howard, of Oak Park, has kindly accepted the superintendency of the new school.

Already a number of Jews have been visited and New Testaments and tracts distributed by Mr. Cronheim, Mrs. Angel, Miss Brown and myself.

Ouite a number of Jews live on Clark street, Pacific and Wabash avenues, and those that we met are delighted to hear of the new Mission.

One Jew, in spite of the pressure of the business, took his Hebrew Bible from behind the counter and asked to be shown the 53d chapter of Isaiah.

Surely missionary work among the Jews is becoming more and more

encouraging in these days.

Christian people are beginning to realize their duty toward God's ancient people, and certainly we all ought to heed the divine injunction: "Pray for the peace of Jerusalem, they shall prosper that love thee."

BERNHARD ANGEL.

#### GIFTS.

Miss Howard, bandages, old linen for Dispensary; Ladies' Benevolent Society, Congregational Church, Oak Park, 12 bed-sheets; Miss Peck, 3 packages clothing, 1 pair new shoes; Mrs. J. M. Horton, 20 new dresses for babies: Mrs. Fixen, 3 large bottles with drugs: Mrs. Ross, Illinois Sunday school papers; Mrs. Ring, 2 men's suits, one overcoat: Dr. Shipman, 250 hymn cards and printing; Mrs. Rounds, one pair shoes and men's clothing; Mrs. Buddington, picture cards; also packages of clothing from the following ladies: Miss Christina Moffat, Mrs. Hackenbach, Mrs. Horton, Mrs. Webb, Mrs. R. H. Thain, Edward Morse, Wm. Richardson, L. Raynarts, C. E. Simmons, H. M. Scott, F. Chandler; also 3 bundles of clothing from unknown parties and 3 pairs new shoes from Mrs. Fixen.

We have received through Mr. Warszawiak from Rev. John Wilkinson 250 New Testaments in Hebrew and 250 in Jargon; also from Mrs. Bliss and Mrs. Partridge \$3 worth of Bibles.

### TREASURER'S QUARTERLY REPORT.

CONTRIBUTORS TO THE CHICAGO HEBREW MISSION.

FROM JANUARY 7 TO MABCH 26, 1892.

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A friend of Israel	Illinois
A friend of Israel Angel, Rev. Bernhard, and A Jewish lady	wife Illinois
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An unknown friend	
Deldwin E M and mife	California
Baldwin, F. M., and wife	
Blackstone, Wm. E., and wi	ireIllinois
Benson, Miss A	Illinois
Budlong, Mrs. Minnie	Illinois
Capp, M	Illinois
Cook, E. C.	Illinois
Cronhoim Rev R	Illinois
Curtiss, Prof. Samuel Ives. Dodge, Miss H. A. Dorsett, Mrs. Ellen R	Illinois
Dedre Miss II A	Maggachugatta
Douge, Miss H. A	massachusetts
Dorsett, Mrs. Ellen R	Illinois
Dryer, Miss E	Illinois
Dunlop, Simpson	Illinois
Gage, D. W	Ohio
Gage, D. W. Gibbs, Miss Lena	Kansas
Gustorf, Madame	Illinois
"Hemlandet"	Illinois
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Higgins, Mrs. E. M	
Hill, Mrs. Sarah J	Massachusetts
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Hill, Mrs. Sarah J Holley, Mrs. L. G. Horton, Mrs. J. M. Howard, Miss Mary C. Howe, Mrs. Chas. F. Howland, Mrs. J. E. Johnson, Miss Sofa. Jones, Mrs. N. M. Langdon, Miss Myra. L. P.	Massachusetts Illinois Illinois Illinois Illinois Illinois France Nebraska Nebraska Ohio Illinois Illinois
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Peterson, Miss Hulda	Illinois
Pitkin, E. H	Illinois
	Illinois
Reed, Mrs. E. C	Illinois
Robertson, Mrs. Helen.	California
Robiteschek, Solomon	
Rounds, Mrs. T. C	Illinois
Rounseville, Mme. N.	Illinois
Scott, Prof. H. M	Illinois
Simmons, Mrs. Chas. E.	Illinois
Smith, Mrs. Adelaide M	Illinois
Strain, Mrs. A. P	New York
Sylvan, Rev. O. H	Iowa
Templeton, S	Illinois
Tower, Mrs. Geo. P	New York
Underwood, Mrs. S. D.	Illinois
Waller, Miss Lillie	Illinois
White, Geo. D	California
	Illinois
Yates, Mrs. E. J.	Illinois
CHURCHES, SUND	AY SCHOOLS, ETC.

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Baptist ChurchRiverside, California German Branch of Olivet ChurchNew York
Industrial School Hebrew Mission Chicago
Lincoln Park Congregational ChurchChicago
Norske Danske Church Wicker Park, Chicago
Portland Avenue M. E. Church Chicago
Reformed Church S. SIrving Park, Illinois
Sk. Ev. Mission ChurchStockholm
Sk. Luth. Mission Church Red Wing, Minnesota
Sw. S. S. Anoka
Sw. Mission Church Batavia, Minnesota
Sw. Mission Church Buffalo, Minnesota
Sw. Mission Church Delano, Minnesota
Sw. Mission Church Manchand, Wisconsin
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#### THE JEWISH ERA.

#### CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION.

FROM JANUARY 7 TO MARCH 26, 1892.

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RECEIPT	RECEIPT	RECEIPT		RECEIPT	
NO. AMOUNT.	NO. AMO		AMOUNT.	NO. A	MOUNT.
519 \$ 5.00	538	\$15.00 553		573	\$10.00
520	539			574	
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523 4.08	$540\frac{1}{2}$			577	
524 18.93	541			578	4.00
525 6.55	542	50 559	4.00	579	10
526 6.30	543	2.00 560	5.00	580	
527 6.33	544	2.00 561	3.00	581	
528 15.00	545	5.00 562	5.00	582	
529 26.00	546	10.00 563	5.00	583	
530 2.52	$546\frac{1}{2}$			584	
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532 6.00	548			585	
533 19.30	549	50.00 568		586	
534 9.54					
	550			587	
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536 8.75	$551\frac{1}{2}$			Total	<b>\$</b> 654.53
537 10.00	552	10.50 572	2.00		

#### QUARTERLY REPORT OF THE CHICAGO HEBREW MISSION.

FROM JANUARY 7 TO MARCH 26, 1892,

RECEIPTS.	EXPENDITURES.
Cash on hand Jan. 7—  General Fund. \$10.02  Building Fund 21.82  Contributions to General Fund 469.73  Contributions to Building Fund 110.56  Contributions to Relief Fund 7.65  Contributions to Student's Fund 5.00  Contributions to Student's Fund 1.00  Contributions to Missionary Fund, South  Side Branch 8.00  Contributions for Missionary Fund, South  Side Branch 8.00  Contributions for Missionary Fund 5.00  Contributions to Dispensary from patients 3.08  Subscriptions to Jewish Era 108.58  Frinting, Stationery and Postage 4.59  Sale of Photographs 3.50  Borrowed 75.00	Salaries of Missionaries       \$245.75         Personal use of Missionary       45.00         Mission House expenses (including Coal, Gas, Water, etc.)       79.55         JEWISH ERA       105.00         Student's Fund       5.00         Relief Fund       51.15         Tract Fund       6.77         Traveling expenses       11.70         Dispensary       111.61         Printing and Stationery       22.25         Paid on account of money borrowed       50.00         Cash on hand March 26, 1892—       3 7.37         General Fund       \$ 7.37         Building Fund       132.38         139.45
Total\$873.53	Total\$873.53
BUILDIN	G FUND.
Balance from Jan. 7, 1892	(\$4,000.00). \$101.81 
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Balance on hand	
	MRS. T. C. ROUNDS, Treasurer.

I have examined the account of the Treasurer and find same correct, with proper vouchers for each item.

EDW. P. RICE,
March 30, 1892.

Auditor.

A change will be observed in the method of preparing the Treasurer's report, which henceforth is to be issued quarterly. Each number corresponds with the number on receipt sent to donor at the time the gift was received. It is hoped that this plan will be more in harmony with the wishes of donors by avoiding the publication of names.

With every gift please state, as usual, the specific object, whether for the general fund, relief, building or for educational purposes, all addressed to Mrs. T. C. Rounds, Treasurer, 308 Clinton avenue, Oak Park, Ill.

# THE JEWISH ERA

# A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

JULY, 1892.

#### CONTENTS:

	PAGE.
JERUSALEM—Wm. E. Blackstone,	67
"WHY SHOULD YE BE STRICKEN ANY MORE,"—Gerh. T. Krohn,	72
WM. E. BLACKSTONE, THE FRIEND OF ISRAEL,	75
THE AIM AND NEEDS OF THE MEDICAL DEPARTMENT—	
S. W. Cox, M.D.,	77
To the Jew First—Mrs. Howe,	78
Voices of the Night,	80
THE MORNING COMETH,	81
Out of the North Country,	82
MISCELLANY,	83-85
THE CHICAGO HEBREW MISSION,	86-96

PUBLISHED BY

THE CHICAGO HEBREW MISSION.

# THE CHICAGO HEBREW MISSION.

INCORPORATED.

PASTOR, REV. BERNHARD ANGEL.

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Secretary, Mrs. A. F. Wood,

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DR. ANTHONY CHRISTENSEN, 477 W. Indiana St., Cor. Ashland Ave.

DR. INGEBORG RASMUSSEN, 276 Honore St.

DR LOUISA MARTIN, 943 W. Madison St.

#### הארנער הענרי, מארנארעם ספרים,

(צוויי בלאקם איום פאן בלוי איילאנד טווטניו ז

יעדען שבת אום 3 אוהר נאכמיטאג אוד אויך יעדען זאננטאג אום 3 אוהר.

יעדען פרייטאג אכענד אום 8 אוחר עדען פרייטאג אכענד אום 8 אוחר

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# THE JEWISH ERA

THIRTY-TWO PAGES.

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# THE JEWISH ERA.

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MRS. CHARLES F. HOWE, EDITOR.

MISS E. DRYER, REV. B. ANGEL, ASSOCIATE EDITORS.

# JERUSALEM.

So long trodden down by the Gentiles, seems to be rapidly becoming

once more a Jewish city.

Over eighteen centuries ago it was destroyed by Titus (A. D. 70), when one million Jews are said to have perished. It was rebuilt by Hadrian, about fifty years later, as a heathen city, and called Aelia Capitolina, with a temple to Jupiter and a statue of Hadrian on the very site of the Holy of Holies.

All Jews were prohibited from even entering the city, until the date of Constantine, when they were permitted to come and weep at the west foundation wall of the temple area, which custom has been con-

tinued down to the present time.

Various Christian and Mohammedan conquerors have successively held possession of the sacred city, and it is to-day owned and governed

by the Turks.

Up to 1841, only three hundred Jews were permitted to live in Jerusalem. Then that restriction was removed, but, they were still confined to a narrow, filthy district of the city, next to the leper quarters.

In 1867, by a "firman" or edict of the Sultan, this restriction was removed, and the Jews, in company with other foreigners, were allowed to purchase and own land in Palestine without becoming subjects of the Sultan. From this time the number of Jewish settlers has rapidly increased. When the late anti-Semitic agitation broke out in Europe, especially in Russia, the Turkish authorities feared that the Jews would come to Palestine in such overwhelming numbers as to cause famine, etc., and issued a firman that no Jew coming to Palestine could remain more than thirty days. To this the United States consul took exceptions on the ground that his government made no distinction in the nationality of its citizens. He was soon joined by the French and English consuls, and the Turkish government modified the firman by first extending the time to three months, and finally in 1888 removing it altogether. Since then the Jews are literally flocking into the country. Nine agricultural colonies have been established and all are prospering and well protected.

Beautiful roads have been built by the Turks so that one can go in a carriage from Jaffa to Jerusalem and thence to Jericho and Hebron.

But the most important feature is the growth of Jerusalem itself.

#### JERUSALEM.

"They shall prosper that love thee."-Psalm 112, 6.



Showing wall of the City and the measuring line of Jeremiah.—31, 38-40.

This is illustrated by the diagram. The heavy solid line represents the wall of the city, which is about  $2\frac{1}{2}$  miles around. For centuries no one dared live outside of this wall for fear of robbers. The first houses for Jews, outside the wall, were built with doors and windows facing inward and opening into an interior court, for safety and protection. But now all this is changed. The heavy dotted line shows the "measuring line" of Jeremiah. (Jer. 31: 38, 40.)

The site of the "tower of Hananeel" is uncertain, but recently some heavy foundations have been discovered inside and near to the Jaffa gate, which are thought to mark the location of this tower. From this point the line naturally runs northwestward to the "hill Gareb," thence north to "Goath," and thence northeasterly, crossing a "valley," where the ground is fairly honeycombed with rock-hewn tombs to the "King's Wine Press." (See Zech. 14: 10.) This consists of great vats where the vintage was trod, the wine running from one to another into an enormous cistern. Thence the line sweeps around "All The Fields" to the brook of Kidron and the gate of the corner. Near the center of this

circle is the great mound of "Ashes," supposed to have been brought

from the altar of burnt offerings.

At the present time, as will be seen by the buildings represented in the diagram, Jerusalem is covering this entire area. Great hospices, hotels, churches, stores, etc., have been erected, but most notable of all a multitude of dwellings for Jews. The number of Jews now residing in the inner and outer city is estimated at 30,000, fully one-half the entire population, and adding those at Tiberias, Safed and throughout the whole land of Palestine, it can hardly be less than 50,000, [now upwards of 70,000.—Ed.] and so, probably, 62,000 have returned since the year 1867. This is greater than the number that returned from the Babylonian captivity.

A railroad is actually being constructed from Joppa to Jerusalem, with projected lines to Hebron, Jericho, Acre, Tiberias and Damascus.

And this is being done principally by Jews.

The Turkish hold upon the country is continually weakening, and a

Jewish state is freely talked of in England.

May we not conclude that the Lord is even now setting "his hand again the second time" for the restoration of his people? (Isa. 11: 11.)

"He that scattereth Israel will gather him, and keep him as a shep-

herd doth his flock." (Jer. 31: 10.)

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos 9: 14, 15.)

"As one whom his mother comforteth so will I comfort you, and ye

shall be comforted in Jerusalem." (Isa. 66: 13.)

Ought not Christians to be quickened in their interest in God's an-

cient people Israel?

God said to Abraham, the father of Israel, "I will bless them that bless thee." \* \* \* "and in thee shall all families of the earth be

blessed." (Gen. 12: 3.)

Israelites received from God his holy word and gave it to us Gentiles. Both the old and new Testaments came from Israel. The fathers, the prophets, the holy men of God, who spake as they were moved by the Holy Spirit, were all Israelites. Theirs is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, and of them, as concerning the flesh, Christ came, who is over all God blessed forever. (Rom. 9: 4, 6.) A virgin Jewess was the mother of our Lord and Saviour, Jesus Christ. Jesus was a Jew, and all the light and joy of his salvation has come to us through Israel,

#### "FOR SALVATION IS OF THE JEWS."

Jesus sent the twelve to the lost sheep of the house of Israel (Matt. 10: 6), and Paul said "the Gospel is the power of God unto the Jew

first." (Rom 1; 16; 2: 9, 10.)

But the Christian church soon forgot this divine order, and instead of giving the Gospel to the Jews turned upon them the cruel and bloody hand of persecution for many long centuries. It was not until the year 1809 that the Church of England began the first mission to Israel.

The treatment of Jews at the hands of Christians for centuries previous to this time is enough to make the true disciple blush with shame.

In 1020, A. D., they were banished from England. In 1096 the Crusaders began the Holy war by trying to murder the Jews in Europe who would not submit to baptism. In 1146 the second crusade was begun in the same manner. Crusaders were released from debt to the Jews.

English kings ordered them to leave the country that they might extort money from them for the privilege of remaining. Levies were

made upon the Jews to defray the expenses of the Crusaders.

About this time there were laws, especially in England, that if a Jew became a Christian his property was to be confiscated, to test the sincerity of his conversion. King John resorted to cruel tortures to extort money from them. One man in Bristol was ordered to have a tooth

pulled every day until he had paid a thousand marks.

In 1492, the very year in which America was discovered, the most fearful calamity came upon the Jews. It was then that Ferdinand and Isabella expelled them from Spain, and 800,000 of them left home, country, synagogues, and the graves of their kindred, rather than abandon their religion. With a lofty spirit of devotion to the one God they went out, not knowing whither. Many were lost in the sea on their way to Africa, thousands perished from starvation, and multitudes were sold into slavery, all at the hands of so-called Christian nations. Pope Alexander VI. conferred the title of Catholic on the crown of Spain for this monstrous cruelty.

The Jews were required in some places to wear a distinguishing mark and to pay a body tax, which was often extortionate, and the penalty was death for marrying a Christian or to have a Christian servant.

It is true that the worst of these persecutions were by Roman Catholic governments, but Protestant countries have also joined in the persecutions; and it was not until 1655, when Cromwell permitted some to return to England, that the persecution began to abate.

The real renaissance began in 1723, when Louis XV. gave them permission to hold real estate in France, and Britain recognized them as subjects. Since this time the condition of the Jews has constantly im-

proved throughout all the world.

In 1776 the constitution of the United States gave them a free chance in this country, and in 1858 they became eligible to the British parliament. A few years later Disraeli was the premier of Great Britain, while Jules Simon, Castelar, Lasker, and others, have been political leaders in other European nations.

Baruch Spinoza was the founder of modern rationalism, Moses Mendelssohn was the prince of philosophers, his grandson, Felix Mendelssohn Bartholdy, was the prince of musicians, and Johann Wilhelm

Neander, of church historians.

A Jew, named Abbasee, is at the head of the Mohammedan University at Cairo, with 300 professors and 10,000 students. The Rothschilds and Baron Hirsch hold the purse strings of Europe, and a Jew, lately deceased, owned over one-quarter of the railroads of Russia.

With a free chance, the Jew outstrips all competitors and rises to leadership in every nation. Lassalle, Marx and Bebel are founders and leaders, while a multitude of other Jews are foremost in the ranks of

the Socialists.

Are we to believe that the mission of such a people is finished? Thus far they have literally fulfilled prophecy, and are the living evidence of

the truth of God's word. But God's word definitely says that they shall be gathered back to their own land, and that Jerusalem shall become the joy of the whole earth. That they shall pass through great affliction, is told by the prophets, and find no enduring peace nor rest until

they accept of their crucified Messiah.

There are now about 12,000,000 Jews in the world. The great mass of them live along on either side of the western boundary of Russia, and the rest are scattered like seed throughout all the world. The anti-Semitic feeling is very strong in Russia and Germany, and indeed in every nation the Jew finds something to keep him stirred up. (Deut. 32: 11.) Even in this country Jews have been excluded from prominent hotels, and other social privileges.

A large portion of the Jews, perhaps 1,000,000, call themselves Reformed, and have given up their long cherished hope of the coming of the Messiah and their restoration to Palestine. They want to settle down as citizens of the nations which have given them the greatest liberty, especially Germany, France, Great Britain and the United States.

From the 20th chapter of Ezekiel it would appear that this evidences the nearness of their restoration, for God says "that which cometh into your mind shall not be at all; in that ye say, We will be as the nations" \* \* \* "As I live, saith the Lord God, surely will I be King over you; and I will bring you out from the peoples, and will bring you out of the countries wherein ye be scattered." (R. V.)

On the other hand the Orthodox Jews are now returning to Palestine in large numbers, as stated above. Surely all these things ought to quicken our interest in this peculiar, wonderful people, for whose conversion Paul said he could wish himself separated from

Christ. (Rom. 9: 38.)

There are said to be 600,000 Jews in the United States, and 60,000

in the city of Chicago.

In Great Britain, where the Jewish population is little over one-tenth that in the United States, there are nine prominent societies, with several hundred missionaries and agents working for Israel. In this country we have only the following: The Protestant Episcopal church has seven missionaries to Jews, and is also working through a portion of their clergy and some schools; the Lutherans have two missionaries; the independent Hebrew Christian Mission in New York has one missionary, and our work in Chicago has seven missionaries. Surely this is very little Christian effort for such a people.

"O thou that tellest good tidings to Zion get thee up into the high mountain: O thou that tellest good tidings to Jerusalem, lift up thy

voice with strength." (Isa. 4: 9; R. V.)

Rome, June 12.—Yesterday I was down where the "Ghetto" or Jewish quarter used to be. There is a church at the entrance built by a converted Jew, with a fresco of the crucifixion painted on the front, and underneath the text in Hebrew and Latin—Isaiah 65: 2. The buildings are almost all torn down, and partly replaced with modern buildings, and the Jews who, until the time of Pius IX., werelocked into the "Ghetto" at night by big iron gates, are now scattered throughout the city. I saw only two distinctly Jewish faces in their old precincts.

# "WHY SHOULD YE BE STRICKEN ANY MORE?"

GERH. T. KROHN.

These words of the Lord to Israel are emphasized unto us since we in our time hear again and again about new persecutions of the Jews;

the intensity of their sufferings resulting often in death.

"Hear, O Heavens, and give ear, O earth, for the Lord hath spoken." In this majestic manner begins the Lord Jehovah to speak through His prophet, Isaiah, to Israel, his people, the children whom he Himself has trained and educated.

"He has not dealt so with any nation and as for his judgments

they have not known them." (Ps. 147: 20.)

"For the Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, and in the waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him and there was no strange God with him." (Deut. 32: 9-12.)

"And he humbled thee, and suffered thee to hunger and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live.

"Thou shalt also consider in thine heart that as a man chasteneth his son, so the Lord thy God chasteneth thee." (Deut. 8: 3-5.) Yes, in truth, for thousands of years the Lord has chastened and educated his people Israel as children. Even now in the closing days of this century is he showing them his great compassion. The remarkable and rapidly increasing growth of missions in their behalf, together with many other favoring circumstances are but expressions of his continued faithfulness. The Lord is constantly saying to Israel "I have loved thee with an everlasting love." "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant; I have chosen thee, and not cast thee away." Why has Israel resisted the long suffering, loving kindness of the Lord which through all ages has followed him in this rich and full measure?

"Hear, O heavens, and give ear, O earth, for the Lord hath spoken. I have nourished and brought up children and they have rebelled against me, \* \* they have forsaken the Lord, they have provoked the Holy

One of Israel unto anger and are gone away backward."

So cries the voice of God from Moses through to the last of the prophets. So in the New Testament cries out in anguish of spirit the Messiah, "O Jerusalem, Jerusalem, thou that killest the prophets and stoneth them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not," and his solemn declaration, "Behold, your house is left unto you desolate," is but a summing up in one brief sentence of the plain warnings throughout the prophets. "Ye shall be slain before your enemies; they that hate you shall rule over you; \* \* And if ye will not yet for all this hearken unto me then I will punish you seven

times more for your sins: \* \* And ye shall perish among the heathen and the land of your enemies shall eat you up." Through all these warnings the voice of him who is "the same yesterday, to-day and forever." "Oh, that there were such a heart in them that they would fear me and keep all my commandants that it might be well with them and with their children forever." (Deut. 5: 29.) "Oh that my people had hearkened unto me and Israel had walked in my way." (Ps. 81: 13.)

"Why should ye be stricken any more?" Have not the past seventy years been full of grace for Israel. Until the recent persecutions unusual liberty and prosperity have been allowed them. Might they not have learned the truth concerning their Messiah—must it be only through re-

newed judgments that they shall learn to know him?

It is true that all has not been lost upon them; many have been converted and many others earnestly inquire for the truth, but why do not more respond to the faithful service of those who love the Lord and love his people. Oh, that Israel might understand that this is surely the voice of God calling them, both by the efforts of those who love his word

and also by the judgments and chastisements of his own hand.

How long will Israel be in bondage to the earthly solicitude of the heathen; "What shall we eat, what shall we drink and wherewithal shall we be clothed?" How long shall these things, that are of the world only keep the heart of Israel from those things that are from above and that concern the kingdom of heaven? Oh, that Israel might forsake worldliness, self-righteousness, only submitting unto the righteousness of God, so that no longer the Redeemer need to say "I came unto my own and my own received me not."

"Come now and let us reason together, though your sins be as scarlet they shall be as white as snow; though they be red like crimson they

shall be as wool."

Even the sword of judgment drawn out against Israel is only to make him hear the voice of God. "Why should ye be stricken any more?"

What shall I do unto thee, O Ephraim, What shall I do unto thee, O Judah? Seek ye the Lord while he may be found. Call ye upon him while he is near.

We can console ourselves with the thought that on the whole, and in a general view, the pen of the world is on the side of the Jew. Enemies the Jewish people have among the wielders of the pen, but they are few, and are chiefly to be found among the rancorous sputterers who rail at everything; but the modern man of letters, whether as journalist or novelist, or even as dramatist outside the melodramatic theater, is doing all he can to free the Jew from the misconceptions under which he has labored so long. The Jew is now a great figure in literature, both as creator and subject of it. No base tyranny can be perpetrated on the Jews in any nation with the old impunity. Let the excrement of nations turn the Jews out of their country, and the pen in effect turns that nation out of Europe and out of the world of civilized man. This is something. We may rest our hopes on it. The pen is the sword of modern warfare, and it is the friend and champion of the Jew.—Caine (Jewish).



Mu E. Blackstone

#### WM. E. BLACKSTONE—THE FRIEND OF ISRAEL.

William Eugene Blackstone, superintendent of the Chicago Hebrew Mission, was born in 1841 at Adams, N. Y., into a home and surrounded by an atmosphere of deep religious feeling and earnest Christian effort. The same town was both the natural and spiritual birthplace of Rev. Chas. Finney. Under these conditions the frail boy, whose early childhood gave little promise of long life, was converted at the age of 11 years. From the beginning of his spiritual life a strong conviction that he must preach the gospel pressed upon his conscience: this never left him, and through all the experiences of school life, various employments and agitations, including duties in connection with the civil war, he was not satisfied until he had decided that as soon as the Lord had opened the way he would enter upon direct Christian work. Almost immediately came the invitation and evangelistic work was begun, which has been continued ever since in various places; but in later years, realizing the great needs of the foreign field, more especially as a missionary evangelist.

Interested in prophecy from childhood, he made a special study of prophetic truth during the years 1866–1870 and was fully persuaded in his own mind of the pre-millennial coming of our Lord. Being in the habit of distributing tracts on the cars, etc., he felt the importance of having a small tract of about four pages on that subject for such use. Full of this thought when at a Y. M. C. A. convention at Sedalia, Mo., he asked Rev. Dr. Brookes of St. Louis to write the tract, but was urged by Mr. B. to write it himself. The work was undertaken, but instead of being a little tract of four pages it was put out in 96 pages in 1878, and has since been enlarged to 160 pages, and has had probably the largest circulation of any book on the subject. It was a success from the beginning. Over 60,000 copies have been issued, including editions in Chinese, Japanese, Telegu, Tamil, and one in German, now

in the press. A translation is also being made into Hindustani.

In 1880, at Clifton Springs, in New York, through one of the bathboys he was led to read "Stanley Across the Dark Continent," which awakened such an interest in the various missionary societies which were trying to reach the heart of the "Dark Continent" that he entered immediately into hearty sympathy with efforts to forward their work. He issued a map of Africa, with an appeal for "The Congo Inland Mission," which resulted in raising necessary funds, about \$3,000, to construct and carry the steamer "Henry Reid" up to Stanley Pool, and it has been wonderfully used to forward the work of the Lord in this section. He afterward issued a map of China with an appeal which resulted in placing three sailing yachts on the Yangste river, which are used for evangelistic work. Interest and efforts on these lines have been unabated ever since. At a great expense of money and time he made several large maps and diagrams on cloth which have been very useful in presenting missionary work, "Mr. Blackstone and his maps" forming a great feature in very many missionary gatherings, without regard to denominational lines.

He and his wife, who seconds him in all his efforts, use their possessions as stewards of the Lord and have a Mission School building in South Corea and a Deaconess' and Training School at Muttra, India. They have supported students and workers in various parts of the world

and helped to found "The Chicago Training School for City, Home and Foreign Missions" and "The Chicago Deaconess' Home." He was a delegate to the General Missionary Conference in 1888 in London, and with his daughter Flora he continued his journey through Europe, to Palestine and Egypt, occupying nearly a year in constant travel.

Always interested in the Jews his interest became so intense that he was instrumental in founding the Chicago Hebrew Mission in November, 1887, which during the four and a half years of its existence has grown and flourished beyond the expectations of its most sanguine

friends.

He was the originator of the conference between Jews and Christians held in the First Methodist church, Chicago, Nov. 24–25, 1890, which was greatly used of God to show the Jews the kindly feelings of love entertained by Christians for them. Soon after this he prepared and circulated a Memorial which was presented to the President of the United States in March, 1891, asking for the intercession of the United States in behalf of restoring Palestine to the Jews. This Memorial received the most remarkable indorsement from editors, statesmen, clergymen and notable citizens of the United States. The hand of God was with him as he went from city to city, giving him favor in the eyes of those whose signatures he sought.

Not long after this Mr. Blackstone issued a leaflet entitled "Jerusalem," republished in the present number of The Era, giving recent facts concerning the land and the city and exhorting the Jews to humiliation and prayer, which has been received by them with great favor. There have been 95,000 of these issued in English and Judeo-Polish and an edition is now being prepared in Hebrew. Mr. Blackstone loves the Jews and has made many sacrifices in their behalf in Chicago and elsewhere. In fact he is keenly alive to making investments in all Mission-

ary work which will pay good returns in the kingdom.

As noticed in the last number of The Era, Mr. and Mrs. Blackstone have been called to pass through "deep waters" in parting with their eldest child and only daughter Flora—a beautiful girl of rare gifts—the companion of her father's travels—the light and joy of their home.

MR. BLACKSTONE will gladly give his lecture on "Palestine, the Land and the People," for the benefit of the Mission.

A REMARKABLE TESTIMONY.—The Rev. A. Bernstein, a converted

Israelite, stationed at Frankfort-on-the-Maine, writes:

One thing struck me and the colporteur very forcibly in our travels, namely that everywhere Jews are found who are more or less prepared to enter the Christian church, and are only waiting for some great leader or escort to give the starting impulse. In fact, the Jews in Germany at the present time may be generally compared to the generation at the time of our Savior. Like Pharisaism and Saduceeism then, so now the "orthodox" and the "reformed" parties have exhausted their forces, and as neither will give way to the other, there is neither progress on the one side nor regress on the other, but a quiet watching and gathering of strength for some momentous event in the not distant future.—Gospel of the Circumcision.

# THE AIM AND NEEDS OF THE MEDICAL DEPARTMENT.

Perhaps all free charities are abused more or less. The well-to-do, desirous of obtaining something for nothing, usurp the place of the needy; but few of this class have been found among the Jews, and it is better to help ten undeserving than to turn away one who is really needy. Dispensary work is indeed a means to an end, inasmuch as soul and spirit are above mere bodily, physical need. The instruction and conversion of the patients is the supreme hope of every faithful doctor. He must have a heart of sympathy for suffering humanity, and filled with love for the sin-sick soul.

The Dispensary needs more room, more days—six instead of three—and more doctors. A few rooms for hospital work are much needed for operations, and where patients could remain for a few days. An outdoor service should be organized so that the sick, unable to come to the Dispensary, could be attended in their homes. This means

more money and more doctors.

The helpful sympathies of Christians should be stirred in behalf of the Jewish people. Of them the Saviour was born, to them he came, over them he wept, and for them he prayed and labored and died. From them he chose most of his disciples, the greatest of whom wrote "Brethren, my heart's desire and prayer to God for Israel is that they might be saved;" and further, a special blessing is promised to all who "seek the peace of Jerusalem."

It is encouraging to learn of the medical work elsewhere for the Jews. The Hospital and Dispensary at Jerusalem has already accomplished a great work. The medical missions of London and Rome treat

thousands annually and many are converted.

Viewed from a humanitarian and business standpoint, three reasons may be mentioned for medical work in missions. It restores many to health and labor. Prevents pauperism and crime. Is economical to the tax-payer, as it keeps many sick poor and their families from the alms house and hospital.

To the Christian there are other reasons for this branch of mission work. It was Christ's method. "And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of disease among the people." (Matt. 4: 23; see also

Luke 9: 11.

It was the apostles' method. (Acts 5: 15, 16.)

It was Christ's command to the seventy. (Luke 10: 1, 9.)

It was his command to the twelve. (Matt. 10:1, 7, 8.)

The Christian physician by relieving bodily suffering breaks down prejudice and thus quickly opens the way for a ready acceptance of the

gospel; hence it is an economy of time.

The funds of the Mission may be economized by making the medical work wholly or in part self-supporting, and in the presence of the loving service of the Christian physician contempt and hatred give way to respect and affection.

S. W. Cox, M. D., 247 W. Madison St.

GENERAL NEEDS.—A larger place for our meetings, Hospital building, Hebrew and German tracts, clothing and supplies for the poor. Opportunity to present the work before the churches.

# THE JEWISH ERA

CHICAGO, JULY, 1892.

# TO THE JEW FIRST.

There is a prevailing impression among Christian people that it is easier to reach all others with the gospel message than the Jew. church of Christ sends out her missionaries to the Hottentots and risks them upon the Cannibal Islands with an unquestioning faith that the power of the gospel is sufficient, and the divine command to "disciple all nations" broad enough to ensure a hope of success anywhere, and so they are. Is the Jew excluded? A young lady from a Christian family who has become much interested in the Hebrew Mission, said, "I always thought that Iews could not be saved, and when I was a little girl I was so glad I was not a Jew on that account." The one passage in the scriptures with which all Christians appear to be familiar, regarding Israel, is "that blindness in part is happened unto Israel," and the majority only know half of that, and do not realize that blindness is also happened unto them while they read, for it is not said that blindness entire is happened unto Israel, but only "in part," and, more than that, the whole expression is but a broken text. It would be not only just but salutary to read the whole passage, which is but a fragment of Paul's triumphant argument for Israel: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened unto Israel," [Forever? Nay] "until the fulness of the Gentiles be come in." Paul's argument, moreover, is to the effect not that it should be considered the least hopeful work to labor among the Jews, but the most hopeful. "For if thou (the Gentile) wert cut out of the olive tree, which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches be graffed into their own olive tree?" "The middle wall of partition" which in Christ is broken down is in grace to the Gentiles, who before "were without Christ (the Messiah) being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world." Thus it is right to carry the glad tidings to the Hottentots or to any heathen still "without God."

But when the Christian comes to the Jew with the word of life, he can say as Jesus said, "Ye believe in God." The Christian and the Jewish heart rest together on the one foundation rock. "There is but one only, the living and true God." More than this, the entire scriptures of the Old Testament are sacred alike to both. Suppose that among any other people those who carry the gospel could find such common fundamental ground as this. The Orthodox Jew declares that he believes

with a perfect faith the following essential doctrines:

"The creation and superintendence of all creatures by the Creator; the divine Unity; the immateriality of God; the divine pre-existence and eternal continuance; prayer; prophecy; the prophetic office of Moses and his eminence above all other prophets; the law; the permanency of the law; God's omniscience; rewards and punishments; the advent of the Messiah; the resurrection of the dead."

From this it is evident that the blindness of Israel is far from total, and the question arises if the Christian world may not be in need of a lens for the correction of astigmatism at least—possibly something worse.

As has been said above, the Jew has the Old Testament scriptures, and he has them with this advantage, that they are written in his own tongue wherein he was born. Jesus said to them in his day, "If ye had believed Moses ye would have believed me, for he wrote of me;" "Your father Abraham rejoiced to see my day and he saw it and was glad;" "Search the scriptures, for in them ye think ye have eternal life and they are they that testify of me." Indeed, in his entire teaching he held up the scriptures as one great mirror in which they might behold in himself the likeness to their expected Messiah. Why may not his disciples follow in his steps? Wherever can be found to-day a heart, either Iew or Gentile, that can apprehend the great object lesson of the Sacrifice which for hundreds and thousands of years has been kept before the Jewish people for instruction, there will be found a heart already near to Calvary. The whole gospel was enacted every time a lamb was offered: the innocent victim; the guilty man; the transfer of guilt from the man to the sacrifice; the symbolically sinless priest; the death of the lamb; the life, through death, of the priest by which the man could receive a deathless life. For, symbolically the priest died with the lamb, his hand was laid on the sacrifice and he lived through death. All this—so perfectly fulfilled in the great Sacrifice—belongs to the Jew, obscured it is true by the dimness of his vision, distorted from its true relations by misunderstandings and long neglect, but it is his, and certainly Christian love might take up this precious gem which is the central stone of luster in every diadem of redemption, brush away the dust of the ages and say in loving kindness, "Dearly beloved, this is yours, in all honesty it is yours, it has been shared with me but it is yours, see how bright above all brightness is this central truth of the sacrifice, your Sacrifice, your Sin Offering, your Peace Offering, your Passover Lamb." Warszawiak found Christ in Leviticus. we not offer sacrifices nowadays?" was the heart question that forced an utterance. "Because we have no Temple." "Then how do we get forgiveness of our sins?" "Because we pray for it." "But did not our forefathers pray as well as perform the obligation to offer a sacrifice. Look, father, it is not written that 'if a soul shall sin he shall pray for his sins,' but 'if a soul sin, then let him bring for his sins a young bullock without blemish for a sin offering."

The whole gospel in Leviticus apparent to the honest Jew! Indeed the entire Old Testament emits a million rays of light, every one of which has its focus in the cross. "All the light of sacred story gathers

round its head sublime"—and all this belongs to the Jew.

Rabinowitz "found him of whom Moses in the law and the prophets did write Jesus of Nazareth," and exclaimed with the penitence and love which is rapidly coming to all Israel: "The key of the Holy Land is in the hand of our Brother Jesus." "Jesus, our Brother," has become his watchword as he carries the glad tidings to his people. The Kinsman—Gaal—Redeemer—"The law is our schoolmaster to bring us to Christ." Let all who love Israel pray together that speedily the Jew may be enabled to see his own treasures of faith, and let none feel that to work for the Jew is the most hopeless of work, but rather that no other soil is so rich in preparedness, if only the surface hindrances can be removed.

# THE JEWISH ERA.

# VOICES OF THE NIGHT.

It is said that the real offense of Judaism in Russia, against Christianity in Russia, consists of the fact that the former has produced a race which, after a century and a half of persecution, has, in spite of all disadvantages and disabilities, in spite of disease and starvation, increased and multiplied under the merciful dispensation of Providence.

During the Passover holidays last month, 38,000 persons in Odessa had to be freely provided with Passover cakes—unleavened bread. Odessa is the Pale of Settlement, but this gives some idea of the destitution among the Jews there. The city contains 120,000 Jews, and although they are nominally permitted to reside there, excuses are made for hunting them from one town to another at the discretion of any of the officials. Some hundreds of Jewish families had notice to quit the city after the Passover holidays. On the other hand the Jews are being driven with the utmost severity from villages to towns within the Pale.—The Yewish Chronicle.

NO HELP FOR JEWISH SUFFERERS BY THE FAMINE. - Dnieprovsk (government of Taurida) was one of the districts most severely affected by the famine, and in the town of Kochovka more than one hundred Jewish families are in a state of utter destitution. The heads of the congregation petitioned the government for leave to use for their relief a portion of the surplus of the meat tax-a voluntary impost raised by Jews from their own midst, but now unlawfully regarded by the authorities as a tax under the control of the government. This request was peremptorily refused. Meantime the Jews of Velitz (government of Vitebsk) laid a similar petition before the governor, except that when they read in the papers the news that many Jews were dying of hunger in Kochovka they added a rider begging permission to divert 500 roubles out of the sum for which they asked (3,000 roubles) to the relief of the starving brethren in Kochovka, though the Jews of Velitz themselves were in a very sorry plight. The Jews of Kochovka at the same time petitioned their governor to allow them to accept the proffered aid. Both petitions were refused, and the Governor of Taurida remarked: "The committees established for the relief of sufferers by the famine are concerned only with Russians, not with Iews. Iews may live or die as seems fit to them; the government has no interest in the matter. All money collected on account of the famine will be distributed exclusively to Russians." Thus the lews are not only denied government aid, but they are debarred from using their own money for the relief of their starving poor.—The Yewish Chronicle.

According to the Vienna correspondent of the Standard, a well-known Russian Jewish banker, M. Poliakoff, who holds the rank of Councillor of State, with the title Excellency, and who only recently received from the Czar the distinction of the Stanislas Order, First Class, had a conversation on the Jewish question recently with M. Pobiedonosteff, the influential Procurator of the Holy Synod. To that official he put the question whether it was true that the recent orders for the expulsion of the Jews from Russia were due to his initiative. M. Pobiedonosteff replied, "That is so. I addressed a memorandum to the Czar, and that was the origin of the orders you refer to. In that memorandum it was pointed out how useful it would be to Russia if a considerable number, at least some thousands, of Jewish families could be converted to the orthodox faith, and thereby assimilated to or absorbed in the Russian race. The best way to this end, it was urged would be to enforce the Old Decrees against the Jews, because the classes most wanted, like landed proprietors, manufacturers, first-class merchants, doctors, lawyers, and so forth, would rather be converted than be driven out of their homes, and forced to reside within the Jewish pale." The procurator continued, "We Russians want new blood in our race, and none better could be found than that of the Iews, whose thrift, industry, soberness, domestic tastes thirst for learning, and selfculture, whose instinct for trade, money-making and money-saving are just the qualities which we require, and which would come into our race by the infusion of Jewish blood. We cannot amalgamate with the lower classes of Jews, not wanting their bad qualities to be added to our own—for instance their want of cleanliness, etc. But I cannot observe any of these bad qualities in the better class of Jews, like you, M. Poliakoff, and we hope to retain them by conversion, if we only leave them explusion as an alternative. All this was in my memorandum, and in an audience I had of the Czar, his Majesty directly expressed the hope that tens of thousands of the better class of Jews would embrace the orthodox faith, and thereby become Russians. I now ask you, M. Poliakoff, 'Will you set the example and become a convert."

# THE MORNING COMETH.

SEA OF GALILEE.—Dr. Torrance, of Tiberias, has secured from the Turkish Government a firman for the erection of a hospital. This is a noteworthy fact in these days, when the same government is manifestly bent on restraining the work of Christian missionaries in the Turkish empire to the narrowest possible limits.

- A Hebrew conference hall is situated in a densely populated part of the east end of London, and is the center of the work of Mr. H. Ehrlich, of the London City Mission. The building is used for Gospel services, classes for Jews, mothers' meetings, social gatherings, and several evangelistic efforts. Many a poor Jew "of wandering foot and weary breast," as well as many an "outcast Londoner," has here heard, and eventually embraced, the glad tidings of redeeming love.

The foreign relations committee of the house of representatives reported favorably upon the resolution calling upon the president to furnish information as to whether, by the operation of the Russian laws concerning the Jews, any American citizen of Jewish faith is subjected to restrictions which constitute a violation of the treaty between the United States and Russia. The report prepared by Mr. Chapman, representative from Michigan, which accompanied the resolution, declares that every citizen of the republic is entitled to a home abroad, and the exact treatment and protection which are the full right of citizenship under the constitution, and that in the treaties with foreign powers the United States government can make no distinction based on the creeds or birthplaces of its citizens, nor can it permit such distinctions to be made by foreign powers.—Reuter.

"REJOICE not over the Children of Judah in the day of their destruction; neither speak proudly in the day of distress \* \* \* neither lay ye hands on their substance in the day of their calamity. And stand thou not in the crossway, to cut off those of his that escape; and deliver not up those of his that remain in the day of distress. For the day of the Lord is near upon all the nations; as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head." Obadiah

12, 15. (R. V).

"His mischief shall return upon his own head, and his violence shall come down upon his own pate." Psalm 9: 16. We have reached a crisis in the history of the Jews that gives special interest and significance to the above words of God. Not only do they illustrate the principle involved in, "I will curse him that curseth thee," but they also set forth the form in which the curse comes on the curser. The curse comes not only in the measure intended for the Jew, but in kind also. This has been illustrated in God's dealings with Israel's enemies from the earliest period of Israel's history. Pharaoh intended to drown the Jews but succeeded only in getting drowned himself with his army. Daniel was intended as food for lions, but his enemies were eaten instead. Three other Jews were to be burnt, but their enemies were burnt instead. Another Jew was intended for the gallows but his Gentile

hater was hanged himself on his own gallows. The enemies of the Jews can neither absorb nor annihilate them. They not only fail, but succeed in bringing down on themselves the mischief intended for the Jews. Hence a true patriot—one who loves his country and seeks his country's welfare, should have no sympathy with unkindness to Israel, but should seek in every way possible the welfare of that people still beloved for their fathers' sakes.

In Russia, hands are being laid on Jewish "substance in the day of their calamity," so that thousands of Jews are reduced from comparative affluence to abject poverty, and the immediate result is hunger. In the light of God's word and lewish history, is there any difficulty in tracing divine retribution in kind?

"Stand not thou in the crossing, to cut off those of his that escape." Germany is now planting her soldiers at the "crossing" of the frontier to prevent the escaping thousands from entering or passing through her country. The United States of America, and Turkey also are closing

their doors against the fugitives.

A crisis is at hand. Some are driving the Jews away and laying hands on their substance; others are standing at the crossings to prevent escape; what is to be done? Let us listen to what God savs under these circumstances. He says, "for the day of the Lord is near upon all the nations; as thou hast done it shall be done unto thee; thy dealing shall return upon thine own head."-Service for the King.

# OUT OF THE NORTH COUNTRY.

The following letter is remarkably expressive of the literal fulfillment of prophecy. It would afford a profitable Sabbath afternoon study to take the Bible and search out the very language here used and in the same connection to see the promises concerning the future of Israel, one of which in Jeremiah 23 comes to mind, "Behold the days come saith the Lord that they shall no more say The Lord liveth which brought up the children of Israel out of the land of Egypt; but, The Lord liveth which brought up and which led the seed of the house of Israel out of the north country and from all countries whither I had driven them, and they shall dwell in their own land." Israel should be comforted with these words. It is God who is leading the seed of Israel out of the north country. The letter:-

To the Right Hon., the Lord Rothschild, Chief among the remnant of Israel, who live under the benign sway of Her Majesty Queen Victoria

My Lord We, the undersigned members and friends of the Society Chovevi Zion,

being of Russian and Polish birth, now resident in London, many of us naturalized British subjects, solicit your lordship's good offices to bring the following petition under the notice of the most noble, the Marquis of Salisbury, who sitteth first among the

Rulers of the Kingdom.

With grateful hearts we acknowledge that we have found a resting place for the soul of our foot in this island of the sea, and breathe the breath of freedom among a people that loveth justice. For the Word of God is precious in the sight of the inhabitants of the land, that Word which speaks to all who have ears to hear and a heart to understand: Have we not all one father, hath not one God created us? But happily placed as we are, how can we endure to see the evil that has come upon our people, who are left forsaken in the land of their enemies, and how can we endure to see the destruction of our kindred?

At this very moment three millions of our brethren-in-faith are plunged in the depth of misery. The waters are come in unto their soul; they sink in deep mire, where there is no standing. Their life hangs constantly in doubt before them. Every day brings its burden of fresh sorrows, so that in the morning they say. Would it were evening, and in the evening. Would it were morning! Plague after plague smites them, and the last troubles make the former ones to be forgotten. Buffeted and reproached, they are being bunted from their habitations and the house of their fathers, where many of them have lived since their birth. They are being driven into the Pale of Settlement, into townships already full to overflowing with the seed of Israel, only to stumble each man over his fellow, and to perish together in hunger and thirst and nakedness and the

want of all things.

Is there no cure for the wound of the daughter of Zion? In the hour of our tribulation our eyes and hearts turn to the land where our fathers dwelt, each man under his vine and under his fig tree. Many of those who are outcasts from the North Country yearn to return to the Holy Land. They love the very stones and favor the dust thereof; and they would deem themselves blessed indeed if they were permitted to till the sacred soil. If at this moment the ground is barren in parts, and refuses to yield its produce, we know it is the hand of man that has wrought the evil. The hand of man shall remedy it. We beseech the Governors of this land to help our afflicted and down-trodden brethren, to help them, not with the sword, but with the friendly service it is in their power to render. Let them open their mouth in the cause of all such as are appointed to destruction. Let them be their advocate with the Government of Russia so that it may make their departure easy, and with the Government of Turkey that it may enable them to dwell in safety, and acquire possession at a just price of parcels of land for cultivation and for the rearing of cattle in Palestine and the districts surrounding it. The children of Israel who have prospered in this and other lands will not shut their hand against their poorer brethren. And the restored of Israel will not belie the hopes that may be formed of them; those that trust in them will not be put to shame. For in all ages, even when their yoke was heaviest, Israelites have been mindful of the wise man's exhortation. "My son, fear thou the Lord and the king." and have honored and obeyed the teaching of their Rabbis, The law of the land is law for us.

My Lord, let but our request be granted us, and who shall say whether we may not be privileged to see with the eye of flesh what the inspired messenger of God beheld with the eye of the spirit, That the Lord will comfort Zion; he will comfort all her waste places, and make her desert like Eden, and her wilderness like the garden of the Lord?

A RAILWAY ACROSS THE JORDAN.—The Jewish Chronicle says that Mr. J. R. Pilling of Effingham House, Arundel street, Strand, has secured from the Turkish government a concession, giving immediately the right to construct a railway from Acre to Damascus. The line, 120 miles in length, will start both from the Ports of Acre and Haifa (where already, in anticipation of its increased commercial importance, the study of the English language is to be introduced at the Jewish school), and unite immediately to the east of Haifa, proceeding across the eastern foot of Mount Carmel, thence across the Esdraelon plain in the neighborhood of the towns of Nazareth, Nain, Jezreel, and Beisan, to the River Jordan, along the eastern shores of the Sea of Galilee to the Hauran plateau (the Bashan of the Old Testament, which produces the finest crops of wheat and barley), and thence across the plain of Damascus, skirting the eastern base of Mount Hermon, to the southern gate of the city. For the time being this will form the terminus of the line, but some day it may be indefinitely extended, as it will constitute the main artery for branches north and south, while eastward it is the beginning of a trunk railway connecting the Mediterranean and the Persian Gulf, a further extension through Persia and Beluchistan, making a complete railway route to India. The engineers are now engaged in making the final surveys for the railway, and it is understood that an early beginning will be made with the actual work of construction. — The Jewish Intelligence.

THE Chovevi Zion publishes the following advertisement in The Jewish World, which considered in connection with the foregoing outline of railroad enterprise must prove intensely interesting to all lovers of the word of God. This railroad survey opens up the very land chosen by The Chovevi Zion, and brings to mind Isaiah 40: 3, 4, 5: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made a straight place, and the rough places a plain place. And the glory of the Lord shall be revealed and all flesh shall see it together; for the mouth of the Lord hath spoken it." Also Zech. 10: 6-10. "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them and they shall be as though I had not cast them off, for I am the Lord their God and will hear them. And I will sow them among the people; and they shall remember me in far countries, and they shall live with their children, and turn again. will bring them also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them." Is there any benighted Christian who will think that this advertisement applies to the church? Perhaps it does, to the extent of her helping the beloved of the Lord to find their way once more to their own land.

#### CHOVEVI ZION.

"LOVERS OF ZION."

FORMED FOR THE PURPOSE OF ESTABLISHING COLONIES OF JEWS IN PALESTINE AND THE NEIGHBORING COUNTRIES.

The Chovevi Zion has purchased, as a first step toward the attainment of the objects of the association, a tract of land in Gilead, situated on the borders of Hauran and Jaulan. This land is 2,400 acres in extent, and it is proposed to settle thereon fifty families to form the first colony. The cost of the land is £2,000, and the bulk of this amount has already

been paid.

Funds are now required to complete the purchase and to provide houses, implements, young trees, seeds, a few head of cattle, and also the means of sustenance for the colonists during the time that must elapse before the settlement can become self-supporting, and the settlers can commence to repay the outlay incurred for them. The land purchased has been most carefully selected as eminently suited for colonization. It is well watered, and adjoins lands purchased by continental colonization societies with whom our society will act in concert.

No difficulty is anticipated from the Turkish Government, which, while prohibiting the influx of pauper immigrants, raises no obstacle to the establishment of properly-organized colonies in a portion of the

country which is at present sparsely populated.

The Society of Chovevi Zion appeals to all well-wishers of Israel to help this work. Every Jew and every Christian ought to assist this society to find a permanent home for the outcasts of Israel in the land which is dear to both alike.

We want help to found a home for our people in a land where they can return to the service of the soil, and be free from the ever-haunting dread of persecution. To all who believe that Israel's destiny is indissolubly bound up with the land hallowed by the history of a glorious past and the promise of a greater future, and also to those whose feelings of humanity prompt them to succor the oppressed, we appeal to help us to forward this great undertaking.

GEORGE AUGUSTUS SALA, in the New York Mail and Express, describes the route of the railway from Haifa and Acre on the Mediterranean—the branch from each terminus uniting at the southeast of Mount Carmel—to Damascus. From Mount Carmel the route is to Jezreel, along Elijah's pathway, thence to the south of Nazareth, Nain and Mount Tabor. Crossing the Jordan south of the Sea of Galilee, it runs through the most fertile districts of Syria to the city on the "Abana and Pharpar." The length of the line is 120 miles, and its probable cost

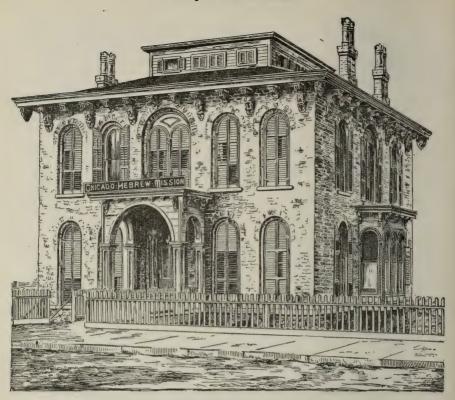
about \$9,000,000.

Will it pay? If so, it adds another element of probability to belief in near Jewish repatriation. Experts affirm that it will bring the traffic of Damascus, with its nearly 300,000 inhabitants, and of the desert into close connection with the sea, and will provide an outlet for the cereal harvests of Bashan, or the Hauran, that enormous wheat field, sixty by thirty miles in area, which stretches southwardly from Mount Hermon, and which yields more than 200,000 tons of grain every year. In 1890 the farmers left much of the harvest in their fields for want of a market. Besides grain, the Hauran produces vast quantities of olives and other fruits; also silks, wool and cotton, for the growth of which it is specially adapted. It has also important stone quarries and mines or wells of bitumen and petroleum. The foreign commerce of Syria, now valued at more than \$30,000,000 a year, is capable of indefinite increase under such commercial agents as modern Hebrews show themselves to be, and will be very largely augmented when the projected railroad gives proper facilities for export and import. Haifa and Acre may renew in themselves the ancient glories of Tyre and Sidon, as among the most important commercial centers of the globe.—REV. RICHARD WHEATLEY, D.D., Northwestern Christian Advocate.

> Lift up, lift up thy voice with singing, Dear land, with strength lift up thy voice! The kingdoms of the earth are bringing Their treasures to thy gates—rejoice!

> > Arise, and shine in youth immortal, Thy light is come, thy King appears! Beyond the Century's swinging portal, Breaks the new dawn—the thousand years!

And shall His flock with strife be riven? Shall envious lines His church divide, When He, the Lord of earth and heaven, Stands at the door to claim His bride? Lift up the gates! bring forth oblations! One crowned with crowns a message brings His word a sword to smite the nations, His name, the Christ, the King of Kings. He comes! let all the earth adore Him; The path His human nature trod Spreads to a royal realm before Him, The Life of life, the Word of God!—Gospel Hymns.



# CHICAGO HEBREW MISSION.

23 MARGARET St., CORNER HENRY (Two Blocks East of Blue Island Ave )

PASTOR-REV. BERNHARD ANGEL

Preaching to Jews-Saturdays and Sundays 3 P. M. Sunday School, 4 P. M. Prayer Meeting Friday, 8 P. M. Night School, Tuesdays and Thursdays, 7:30-9 P. M. Sewing School, Wednesday, 4 P. M. Free Dispensary open Tuesdays, Thursdays and Saturdays, 3 P. M.

We have been actively engaged during these last three months in the work of witnessing for Christ to Israel.

The Lord has blessed our humble efforts. To him be all the glory. We trust that many a Jewish soul has been born into the kingdom.

#### MEETINGS AT THE MISSION.

These meetings have been largely attended. Some of the Jews who first came only for medical assistance or to learn English, or to scoff at the preaching of the Word, have finally made up their minds to search the Scriptures. The Holy Spirit has touched their hearts and now they see in the despised Nazarene their Messiah, whose blood made atonement for their sins and in whom to believe is life everlasting.

At these meetings we have had an average monthly attendance of one thousand Jews. Very often the size of the meetings has been limited by the size of the place.

#### HAND-TO-HAND WORK.

The greatest blessings have come through hand-to-hand work, hence we endeavor to meet the inquirers individually. Space and time do not permit to record all our Jews have to say concerning Judaism and

Christianity.

While there still is a large number who cling to the teachings and superstitions of the Fathers, there is another class of Jews who become utterly dissatisfied with feeding on husks, while their souls crave the Bread of Life. Many are tired of continuing to live as nominal Jews, they long to be real Christians.

#### PREACHING SERVICES.

These are held regularly every Saturday and Sunday in the after-

About the Passover season I tried to point our Jews to the Lamb of God, which taketh away the sin of the world, showing them that they are without the true Passover Lamb, while "Christ, our Passover, is

sacrificed for us." (1 Cor.: 5, 7.)

At all these meetings Christ is being preached to the Jews. We are glad to notice how eagerly they listen to the preaching. On the other hand it is not to be wondered that some Jews should try to break up our meetings or oppose us in any way they can. But we have seen even such Jews gradually becoming earnest inquirers.

#### CONVERSION OF A SCOFFER.

The following is the case of a Jew who up to the time he began to visit our Mission was in the habit of scoffing at Christianity. He attended our meetings regularly, night school and preaching services.

According to his own testimony our preaching seemed to him fool-

ishness at first, but gradually he became a joyful believer in Jesus.

From a long letter which he wrote me a short time ago, I quote the

following:

"Since I visited your Mission I realize a change of heart. I read the Scriptures and pray. The Holy Spirit has enabled me to call Jesus Lord. I feel grieved over my sins. They separated me from my God, but they are removed through Jesus Christ. I longed for true peace; now it is mine, through faith in Christ.

"'For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.' Isa. 9: 6. I believe that Jesus Christ is the true Messiah, the Son of God."

Another young Russian Jew who had shown much interest in Christianity applied for baptism. We invited him to stay with us. We studied the gospel of John. He was specially impressed by the lesson about the new birth. In our closing prayer we asked for this change of heart. A few days later he joyfully told me that he had much and earnestly prayed for a new heart and that he is now convinced that he is born again and willing to follow Christ and be baptized. His earnest request could no longer be denied. His Jewish employer heard of his baptism and dismissed him. But the Lord raised up friends for him and he is now at work in a Christian place.

#### BAPTISMS.

Many Jews have applied for baptism but I have recommended only

two, asking the others to consider the step prayerfully.

One of our converts was baptized at the Oak Park Baptist church by Rev. J. W. Conley, Superintendent of the City Baptist Mission, the other at our Mission by Prof. H. M. Scott, of the Chicago Theological Seminary.

I am glad to state, in this connection, that two brothers of one of our converts were baptized in New York some weeks ago. This convert was baptized at our Mission some three years ago. Mr. Moody after-

ward enabled him to enter the Mount Hermon school.

From his letter I quote:

"DEAR SIR AND BROTHER IN CHRIST.—It was with pleasure that I heard that you feel better in health. I thank the One who heals the sick.

"I wish my eyes could see and my hands do the work which is going on so successfully. I pray God to open the way for my going to Chicago where I could both work and prepare myself for higher work.

"I thank you for what you have done for me, both physically and

spiritually.

"A brother of mine arrived in New York last month. He came from Jerusalem. I wrote to him many letters about Christ and I believe, if he could come under Christian influence, he would become a Christian.

"I thank the Lord for bringing my brother to Christ. He was baptized Easter Sunday last. The Lord grant that my brother may win many a Jewish soul to Christ. Please pray for him.

"My youngest brother, Samuel, also has received the Lord Jesus

Christ.

"I thank the Lord that he has chosen us three brothers to himself.

"May the Lord bless us and keep us and may we be true followers of his, and faithful and hard workers in his vineyard, among his people Israel. May we be a triple link in the chain of his kingdom, and may many a soul of Israel be our hire. Please pray for us.

"Yours in the Gospel. L. R."

#### DISPENSARY.

Lately we had the first anniversary of our Dispensary work. I trust the articles written by two of our doctors will be read with interest.

One is written by Dr. Hayman, our superintendent, who from the first has manifested great love for the work; the other by Dr. Cox, who, besides his work of superintendent of the Kirkland Mission Dispensary, also cheerfully attends to our poor Jews.

Under the blessing of God and the good care of our doctors the Dispensary has grown to its present proportions and practically outgrown

our quarters.

We are not left in doubt as to the good the Dispensary is accomplishing. A prominent Rabbi of this city told me some time ago, "Your

Dispensary is doing good work."

Some of our patients become regular attendants at the services. They tell us "Now that our bodies have been healed, we want our souls to be healed also."

#### WORK AMONG THE JEWESSES.

In connection with the Dispensary work Mrs. Angel is able to reach the women. They find in her a friend in time of need. Her advice is cheerfully received by them. Thus many a poor or sick one has found the way to a home or hospital. She also supplies the poor ones with clothing. Mrs. Angel finds thus many opportunities for preaching the gospel to these poor Jewesses. She desires, through The Era, to thank all friends of this work for the abundant supply of clothing and flowers which they have sent or brought to the Mission, thus enabling her to make 105 persons comfortable. At the same time she requests our friends to continue in these good efforts of comforting the sick and poor.

#### NIGHT SCHOOL.

Much good is also being done by the night school, with Miss Dryer's workers as efficient teachers. We begin the school always with singing and a short gospel address. My texts are usually from the New Testament, such as, "We have found Him of whom Moses, in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph;" "The blood of Jesus Christ, his son, cleanseth us from all sin;" "Jesus saith unto him, I am the way, and the truth, and the life;" "Art thou he that should come, or do we look for another?" These addresses have been blessed to many an inquiring soul.

Miss Dryer's brave workers have been regular in their attendance at the school, Miss Benson always taking care to have a sufficient supply of teachers; besides Miss Benson has done good work in our Sunday-

school in concert with the other workers.

#### INDUSTRIAL SCHOOL.

Our rooms are usually filled with Jewish children during Sewingschool on Wednesday afternoon. Many of our older girls are now working in factories or stores, but whenever they see us they assure us that the school has a good influence upon them and they will always remember what they have learned.

#### SOUTH SIDE BRANCH.

We have moved our Side Side Station from 327 State street to 40 Custom House place. Rev. Mr. Conley has kindly put the room in

rear of Col. Clark's Mission at our disposal for our meetings.

An Industrial School for Jewish children is held on Friday afternoon under the care of Misses Howard and Brown, while Rev. Mr. Cronheim holds meetings with Jews on Saturdays and Sundays. From his reports I learn that he has visited Jewish families on Clark, Van Buren, Polk and Taylor streets, on Pacific and Wabash avenues, 1490 families in all. He has carried on religious conversation and left New Testaments and tracts with some of them. Besides, he has visited sick Jews and brought them to hospitals.

#### FRIENDS AND ASSISTANTS.

The work is growing rapidly, hence we are glad that the circle of our friends is enlarging.

I take this occasion to thank all the numerous friends, both ministers and laymen, who, by letter or 'personally, have encouraged us in

this most difficult work, or who in any way have shown me and my lit-

tle family kindness of any sort. The Lord bless them all.

My thanks are also due to the friends who come to help at the meetings, either to make addresses or to talk to inquirers. Mr. Blackstone, Mrs. Rounds, Mrs. Howe, Prof. Scott, Mr. Plumer and others have thus helped us.

Some of our friends who know Mrs. Howland will be glad to hear that she has returned from her European visit and that her love for

and confidence in our Mission have in no way diminished.

The few salaried workers of the Mission have done good work. Rev. Mr. Freuder and Mr. Krohn have presented the work in English and Swedish churches and have occasionally preached to Jews. Below

will be found accounts of their experiences.

Rev. Mr. Cronheim has instructed Jews in connection with our South Side Branch, while Mr. Musin, besides doing work around the house, has also spoken to Jews in season and out of season. We are glad this brother came back to us after a protracted absence. He is one of our converts, full of missionary zeal.

Miss Brown also is doing good work in connection with the Dis-

pensary.

#### PRAYER MEETING FOR ISRAEL.

This meeting is held every Saturday at 10:30 A. M., at one of the Bible Society rooms, Room 90, 115 Dearborn street. To these meetings all our friends are cordially invited. Topics relating to the Jewish question are discussed and prayer is offered for the conversion of Israel and for God's blessing upon Jewish Missions.

The loud call for more work and workers, the need of means to carry on the work, also the need of an outpouring of God's Spirit upon Israel, are fresh incentives to prayer at all the meetings in that upper room.

The Lord grant gracious answers to these prayers.

BERNHARD ANGEL.

#### MR. FREUDER'S REPORT.

My heart is thrilled with a deep emotion as I am about for the first time to write a report of my work in the Master's service. Less than a year ago my way was dark and dreary, my aims in life low and commonplace. To-day I walk in the light, and a high and exalted meaning is given to my life by the knowledge of him who laid down his life that we may have life everlasting. Truly, the Lord has wondrously

dealt with me. Unto him be all the glory forever.

When some months ago, the Board of the Chicago Hebrew Mission appointed me to speak in the various churches in behalf of Israel, I undertook this task with some doubts and misgivings. I was afraid that many of our Christian friends had become, through some cause or other, hopelessly indifferent to the fate of God's ancient people. I have since, however, learned that every true Christian's prayer and heart's desire is that Israel shall be saved, and God's people have not ceased to pray for the peace of Jerusalem. All that is needed is to arouse the people from their inactivity and to point out to them the promises of sacred scripture and the glorious opportunites for Israel's salvation offered in these latter days.

At every place I visited I was kindly received and listened to with great interest. Generally I enjoyed the hospitality of the pastor, and the Sabbaths thus spent were to me a source of great spiritual blessing.

The following pastors have given me the privilege of addressing their congregations, and have followed my address with an appeal for assistance in our work. In all cases those appeals have brought out a most generous response, as is shown in the treasurer's report.

Rev. I. H. Bissell, Batavia Ill., April 17; Rev. W. F. Day, Ottawa, Ill., April 24; Rev. E. Gregg, Ottawa, Ill., April 24; Rev. D. S. Evans, Mont Clare, Ill., May 8; Rev. A. Williston, Elmhurst, Ill., May 15; Rev. H. F. Goodwin, Lombard, Ill., May 15; Rev. J. O. Haarvig, Aurora, Ill., May 22; Rev. E. F. Goff, Aurora, Ill., May 22; Rev. Moses Smith, Glencoe, Ill., May 29; Rev. L. L. Dowd, Glencoe, Ill., May 29; Rev. E. F. Day, Chicago, Ill., June 5; Rev. Dr. Parkhurst, Milwaukee, Wis., July 3; Rev. G. H. Ide, Milwaukee, Wis., July 3; Rev. Skeele, Chicago, July 6.

I had besides the privilege of addressing the Congregational Asso-

ciation of this State, which met at Rockford, Ill., May 16-19.

In conclusion I desire to express my deepest conviction that there never was a time when the work of bringing the gospel to the Jew could be carried on with greater hope of success than at present. Let us then watch and pray until the morning dawn. Ours to sow the seed, his to bring in the harvest.

Samuel Freuder.

CHICAGO, July 1892.

#### MR. KROHN'S JOURNEY.

During the sixty-four days I was away from Chicago, I gave my testimony for the Lord, and sought to awaken an interest in our Mission among the members of our Swedish churches. In some places this was not so easy as last year, but in others, pastors and people united to do what they could for God's ancient people. I was sustained by the thought that no adversary can hinder God's work for his people. "He that scattered Israel shall gather him." In the sixty-four days I preached sixty-eight sermons, and traveled 3,000 miles, some of it on horseback through rain and floods. That which I most desired to do in each place, was to visit Jewish families in their homes and places of business, and speak to them about their Messiah, our Lord Jesus Christ. Often some members of the families in the churches could go with me on these visits, which made it much easier. In Omaha, Neb., Rev F. A. Hultman, pastor of the Swedish Mission Church, was very helpful to our Mission, not only in his own church, but in making arrangements for the meeting in the Y. M. C. A. Hall, and through his beautiful song many Jews came to hear me speak in the evening. In Fort Madison, Iowa, a Jewish gentleman and his wife, both born in Sweden, came to hear me speak. The next day I visited them at their home; we talked of the Messiah, and when I left he invited me to speak in his house when I came again, as there is no Swedish church in that place. I had many difficulties, very bad weather, and was not always welcomed by the Jews, but praise the Lord for all that he has done for the Mission, and all the willing offerings everywhere from our Swedish friends. Their brother and co-worker in the Lord's vineyard among Israel.

GERH. T. KROHN.

# A PRESCRIPTION FOR YOU FROM THE DISPENSARY.

A little more than a year ago, on a bright June afternoon, I went to the Mission Dispensary to receive and treat the first patients. Only a few were present, for the knowledge of a dispensary had not yet been spread. We talked with those who came, advised them as to the care of their sick and gave them medicine, and kind words, which were not only easier to take, but perhaps more helpful as well.

The second day of the Dispensary there were more patients, for the knowledge of the work had spread, and as the people learned that they were courteously received and kindly treated, and that good-hearted and skillful doctors were in attendance, glad to find out their troubles and help them up the bright road to health, they came in increasing numbers till the accommodations of the Dispensary were sorely taxed.

At first, one doctor examined and treated all patients, made records of the cases, dressed each wound and dispensed each prescription. Now there are five doctors in attendance, and on Saturday, the busiest day, three of these are often there at the same time. A skillful nurse is always present to dress wounds, a licensed pharmacist is on hand to compound medicines, and there are a dozen helpers needed to arrange

the patients and translate for the doctors.

I wish you could get a view of the Mission some Saturday afternoon. The two main rooms are crowded with Jews of both sexes and all ages, nearly a hundred in number, from the bright little dark-eyed baby to the aged patriarch. By the kindness of out-of-town friends, flowers are provided in abundance and each one has a generous and fragrant bouquet, which speaks to him eloquently of the mercy and goodness of the God who makes and loves both flowers and men. All are waiting their turn to tell a story of pain or weakness and receive that which shall woo back their lost health, and in the meantime they listen respectfully to an earnest sermon from the eloquent lips of Mr. Blackstone or Brother Angel. In three adjoining rooms the doctors are at work at their no less Christlike duty questioning the sad-faced sick, and by aid of the interpreter advising and cheering them. It is a busy scene, and none can witness it without feeling how widespread is the helpful influence of our Mission. Let me tell you how the Dispensary brought sunshine into one sad life:

"Number five" of our patients was a young Jewish lad whose life had been more than unusually sad. He came into our room one afternoon saying he had heard of our doctors and came to see if they could help him. He was short in stature and light in build, with a thin, pale face, and eyes that by their restless, uncertain look and peculiar lack of in-

telligence told the story of his trouble.

For years he had been a sufferer from frequent attacks of epileptic fits. These would come upon him suddenly, inducing unconsciousness and he would fall helpless to the ground. The poor fellow had to be watched continually and scarcely dared leave home alone. Life was indeed a burden, sad and hopeless. A paralysis of the muscles of one foot, which prevented him from raising it, caused a peculiar swaying gait as the foot was dragged along, and this the boys used to mock and laugh at, making the poor fellow keenly sensitive.

Many doctors had tried to help Henry, but without success, and we could give him little hope of cure. However, we talked with him

kindly and prescribed medicine which did help, for he came back telling hopefully of the lessened number of attacks. He appreciated much the flowers given him and the kind words spoken, and one of the few pleasures of his life was his weekly visits to the Mission, for his narrow circle of friends had thus been greatly widened.

After a while he ceased to come and I had almost forgotten the boy till a few weeks ago I again met him. It was among the motley and pitiable crowd of insane men at the Detention Hospital. I learned that the death of his mother, whom he loved, had brought on more severe attacks of the fits and these had led to such violence as necessitated the

placing of Henry under restraint.

I went up to him and called him by name, asking if he remembered me. No; for the eyes had no recognition in them. But there was a glimmer of remembrance, and, after a moment of thought, his eyes brightened up and with a glad smile he took me by the hand, saying, "Yes, now I know you; you are the doctor from the Dispensary."

You say we failed in this case. No, we did not; for though we could not cure the disease, we did bring light and happiness and hope into a dark and sad life. It is not failure to fail so; it is true success. In this case as in many others that have a happier result, there is the sweet consciousness of having done as the Master wished "unto the

least of these" whom He calls His brethren.

During the first year the Mission had placed upon its books the names of 1854 patients and while a few of these names have been duplicated many of the patients came a number of times. The success has been remarkable, and the influence in the homes of the neighborhood cannot be measured. The Dispensary is now on a firm footing; its renown has spread widely; its power for good is steadily increasing; more patients are applying than we are able to care for well. We need a building specially equipped for the work, and the Mission Board are ready to erect such a structure on the present grounds as soon as funds sufficient are received.

A building fund has been started, and I call on every one who reads these words to send in his mite, be it small or large, to aid this most helpful project. This is the prescription. You may regulate as you choose or must the size of the spoonful; but I trust none will refuse this pleasant dose. We will care for the patients if you will supply the building, and where can you put the influence of your money to better advantage than in aiding those who, though poor and ignorant, are yet God's children and our brothers? Will you not let us aid you to thus make your life more widely helpful?

L. B. HAYMAN, M. D.

70 State St., Room 314.

WITH every gift of money please state the specific object, whether for the general fund, relief, building or for educational purposes, all addressed to Mrs. T. C. Rounds, Treasurer, 308 Clinton avenue, Oak Park, Ill.

It is said that "of the delegates at the Minneapolis convention, twenty were Israelites." But that is no reason why good Christian Democrats should not subscribe for The Jewish Era.

REV. SAMUEL FREUDER, formerly a Jewish Rabbi, but now preparing for the Christian ministry in Chicago Theological Seminary, will fill engagements so far as his vacation will permit to speak in Christian churches concerning the Mission and his own conversion. Those desiring to arrange a service for him may address the Superintendent, Wm. E. Blackstone, Oak Park, Ill.

# GIFTS.

Miss Howard, of Oak Park, bandages for Dispensary; Mrs. Packard, five bundles clothing, two men's suits, flowers; Mrs. Simmons, five bundles clothing, flowers; through Mrs. Curtiss, twenty folding chairs; Mrs. King, of Oak Park, one organ; Mrs. Wood, two bundles clothing; Lincoln Park Congregational Church, one barrel clothing; Mrs. Field, clothing; anonymous, girls' dresses; Mr. Blackstone, flowers; Y. P. S. C. E., of Hinsdale, flowers; through Mrs. Wood, clothing; Mrs. Horton, clothing; anonymous, one barrel and two bundles clothing; Methodist Deaconess' Home, a large supply second-hand clothing and papers; Mrs. Webb, picture, clothing, rocking chair; Mrs. Rounds, men's clothing; Mrs. Linsley, three bundles clothing; Miss Bowles, clothing; Mrs. Higgins, two bundles clothing; Dr. Hayman, one quarter oiled paper; Dr. E. W. Wood, of Oak Park, vaccine points; anonymous from Oak Park, two large bundles clothing; Miss Howard, clothing, toys; Mrs. Scott, clothing; through Rev. F. Wishard, a large box of preserved fruit.

# TREASURER'S QUARTERLY REPORT.

CONTRIBUTORS TO THE CHICAGO HEBREW MISSION.
FROM MARCH 26 TO JUNE 22, 1892.

		MARCH 26
A friend of Israel		Illinois
Adams, Mrs. O. R		Illinois
Ambrose, Mrs. E. J		Illinois
Ambrose, Mr. and Mrs. Ge	0	Illinois
Barnard, Miss Jennie		Illinois
Bekkelund, O. J		South Dakota
Bekkelund, O. J Blackstone, Wm. E. and w	rife	Illinois
Bowles, Miss Lizzie		Illinois
Buddington, Mrs. M		Illinois
Butz, Mr. and Mrs. A. M		Illinois
Conard, Isaac N		Illinois
Curtiss, Prof. Samuel Ives.		Illinois
Dav. Rev. W. H		Illinois
Davis, Mrs. Anna L		Illinois
Dorsett, Mrs. Ellen R		Ohio
Dow, Mrs. Albert		Illinois
Dryer, Miss Emma		
Eckart, Mrs. Geo		Illinois
Gordon, Jno Haines, Mrs. Marion K Helmer, Mrs. J. S Higgins, Mrs. E. M.		Illinois
Haines, Mrs. Marion K		Illinois
Helmer, Mrs. J. S		Illinois
Higgins, Mrs. E. M		Illinois
Hilton, Mrs. N. A		Illinois
Holley, Mrs. L. G		
Hood, Miss M. A		Illinois
Howe, Mrs. Chas. F		Illinois
Hoyt, Rev. and Mrs. C. M		Illinois
Jenkins, Mrs. M. N		Wisconsin
Jones, Dr. C. E		Illinois
Jones, N. M		Illinois
Johnson, Mrs. Herrick		Illinois
Johnson, Mrs. S. F Kerhhoff, Mrs. W. H		Illinois
Kernhoff, Mrs. W. H		Illinois
King, Mrs. Harriet G		Illinois
Kimball, Julia Francis		Illinois
Kops, Rev. J. C. de B		minnesota
Lange, A. T.		. Connecticut
Lasher, M. L		Illimois
Leach, Mrs. T		

Congregational ChurchOttawa, Illinois
Dispensary from patients for medicine.
Douglas Park Cong. Church Chicago
First Cong. Church Aurora, Illinois
First Cong. ChurchLombard, Illinois
First Pres Church Ottowe Illinois
First Pres. Church Ottawa, Illinois German Branch of Olivet Church New York
Industrial Schoo lof Hebrew Mission.
King's Daughters Albany New York
King's Daughters Albany, New York Ladies' Miss. Soc. Cen. Pres. Ch. Des Moines, Ia
Mrs. Parish's Bible Class Plymouth Ch
Chicago Illinois
Mr. Raynart's Collection BoxChicago, Illinois
Now England Cong Church Aurora Illinois
New England Cong. Church, Aurora, Illinois
Sale of Swedish Bible Clay Centre, Iowa
Sunday School Collections Hebrew Mission
Chicago, Illinois
Sw. Bethel ChurchTopeka, Kansas
Sw. Christian Friends Albia, Iowa
Sw. ChurchSiloah, Hamilton Co., Nebraska
Sw. Ev. Church Holdrege, Nebraska
Sw. Ev. Luth. Church Scandia, Kansas
Sw. Ev. Mission Church Omaha, Nebraska
Sw. Ev. Zion's Cong. Church Axtell, Kansas
Sw. Free Church
Sw. Free Ch Centre Hall, Phelps Centre, Neb
Sw. Free Church Oskaloosa, Iowa Sw. Free Luth. Mission McPherson, Kansas
Sw. Free Luth. Mission McPherson, Kansas
Sw. Free Mission Church Boone, Iowa
Sw. Free Mission Church Enterprise, Kansas
Sw. Free Mission Church
Sw. Free Mission Church Plattsmouth, Neb
Sw. Free Mission Church Pullman, Illinois
Sw. Free Mission Church Roseland, Illinois
Sw. Free Mission Church Salina, Kansas
Sw. Free Mission Hall Des Moines, Iowa
Sw. Friends Fort Madison, Iowa
Sw. Friends
Sw. FriendsWall Lake, Iowa Sw. Ladies' Sewing SocChristine Lake, Minn

*111	0 351 1 01 -1 41:4 77
Lee, Miss ElizabethIllinois	Sw. Mission Church Alert, Kansas
Lindsley, Mrs. E. C	Sw. Mission Church
Lundhurg Ino	Sw. Mission ChurchBethlehem, Nebraska
Mann Miss	Sw. Mission ChurchBurlington, Iowa
Mather, Mrs. R. C South Carolina	Sw. Mission Church West Burlington, Iowa
N. N	Sw. Mission Church Chariton, Iowa
Packard, S. W	Sw. Mission Church Des Moines, Iowa
Paine, Mrs. C. D	Sw. Mission Church Fridham, Nebraska
Patie, Mrs. C. D	Sw. Mission Church
Peterson, Miss Hilda Illinois	Sw. Mission Church Kansas City, Missouri
Rankin, JnoIllinois	Sw. Mission Church
Richards, Mrs	
Rounds, Mrs. T. C	Sw. Mission ChurchLeonardville, Kansas
Rounds, Mrs. T. C. Illinois Smith, Mrs. Adeline Illinois	Sw. Mission ChurchLindsburg, Kansas
Smith, Edward D Illinois	Sw. Mission Church Mooseback, Nebraska
Smith, H. K Illinois	Sw. Mission Church Oakland, Nebraska
Smith, Miss Ida M	Sw. Mission Church Odebolt, Iowa
Shuman, GeoIllinois	Sw. Mission ChurchOgden, Iowa
Starkweather, Rev. E. E	Sw. Mission Church Osage City, Kansas
Streight Mrs H J	Sw. Mission Church
Simmons, Chas. EIllinois	Sw. Mission Church Ottumwa, Kansas
Tafft Mrs A A New YORK	Sw. Mission ChurchPilot Mound, Kansas
Treadwell, Miss AmyNew York	Sw. Mission ChurchPomerov, Iowa
Treadwell, Mrs. Geo. H New York	Sw. Mission Church Randolph, Kansas
Underwood, Mrs. S. DIllinois	Sw. Mission Church Salem, Nebraska
Chaelwood, mis. S. D	Sw. Mission ChurchSioux City, Iowa
CHURCHES, SUNDAY SCHOOLS, ETC,	Sw. Mission ChurchStromburg, Nebraska
	Sw. Mission Church Wahoo, Nebraska
Benevolent Soc. First Cong. ChOak Park, Ill	Sw. Mission Church Wando, Nebraska
Bethlehem Church Sunday School Chicago	Sw. Mission Friends Aurora, Nebraska Sw. Mission Friends Pendu, Nebraska
Chicago Bladet	Sw. Mission Filends rendu, Nebraska
Congregational ChurchBatavia, Illinois	Sw. Saron Cong
Congregational ChurchBatavia, Illinois Congregational ChurchDouglass, Kansas	Third Pres. Ch. S. S. (Easter offering)
Congregational Church Elmhurst, Illinois	
Congregational ChurchGlencoe, Illinois	Union Meeting Meth. ChOak Park, Illinois
Congregational ChurchMt. Clare, Illinois	U. P. S. C. E
Congregational Church	

#### CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION,

FROM MARCH 26 TO JUNE 22, 1892.

RECEIPT	RECEIPT	RECEIPT	RECEIPT
NO. , AMOUNT.	NO. AMOUNT		NO. AMOUNT.
588\$ 1.05	628 1.0		712a 2.00
589 1.00	629 2.0		713 5.00
590 50	630 1.0		714 2.00
591 5.00		0 673 150.00	715 50
592 2.00	632 80.6		716 1.00
593 40.00	633 25.0		717 1.00
594 10.00	634 7.6		718 1.00
595 4.00	635 1.5		719 2.00
596 5.00	636 1.0		720 31.30
597 1.40	637 2.0		721 10.00
598 40.13	638 5.0		722 1.00
599 50	639 1.0		723 15.00
600 2.00	640 10.0		724 6.40
601 2.00	641 2.0		725 50
602 10.00	642 1.5		726 4.70
603 1.00	642a 2 (	000111111111111111111111111111111111111	727 85
603a 2.75	643 1.0		728 10.00
603b 1.09	644 4.0		729 9.11
603c 50		60  688  1.72	730 61.00
604 3.25	646 3.0		7308 50
605 12.65	647		731 5.00
606	648 15.0		
607 25.00	6493.0		733 2.00
608 2.00	650 10.0		734
609	651 24.	0021 1111111111111111111111111111111111	
610 1.00	652 24.0		
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619 3.00			
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620	663		
622	664		
623 2.70	665 1.		
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625	667		
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627	669 4.		
90	O	0.00	

#### QUARTERLY REPORT OF THE CHICAGO HEBREW MISSION.

FROM MARCH 26 TO JUNE 22, 1892.

#### RECEIPTS EXPENDITURES. Cash on hand March 26, 1892-Salaries of Missionaries..... \$634.25 General Fund..... Building Fund..... Building Fund 132.38 Contributions to General Fund Contributions to Building Fund Contributions to Students Fund \$139.75 Relief Fund ... 892.49 Students' Fund..... 164.00 Missionary Fund Jewish Era Fund Mission House Expenses (including Coal, Gas, Water, Janitor, etc.... 275.50 164.00 4.75 170.86 Contributions to Relief Fund. Contributions to Relief Fund. Contributions to New Testament Fund Contributions to Missionary Fund, South Side Branch. Contributions to Tract Fund. 19.95 114.08 24.50 Traveling Expenses..... 89.90 Dispensary. Photographs of Mission sale. Printing, Stationery and Postage. Industrial School. 43.00 112.63 1.25 112.50 Contributions to Sunday School Fund. Printing, Stationery and Postage con-Sunday School to Foundling's Home... Paid on account of money borrowed... Cash on hand June 22, 1892..... tributed.. 10.70 tributed..... Subscriptions to Jewish Era.... From Patients for Medicine of Patients 78.56128.75 in Dispensary Sale of Photographs of Mission..... Total.....\$2,478.64 116.00 120.00 MRS. T. C. ROUNDS. 14.62 Missionary's Personal Use. Mr. Raynart's Collection Box 17.00 50 527.62 Borrowed (Account Payable)..... Sundries. .. .... 1.50 Total..... \$2,478.64

We have examined the vouchers for all items and find them correct.

Edw. P. Rice, Peter Sinclair, Auditors,

June 30, 1892.

RIIILDING FUND

	BUILDING FUND.			
July 6, 1891.	Amount paid for Mission Property	<b>\$</b> 6,402.00		
Jan. 6, 1892.	By Cash payment         \$1,000.00           By Note and Interest at 6 per cent         \$50.00           By Note and Interest at 6 per cent         \$35.00           By Note and Interest at 6 per cent         \$17.00           By Note and Interest at 6 per cent         \$17.00           By Balance due on property         \$3,500.00			
July 4, 1892.	To Balance			
NEW CHAPEL.				
	Previously reported. Cash received this quarter.	\$ 8.75 120.00		
	Balance on hand	\$128.75		

# FORM OF BEQUEST TO THE CHICAGO HEBREW MISSION.

I...., of [give Town, County and State,] will, give and bequeath to The Chicago Hebrew Mission the sum of \$...... [If the property bequeathed is in Real Estate, give description and add 'in fee simple forever.''] Witness my hand and seal, this.....day of....., 18....

We, the undersigned, saw [give name] sign the above paper, which he acknowledged to be his last will and testament, and we have signed it as witnesses at his request, in his presence and in the presence of each other. [Three witnesses.]

# יום הכפורים THE JEWISH ERA

# A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

יוכר לעולם בריתו נתהלים סיא ה.)
"HE WILL EVER BE MINDFUL OF HIS COVENANT."

# OCTOBER, 1892.

#### CONTENTS:

	PAGE.
THE DAY OF ATONEMENT—מור הכפורים - Miss E. Dryer, -	99
Mosaic,	100
REV. BERNHARD ANGEL—Chicago Hebrew Mission (with portrait)	103
THE LAND OF PROMISE—Victor N. Yorke, M. D.,	104
Editorial Pages—Mrs. Howe, 108	3-121
THE ENTRANCE OF THY WORD GIVETH LIGHT,	108
PALESTINE,	110
THE LAND OF GILEAD,	111
THE NINTH OF AB,	113
JEWISH CHARACTERISTICSPatient in Tribulation,	114
Honor to Whom Honor is Due,	119
THE LORD'S PRAYER—in Hebrew,	120
Is the Bible True?	121
CHICAGO HEBREW MISSION—Reports 129	-127

PUBLISHED BY

THE CHICAGO HEBREW MISSION.

#### THE JEWISH ERA

THIRTY-TWO PAGES.

# PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the ERA to the Editor, Mrs. Charles F. Howe, 6123 Michigan Ave., Chicago

(Englewood). Price of subscription, 25 cents per year.

WITH the present number—October—closes the first year of The Jewish Era. Most of the subscriptions now expire. Subscribers will not be annoyed with a continuance beyond the period for which their subscription is paid. Please notify the editor if you desire to renew. The only danger at this point lies in the fact that it is so small

a matter that it will be natural to neglect, or postpone it.

Will you, as you read this paragraph, stop the wheels of your busy life long enough to send the price of subscription, 25 cents, for 1893, to Mrs. Chas. F. Howe, 6123 Michigan Ave., Englewood, Ill. If you feel that the paper is valuable, the object worthy, and that others would like to have the knowledge THE ERA is designed to give, will you secure other subscriptions. If each one would take only a little trouble the subscription list could soon be at least doubled. You can honorably urge the matter because all subscribers are sure of receiving the full worth of their money. It is designed to condense in this paper the latest and most interesting items of news, to present the most precious gems of truth in connection with prophetic subjects and to develop a truer information, concerning the Jews themselves. If Christendom will insist on the platitude, "A Jew will always be a Jew," it is time that a Christian civilization should take the pains to learn who and what a Jew really is. As space will permit, a series of articles on "Jewish characteristics" will be presented to the readers of THE JEWISH ERA. And turning aside from Christian friends of Israel for once, arrangements are being made to give, if possible, in the January number a portrait of Baron Hirsch, the generous benefactor of his people.

Will you please now send your subscription for '93, and then for your own sake write in this ( ) the word "renewed." So long as that parenthesis is blank, you will be reminded that the January

number of THE ERA is waiting to be sent to you.

REV. SAMUEL FREUDER, formerly a Jewish Rabbi, but now preparing for the Christian ministry in Chicago Theological Seminary, will fill engagements so far as his time will permit to speak in Christian churches concerning the Mission and his own conversion. Those desiring to arrange a service for him may address Prof. H. M. Scott, 520 West Adams street.

REV. GERHARD KROHN, who has helped in the Mission for two years while pursuing his studies at Chicago Theological Seminary, has visited many Swedish Churches with good success. He will continue this service and is heartily recommended to all friends of Israel.

# THE JEWISH ERA.

VOL. 1.

CHICAGO, OCTOBER, 1892.

No. 4.

"A light to lighten the Gentiles and the glory of thy people Israel."

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MRS. CHARLES F. HOWE, EDITOR.

MISS E. DRYER, REV. B. ANGEL, ASSOCIATE EDITORS.

#### יום הכפורים

#### THE DAY OF ATONEMENT.

MISS E. DRYER:

The "Day of Atonement" is the only periodical fast appointed by the Mosaic law for national observance in Israel. Other fasts originated later, connected with events in the nation's history. These later fasts are recorded in the Mishna. But Zachariah 8: 19; 7: 3-5, evidently refer to four regular fasts not recognized elsewhere in the Old Testament. There are many instances of fasts to express both national and individual humiliation and dependence on God's gracious favor. Fasting and prayer are recognized, both in the Old and New Testaments, as appropriate means of communion with God, and of securing harmonious obedience to his will. Moses fasted, Deut. 9: 9; Elijah fasted, I K. 19: 8; Christ (Messiah) fasted, Matt. 4: 1-11; and the fasting of his followers during his absence from Earth at the right hand of God, is foretold in Matt. 9: 14, 15; and directions for fasting are given by him in Matt. 6: 16-18. All fasts imply the yielding of one's own will to the will of God at the cost of any personal preference or discipline. Jesus said, (John 4:) "I have meat to eat that ye know not of;" "My meat is to do the will of him that sent me, and to finish his work."

Israel's Divinely appointed national fast is known as "the Great Day of Atonement." It is appointed for the seventh month, on the 10th day of the month (Tishri, the month), corresponding to the last part of our September and the first part of October. The day falls this year, A. D. 1892, Saturday, October 1. The Jewish calendar contains no more important day,—a national day, whose individual law was, "ye shall afflict your souls (submit your wills), and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you; for on that day the Priest shall make an atonement for you, to cleanse you, that ye may be clean from all your sins, before the Lord. It shall be a Sabbath of Rest unto you, and ye shall afflict your souls, by a

statute forever." Lev. 16: 29-31.

The High Priest, who ministered in Aaron's stead, was Divinely appointed to "make the atonement, even in the holy garments." That atonement included the High Priest with his family, and "all the people of the congregation;" it also included "the Holy Sanctuary, and the Tabernacle of the Congregation, and the Altar," Lev. 16:—the Divinely appointed means of their communion with God. And the LORD said

unto Moses, "This shall be an everlasting statute unto you, to make an atonement for the children of Israel, FOR ALL THEIR SINS, once a

year.

Leviticus 16: emphasizes the object, and the high priestly duties of the Great Day of Atonement; Leviticus 23: emphasizes the individual relations of all Israel to the solemn rites of that day; Numbers 29: emphasizes the typical sacrifices by which Atonement Divinely instituted, is effected. The redemption typified by the great Day of Atonement, is not yet finished! "But Messiah (Jesus Christ) being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, \* \* neither by the blood of goats and calves, but by his own blood, he entered in, once, into the holy place, having obtained eternal redemption for us. \* \* For Christ (Messiah) is not entered into the holy places, made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us, \* \* And unto them that look for him shall he appear the second time, without sin, unto salvation." Hebrews 9:

# MOSAIC.

THE United States Senate has passed a bill restricting immigration by many and complicated tests and examinations.

BARON COHN, of Dessau, the banker of the Emperor William I., has erected a monument to his memory at a cost of £1,600.

According to Ecclesiastical statistics given by Pastor G. Ritter, of Hamburg, in that city 214 Jews were received into the Lutheran Church by baptism between 1881–1890.

THE result of a recent census in Holland is as follows: Total number of inhabitants, 5,511,415, of which 2,500,000 are Protestants, 1,600,-000 Roman Catholics, and 97,000 Jews.

In Switzerland there are 8,396 Jews, the largest number being in the canton of Zurich and in Basle. In Greece there are, according to the recent census, 10,000 Jews, of whom 300 live at Athens.

THE large Jewish colony, Petach Tikvah, in Palestine, numbers now about 400 colonists, and possesses 1,400 Turkish donums of land. A donum is equal to 900 square yards. It has also 2,000 trees and 70,000 vines.

THE schools of the Alliance Israèlite Universelle, it is announced, are to be represented by a large exhibit at the Columbian World's Fair. The mission of the Jews as world-educators will thus be put forth in a splendid object-lesson for the admiring gaze of thousands.

Henry Mosler, the artist (Jewish), has been decorated with the Legion of Honor by the President of the French Republic. This coveted distinction is rarely bestowed on foreigners, and Mr. Mosler is the first American artist to become a chevalier of the Legion of Honor.

Dr. Lowenfeld, of Berlin, received a prize from the Scientific Society of Gottingen for his efforts in bringing out an edition of Jaffe's Regesta Pontificum Romanorum. So then, two Jews, Jaffe and Lowenfeld, have distinguished themselves in the study of purely church history, and especially that which concerns the Popes.

At the Johns Hopkins University it is proposed next year to place the course for all undergraduates in the History of Israel, and other courses on Judaica, heretofore undertaken by somewhat less expert teachers of the subjects, into the hands of two members of the Semitic Seminary. One of these is Professor Cyrus Adler.

During the exhibition in Chicago there will be a Religion Congress, composed of delegates from all creeds of civilized countries. The managers of the Congress have issued invitations to Jewish notabilities and associations to participate in the deliberations. The delegates will have the opportunity to deliver lectures or sermons in Chicago.

A BRANCH of the Chovevi Zion Association is about to be established in Paris. The Grand Rabbi of France and Dr. Erlanger are taking a prominent part in its formation, and it is understood that M. Edmond de Rothschild is to be the president. Steps will be taken to petition the Sultan to allow Russian refugees to settle in Palestine. The colonization is to be conducted on an entirely new basis.

At the frontier station of Myslowitz, in Prussian Silesia, 350 Russian Jewish emigrants, who have for weeks past been living in sheds near the frontier in a state of starvation, unable either to proceed or return, were to-day permitted to enter Germany, and were sent on direct to Hamburg, every precaution being taken to avert the danger of infection. The frontier has now been irrevocably closed.— Reuter, Berlin, August 11.

Mr. Austin Corbin has utilized his powers as President of the Long Island Railway in a kindly manner to increase the comfort and pleasure of the hundreds of little children who are taken on excursions by the Sanitarium for Hebrew children. Mr. Corbin has caused a special platform to be constructed near the new building of the Sanitarium, where trains stop for the convenience of the children who are thus saved an unpleasant walk in the heat of the day from the station.

Jewish Vacations.—Of these there are, first, the sabbatical institutions of the Old Testament, viz.: the weekly Sabbath, the seventh new moon or feast of trumpets, the sabbatical year and the year of jubilee. Besides these, there were the great feasts, passover, pentecost and tabernacle, together with the two of later times—Purim and that of the dedication. The time spent in these observances required frequent and in some cases protracted suspension of labor. To the Jews living in the remote districts of Palestine particularly, the pilgrimages to and from Jerusalem, together with the time spent in the actual celebration of the feasts, which—in the case of the passover and tabernacles was each eight days—meant an amount of migratory recreation and rest from the ordinary occupations of life, year by year, greater proportionately than that obtained in the vacation of these days.—The Independent.



Bernhand Angel

# REV. BERNHARD ANGEL--CHICAGO HEBREW MISSION.

In the year 1882 the steamer Normandy, from Havre, brought to America two young passengers, each alone and each a representative of religious training as widely opposed as it is possible to conceive; one a Jew, the other a Romanist. The acquaintance formed in the loneliness of the voyage from home was continued, and a few months after landing in New York, Bernhard Angel and Fannie Müller were united in marriage, agreeing that religious questions should not be discussed—a perilous experiment which happily the marvelous grace of God has overruled to his own glory and the blessing of many.

Mrs. Angel was first converted and, filled with the new-born joy and peace, found it hard to keep the rash promise not to speak about religion. The circumstances in which they were placed led to investigation and it was not long before the husband also found out through his own experience the meaning of the Lord's words to Nicodemus, "Ye must be born again;" and so through the mercy of God these two who at the time of their marriage could hardly have been more widely separated, became united in the bond of everlasting life; one in faith, in purpose, in consecration and devotion to the service of God in behalf of his ancient people. Mrs. Angel could not love the Jews more if they were of her very own by the most tender of natural ties; indeed, beyond any human love the very "love of Christ constraineth her."

After his conversion Mr. Angel's conscience pressed him sorely to tell the good news of the salvation he had found, and like Paul, his heart cried out, "Woe is me if I preach not the gospel of Christ." He was especially drawn toward his own people and wanted to tell every Jew he met on the street that Jesus of Nazareth is indeed the Messiah of Israel. To hasten his preparation for efficient work, arrangements were made for him to come to Chicago and enter the German department of Chicago Theological Seminary. He arrived in Chicago in 1887. The record of his life since that time if fully written would be a minute history of The Chicago Hebrew Mission, the first years of his work being done while he was pursuing his studies at the Seminary. Mr. Angel is an accomplished scholar, having been provided with excellent advantages in Europe, a part of which were the direct result of meritorious standing in the Bucharest Schools, on account of which he was elected to the privileges of the Normal School for Jewish teachers at Hanover, through the benevolence of The Alliance Israelite Universelle.

His manner is earnest, thorough, fearless and convincing, combined with a gentleness and confident resting in God, strong in the conviction that he is serving the Lord and results are in the Divine hand. A late number of the *Inter Ocean* thus refers to the services at the Mission:

"It is interesting to listen on a Saturday or Sunday afternoon to Mr. Angel's address to the Jews, who crowd to hear him. To most of them it is a revelation to know that the Christians accept every word of the Old Testament as true, and that they also believe in a Messiah. But that they should look upon Christ as God is a 'rock of offense' to many. Mr. Angel is quite a linguist, being able to converse fluently in German and English, and at the same time a good Hebraist."

Mr. Angel was graduated from Chicago Theological Seminary in 1890.

# THE JEWISH ERA.

#### THE LAND OF PROMISE.

GEN. 15:

VICTOR N. YORKE, M. D.

When God's COVENANT to Abram was first given (Gen 15), harmonizing with the promises of God previously made (Gen. 12: 13), the Covenant began with the definite promise of a Son, and that Son's innumerable posterity; and that Covenant secured the Land of Promise both to Abram and to that Son's posterity (Gen. 15: 4-8, 18); not to that Son's posterity only, but to Abram himself also. This promise certainly implied Abram's resurrection from the dead; and though that was no new doctrine, this promised phase of endless life was so new, that Abram might well question, while he and his great family dwelt in tents (Gen. 14: 14, Heb. 11: 9) whether he was to see the fulfillment begin in this natural life, and how it was to be realized. He had been marvelously victorious in one battle, whose triumph remarkably honored Jehovah (Gen. 14: 14-24); was he similarly to conquer that land? and when should he begin? for, had not this victory aroused the watchful jealousies of its idolatrous inhabitants? And God said, "Fear not Abram, I am thy shield, and thy exceeding great reward." And Abram's answer seems to imply this: "LORD GOD, how wilt thou give so much to me, for I am growing old; I know not what to say to my great family; I know not what to do for Eliezar; how shall I direct my life and the lives of others (Gen. 18: 19) to harmonize with thy great purposes?"

It is said (I Cor. 1:22) that "the Jews seek after a sign," i. e., a visible representation of some reality; such representations are, in the scriptures, divinely appointed symbols (types) of prophesied realities. God, only, can give them; for he, only, knows the future; he, only, can, by an appointed symbol, promise a future event. Well may God's children seek after God's signs; they inherit this inclination from their father Abraham; for, in response to God's Covenant, then spoken for the first time to him, Abram said, (Gen. 15: 8) "LORD GOD, whereby shall I know that I shall inherit it (the land)?" And God, in answer, gave Abram a type—a prophetic symbol, by which Abram should know that he, himself, should inherit the land, and should then see God's Covenant fulfilled; and that type (Gen. 15: 9) comprehends the subsequent sacrifices of the Jewish ritual; therefore in the types given to Abraham, and in that typical ritual, divinely set in order for Abraham's posterity, after Abraham had, according to the assurances of that Covenant, departed to his fathers in peace, and the fulfillment of the Covenant had begun in that land-by that ritual, expanded from this Covenant's sacrifices, should Abraham's "seed" begin to know how they and their father Abraham should finally inherit that land (Gen. 15: 9-7); i. e., by the sacrifice symbolically ONE sacrifice—which these symbols typified, should they inherit it; by the typical sacrifices which God gave to Abraham, should the Covenant be accomplished.

Great blessings had been promised to Abram in that land (Gen. 12: 1-3; 13: 14-17), but by those promises God did not make clear when and by what means Abram should possess the land. Abram might well, in the absence of antecedent illustrations, be perplexed to understand how he was to inherit what evidently was to come after him. His long-

lived ancestors were dead; by his ancestral line he could not inherit it; reverently he asks, "How can I know that I shall inherit it?" To inherit is to take through legal descent, by the death of an ancestor. natural life of many centuries Abram might hope to possess that land. with a large number of his children; but even the age of his father, Methuselah, would not be sufficient to realize the promise of Gen. 12: 3 and 13: 15, 16 and 15: 5. (Even 400 years later his posterity could be counted, Ex. 12: 37, 51.) These overwhelming promises involved great perplexities to Abram's then present life, and to his hopes; not perplexities to his faith, for faith is trustful obedience to God; and Abraham, as his honest children do, found it easier to believe and obey God than to doubt him; but there were perplexities to the doctrines and hopes of that Covenant which he was to pass on to his promised children. were these to be reconciled? "How can that be?" said Abram, and God's answer was given by this typical Covenantal sacrifice. This sign did not increase Abram's belief in the certainty of that Covenant, for Abram believed God and was reckoned righteous (v. 6) before he asked for the sign; but this seal of the Covenant helped Abram to understand how God meant to fulfill it. "The dust of the earth" and "the stars" of the heavens had been made symbols of Abram's countless posterity, without Abram's asking for a sign; he could to some degree understand that; but how he should inherit divinely covenanted blessings through his own heir was perplexing. The rites of this Covenant, first and last, symbolize the answer.

A Covenant implies a meeting-place for two parties. God appointed all the means and circumstances of this meeting-place of this Covenant, to symbolize the means and efficacy of its fulfillment. The Covenantal

sacrifices comprehended it all.

It is not the purpose here thoroughly to analyze this remarkable event in Abraham's history, but only to refer to it, in its relations to the subsequent sacrifice of Isaac. These two sacrifices, though separated by many intervening years, have essential relations, for they relate to the same Covenant; this stands at the beginning, that at the end of the Covenantal transaction with Abraham; they elucidate that Divine Covenant; with the sacrifices of that Covenant, Abraham receives regenerating Fatherhood (Gen. 15: 12) directly in behalf of an only-begotten Son of promise, in whose line all the nations of the earth shall be blessed. These two sacrifices of God's Covenant with Abraham are the only sacrifices recorded in Abraham's history; altars are recorded, but their sacrifices are significantly omitted; and these two inclusive Covenant-sacrifices are more clearly remarkable from the fact that, in the inspired record, ONLY our Father Noah's Covenantal-sacrifice precedes these (Gen. 8: 20; 9: 17). Both are EVERLASTING COVENANTS of infinite mercy to all nations and families of the Earth (Gen. 9: 16; 12: 3; 22: 18). Evidently, from these sacred records, God's Covenants are to be interpreted and executed by a divinely given Sacrifice.

And God said: "Take me," (i. e., for me, Gen. 15: 9), "five animals," (five, the comprehensive number of natural, physical law) "for a peculiar Sacrifice, to represent my purpose, to illustrate the means by which my Covenant, with its ever multiplying blessings, shall be executed." This sacred transaction with Abram, was a long sacrifice. The Covenant began with a vision in the night, and the connected

sacrificial rites extended, at least, through a day and into the night again; and a "deep sleep," like Adam's (Gen 2:21), fell upon Abram, in behalf of his children (v. 12.); and his first consciousness was "a horror of great darkness;" and the divine promise spoken into that "horror of great darkness" was that his promised children should first pass through great affliction into their promised patriarchal inheritance (Gen. 15: 12-16), while Abram should be with his fathers. Here begins a great Covenant lesson to his children; when, by their experience, they should prove that part of the Covenant, they would know by that token.

that all which God hath promised he will perform. But did Abram yet know how he was to inherit that land, and all the blessings of that Covenant? What remained to symbolize the future fact which he asked to understand? There is a successional order in the typical sacrifices, essential to their timely interpretation; the adjustment of the parts is essential to the harmony of the whole. It was night; darkness and death and Abram waited together for the divine answer. It came by fire, doubtless as the divine fire subsequently descended and consumed the sacrifices to which Moses and Elijah ministered (Ex. 3. 1-9; 40: 38; I. Ki. 18: 38). The operations of that ONE fire were two-fold; it was first a smoking furnace, a consuming fire, and then a flame "a flaming torch," and the fire of God had completed the first great symbolic transaction of his Covenant with Abram! This operation of divine fire in the covenantal transaction is symbolically fixed after Abraham's children are in the land, and Abram has been taken to his fathers (i.e. after v. 12-16.); Abram then again awakened from his deep sleep, stands living in his place, before the emblem of God's irresistable presence, to understand how God will ratify his Covenant with him and his children after Abraham's resurrection. Evidently Abram's promised "seed" multiply after Abram's resurrection; for Abram is always reckoned with his children in the fulfillment of the promises of God (Gen. 12: 3 and 13: 15 and 17: 7, 8); not always in the partial enactment, but in the fulfillment of the promises of God!

And Abram waited before the Covenantal sacrifice, and "Lo! a smoking furnace and a flaming torch hath passed over between those pieces;"—the emblems of sacrificial death are no more mentioned; they are gone in "the furnace of smoke;" and the flame that consumed those emblems lingers before Abram in brightness—a divine, living, leading light in the darkness; only that Divine light is left before our meditation. "That light shineth in darkness though the darkness comprehendeth it not." God evidently intended to make Abram know what Abram asked to know, and what God in reply was by this transaction teaching him, even that the glorious consummation of His covenant lay beyond death's darkness, and in the divine efficacy of the consumed—the ascending-sacrifice, and in the day of Abram's resurrection, and in that land. But the fullness of the Ascending Sacrifice of that Covenant had not even yet been symbolized to Abram. It could not be fully typified until Abram's

promised Son represented the Sacrifice.

And the years and the trials of Abraham's life were many, as he saw the beginning of the fulfillment of God's Covenant in his promised Son, Isaac; he could now count *one* of the innumerable sands on the sea shore, *one* star in the Covenantal galaxy of the heavens; but still his question was only *partially* answered;—the answer, like the fulfillment of the Covenant,

was only begun; but that beginning, so long promised, was a pledge that Abram should, in due time, know whereby he should inherit the fulfillment of God's Covenant.

(TO BE CONTINUED.)

It is stated by travelers that "some of the Jews in Palestine who are learning agriculture prefer to rest sometimes under the shade of their vine and fig-tree while hired fellahin do the work, thus fulfilling the prophecy, 'The sons of the alien shall be your ploughmen and vine-dressers.'"

The Jew and Prophecy.—The assaults upon the truth of the scriptures made by learned unbelievers, demand for their refutation an amount of scholarship beyond the attainment of the ordinary Christian. But there is one field of evidence which may be traversed by almost any intelligent Christian as well as by the scholar—the field of fulfilled

prophecy.

Read what the prophets have written concerning the chosen people, and then read their own history. The proof to be thus gathered is overwhelming—their dispersions among the nations, the duration of these calamities, their diminution in numbers, their becoming a byword and a scorn, the failure of attempted deliverances, the desolation of their land, the destruction of their city—all these are vividly portrayed in the prophecies as clearly as a history in advance.

But there are predictions concerning this race as yet unfulfilled. Light upon the interpretation of these may be gathered by comparing past prophecy with the manner of past fulfillment. The student will thus learn that the Jews are to form a large factor in God's future dealings with the nations and the Christian church.—Gospel of the Circumcis-

ion.

In the neighborhood of Jaffa, on the road to Jerusalem, there is a Jewish Agricultural School, founded by Mr. Netter, for boys and girls. It possesses 250 hektars of ground, in very good cultivation. The oranges are of a specially good quality. The biblical prescription for giving to the priest offerings and tithes of the field (Teriema and Maaser) are punctually carried out. But as there are no priests now among the Jews (i. e., no official priests), these offerings, consisting of about 1 per cent of all the products of the ground, are every year buried in a pit that is digged for the purpose.—The Jewish Intelligence.

Notwithstanding the persecution and troublous times in Russia, thousands of New Testaments have been scattered throughout the whole Empire, while the gospel has been preached in many of the towns and villages. There has also been a large issue to the Jews on the continent, of Russian, German and French Testaments, and of Hebrew, Judæo-Polish New Testaments and portions, making in all a total of 5,700 copies. After a distribution of scriptures at Hamburg amongst Jewish emigrants, the men were seen leaving the crowd, and afterward eagerly studying the word in some corner, whilst the women who could not read gathered around them, begging that they would let them hear the contents of the books.

# THE JEWISH ERA.

### CHICAGO, OCTOBER, 1892.

### THE ENTRANCE OF THY WORD GIVETH LIGHT.

Recent publications, which there is not space to notice in this number of The Era indicate a beautiful spirit of magnanimity toward Christians by leaders of Jewish thought; and it is evident that, like Nicodemus, there are at the present time masters in Israel who are coming to Jesus by night, with the same acknowledgment—"We know that thou art a teacher sent from God." Great changes are working silently but surely in Israel. An interesting incident is related in the Jewish Herald of a learned Jew in Leipzig—a Rabbi—who gave a poor student nearly £100 for a copy of a Greek Testament with the German translation in parallel columns, having been led to this appreciation of its value by the careful reading of the book for the purpose of finding in it stronger arguments against Christ as the Messiah. He read it secretly "as the sworn enemy of Jesus, and to discover the falseness of the Christian religion in all its parts." The power of the word and the process by which the change was wrought are thus described:

The student was away about seven weeks, so the Jew had plenty of time to perform his task. But as he proceeded, his surprise was great; he was not prepared for the power with which the words of the book spoke, and he was filled with a sacred awe. As he read some passage that particularly struck him, he could hardly help exclaiming, "Oh, that Jesus was my Savior!"

Having finished reading the book, he was astonished at himself, and much perplexed, because in spite of his earnest desire to find in the New Testament fuel to feed his burning hatred against Jesus, he had discovered nothing worthy of hate, but, on the contrary, much that was sublime, heavenly, and divine. Then he turned on himself, charged himself with blind folly in being so impressed with the book, and resolved to

open it no more

He kept to this resolve for some days, but the consoling heavenly truth he had read, which he could not forget, and the glorious prospect of eternal life which had opened

before him, did not suffer him to rest either day or night.

At last he resolved to read the New Testament a second time, and to see whether by a more careful search he could not find something in it to show that Jesus and his disciples had justly deserved the hatred of all Jesus in all ages. But he was unable to discover anything that was absurd, or bore the stamp of falsehood; on the contrary, he felt still more strongly than when he read it for the first time, the wisdom contained in it, the comfort for a troubled mind, and the hope of immortality offered him, which promised to rescue him from that dreadful anxiety with which the thought of the future had often filled him.

Still he could not at once get free from his prejudices; he read the New Testament a third time, saying to himself: "If I find on reading it this third time nothing to show why Jesus and his apostles should be hated by the Jews, I will become a Christian; but if I find my first wish gratified with which I opened the book, I will oppose and detest the Christian religion forever." So he read the book the third time, and now he could not refrain from tears, as he dwelt upon the history of Jesus, his doctrines and promises, his sufferings and love. He was quite overcome; his very soul was filled with love for this most holy and most lovely of the children of men.

He was now fully determined to become a Christian, and without delay went and

made his desire known to a Christian minister.

About this time the student returned from his journey, and brought the money he had borrowed with the interest, in order to redeem his own books. The Jew asked if he would sell the New Testament. The student was unwilling to part with it, but after some persuasion he yielded. "What do you demand for it?" asked the Jew. "A dollar

will satisfy me," was the reply. The Jew opened a chest, and laid down one hundred louis d'ors (almost one hundred pounds.) "Take that," said he, "gladly will I give you more, if you desire it; and if at any time I can be of use to you, only apply to me, and

I will be your friend to the utmost of my power."

The student was surprised, and thought the Jew was making sport of him. But he related to him the history of the change wrought in his mind by reading the student's New Testament, upbraided the young man for setting so little value on so precious a book, and said, "Never will I part with this book, and you will oblige me by accepting the money.'

Since that time the Jew became a sincere Christian; he was very zealous in the

cause of Christ, and through him nine Jewish families embraced Christianity.

ILLUSTRATING the increasing interest of Jews in the New Testament, Warszawiak relates an incident which occurred lately in New York. it not a reproof to Christians that this Jewish bookseller should refer to the new testament sensationally as "The latest story about the Christian Messiah?" When the final reckoning is made it may be found that the present blindness of Israel is not because of anything the fathers did or did not, but because the Church has, in her blindness, reversed the divine order, and has failed in her ministry "to the Jew first."

One day Mr. R., a Jewish bookseller, called on me to ask if I could not grant him a dozen or two of the New Testaments in Hebrew. I said: "Why do you want so many? You can find in a single copy the whole story of our dear Savior just as well, cannot you?" "Oh, yes, of course," he said, "but I have a book store and could give away a good many for you."

"Are you a believer in and follower of the Lord Jesus?" I asked him. "No, sir, I am not," he answered, "I do believe Jesus was a great man, a great reformer, but I know

he was not our true Messiah."

"Well, then," I said, "I shall give you at present only one copy for yourself, and when God will be gracious to you and open your eyes concerning Jesus His Son, you might then try to give the book to others, but not now."

He said he did not want that because he had one for himself already, and so he left me. After about five minutes he called again. "Look here," said he, "suppose I pay for a dozen or two, will you then give them to me?" "O, yes, sir," I said.

"How much do they cost?" he asked. "Twenty-five cents apiece, sir."

"But I heard you gave the books away for nothing."

"Oh, yes, I do sir, but not to booksellers, and not two dozen to one man."

"Well, I see," he said, "but I could not pay you twenty-five cents a copy. I will give you a dollar a dozen, or two dollars for two dozen."

'And how much will you charge the Jew who may buy it from you?" "I do not

know," he said, "any price I can get for it."

"Well," I said, "you first tell me the story of what brought you here to buy the book. I know that not one of our Hebrew booksellers would at all wish to have the New Testament in his store. You tell me the story and I will see what I can do for you."

"Will you? Will you give me them for nothing?" he said, "and then I will tell you

all about it." "We will see," I answered him.

He began. 'One day a young fellow dropped into my store, and laying on the counter a parcel of books, asked me: 'Sir, don't you want to buy these new Hebrew books?' I opened one of the books and found to my astonishment that it was a Christian's New Testament. 'Get out,' I said, 'or I'll kick you out in a moment.' He quickly picked up his parcel saying, 'never mind, there are many Jews who would like better to read this book than all the books you have in your store, and I'll sell you the lot for a quarter of a dollar.'

"Get out or I'll kill you, 'I shouted, as I ran around the counter to put him out of the

He was smarter than I and ran off with the books.

"The story might have ended here, but a day or two later a man came to the store and asked if I had not the Hebrew New Testament. I said, 'No; I don't keep such books.

"' Do you know where I can get it?" he asked. 'No, I do not.'

"'I am sorry, he said, turning to leave, 'I am very anxious to get a copy of it and would gladly pay even a dollar if I could get it.'

"'Oh, let me alone,' I said, 'I have not these books."

"Only a few hours later another man called at the store to ask for the New Testament in Hebrew, to whom I gave the same answer as the first. Next morning as soon as I opened the store, rather a fine looking man entered and asked if I had not the Hebrew New Testament, with the story of Jesus the false Messiah. I said, 'I am sorry I haven't. A good many people have asked already for it. What is the reason you wish to get this bad book?'

"I don't know that it is bad. I heard that a great preacher has come from Warsaw and is preaching much about it. I would gladly give you half a dollar or even more

to get it. Could you not procure one for me?'

"This went on for a few days. Many different people anxiously asked for the book. One day, soon after, the young man who came with the books at first passed my store while I stood at the door. I stopped him and asked if he still had the books he had offered to me. 'No, sir,' he said, 'Mr. M., of Division street, gave me half a dollar for them, while you wanted to kick me out for offering them to you. I tell you there are more Jews wanting to get and read this book than any other book in the world.

Well, then, I'll buy a few from you. Could you bring me some?' 'I think I could,' he said, and an hour later he brought me a bundle of books. I believe they were the same lot he offered me at first for which I paid him half a dollar. I then wrote a new

Hebrew sign and put it in my show window:

THE LATEST STORY ABOUT THE CHRISTIAN MESSIAH-JESUS OF NAZARETH, IN THE HEBREW LANGUAGE, HAS JUST ARRIVED, AND IS ON SALE HERE,

and before an hour had passed I had in fact sold the four copies I had procured, while a fifth man, accompanied by a Jewess, asked for 'The Latest Story.' To him I said that he must call again as my case with them was not opened out yet. A good number more demanded them, so that I was soon obliged to take the sign from the window. I was now eagerly on the lookout to catch the fellow with the books, till I found out that they all came from your mission. Now that I see what a great number you have to dispose of, he said, looking at my book cases filled with them, I want to get as many as I can, for I am sure I can sell a good many at a good price to our Jewish people. 'You know,' he said. 'I can't sell a Hebrew book to any one but a Jew.

"'Of course, you cannot.' I said, and then I offered him twenty-four for two dol-

lars. 'Give me a hundred,' he said, 'and I will give you five dollars,' which I did."

### PALESTINE.

A Young Men's Christian Association, also a Young Women's Christian Association, have been formed in Jerusalem.

THE rains at this season, which add much to the possible success of harvests and the health of the people, have fallen in great abundance.

THE colonists of Mishmareth Jordan (Wait at Jordan) have been at length able to build stone houses. Till now they were compelled, through want of means, to construct only clay huts, after the fashion of the Fellahs, and these were being constantly destroyed by rain. The colonists have planted twenty-five Hektars with vines. Both this and a neighboring colony, Miaver Jordan (Over Jordan) will be greatly benefited by the railway which is being built from Acca to Damascus.

WHEN the daily papers in Chicago begin to call attention to Napoleon's forecast that Jerusalem would one day be the capital of the world, and publish information with the usual sensational head lines, though the news may be somewhat stale to the readers of The JEWISH ERA, and the spiritual sensibilities of many readers shocked by the announcement of "A Boom in Jerusalem," it is at least evident that a change is taking place which is worthy of serious consideration.

MAJOR CONDER'S LECTURES.

Major Conder, who was sent out in 1872 by the Palestine Exploration Society in command of a small party for the survey and exploration of Palestine, and who has since frequently visited not only the Holy Land and adjacent territory, but also many other oriental countries, and who has resided in portions of Southern Europe having the same latitude as Palestine, has lately delivered two lectures in England, one "The Future of Palestine," for the Palestine Exploration Fund and the other "Eastern Palestine," for the Chovevi Zion Association. In the former, after reviewing the natural causes which have made Palestine in the past the center of conflict—which causes remain the same and make it likely that it will continue such a center—he presents his subject as connected rather "with the gradual changes which are taking place in the country, in its population, and in its relation to surrounding lands," as well as in public information since the period when he began his labors in Palestine twenty years ago, when his letters were shelved in an English postoffice, because they were directed to Jerusalem, the post mistress saying in explanation, that she thought "all that was done away with." He reviews the reasons—physical, geographical, historical and religious—why Palestine has been and still remains a coveted land, then deals directly with the consideration of the gradual changes during the past twenty years. From this part of his lecture the following brief extract has been selected:

In 1872 there were as far as I could hear—while traveling all over the land—only two European owners of agricultural property in Palestine. But gradually the peasants were forced—as in Nehemiah's time—to sell themselves as serfs to the foreclosing usurer, or to part with their lands to the German and to the Jewish colonist. They had suffered by the war, and by the famine which followed the war, to an extent which is

little known in England.

The result of these events has therefore been, that the power of the Christians has greatly increased of late years in Palestine—especially in the north; and that the power of the Moslem population has decreased. \* \* \* \* In 1873, it was calculated by Mr. Tyrrwhitt Drake that the Jerusalem Jews, who then numbered only a few hundred in all, were increasing at the rate of 1,200 or 1,500 souls per annum. The first Russian persecution gave a great impulse to this movement, and the recent cruelties at Moscow have given yet another impetus to Jewish colonization. When I first saw Jerusalem, there were only a few scattered villas outside its ancient walls There is now a Jewish suburb, extending for a mile along the western road; there are other large suburbs on the north—near the old quarter which was included in the Third Wall; and on the south along the line of the Bethlehem aqueduct and road. I suppose that the present Jewish population of the Holy City cannot be reckoned at less than 40,000 souls, which represents a trebling of the total population in twenty years The trade of the city has fallen chiefly into Jewish hands and they are no longer a timorous and oppressed minority, but something more resembling the masters of the city. The overcrowding has led no doubt to much misery and poverty, but not to the general disaster that was feared; and the interest of Christians and Jews in all countries has been much stimulated by this gathering of Jews in Palestine. ning of a very interesting historical episode in Palestine, and events which may in the future profoundly affect the history of the East. Ideas which, when I wrote them down twelve years ago, seemed to be ideas only for a future which might be very distant, are becoming facts, not through any artificial scheme, but by the natural action of the people who are most concerned.

### THE LAND OF GILEAD.

In his second lecture Major Conder reviews the advantages of colonization in Palestine over other lands, the character of the existing population and government, the colonies established since 1882, and the

natural effect the projected railroad to Damascus will have in developing the fertile lands east of the Jordan. In the summing up he says:

Even if the whole of Palestine east of Jordan were covered with corn fields and vineyards, with mulberry and fig gardens, with cotton and maize, and pot herbs, and fruit orchards, there would not be too much produce useful to man. There would be markets in which the growers could compete with ease, and towns would grow up where manufactories of silk and cotton might arise. There would be rice and indigo grown in the Jordan valley where now there are only flowers, and there would be petroleum, bitumen, and other minerals, to be worked near the Dead Sea shores. There would in short be a return of the old prosperity which once covered this country with great Roman cities, and a prosperity yet greater because of the facilities afforded by modern science.

If then I were asked for advice on this subject I would say: Buy all the land you can get at moderate prices in Bashan and in Northern Gilead, and buy it soon, for the price will go up. Promote as far as possible the making of a railway, which is practicable, and which will bring this region within the pale of civilization. Send out as many fit men as you can to till the land; and send their wives and children after them. They will be happy, and, if they work they will be rich. The difficulties are less than those to be expected elsewhere, and the advantages are greater. The movement is not artificial, not merely due to religious sentiment, or to visionary philanthropy. It is a natural and healthy one, which ought to be encouraged.

These facts should not be separated from the word of God concern-

ing the territory in question.

"I see well" said the Arab Chief, who is the official guide of the Moslem pilgrims from Damascus, "that with the great iron road we cannot remain long in the Hauran (Bashan); but we know that this country is not ours forever; for we have heard how the sons of those whose bones lie under the ruins of this land are to come back, and rebuild once more its cities, even as they were in the times of their forefathers. We will retire to the 'Ajlun where there is place enough yet for our tribe."

That it may be fulfilled which is spoken by the prophets:

But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.

And they of the south shall possess the mount of Esau; and they of the plain, the Philistines; and they shall possess the fields of Ephriam, and the fields of Samaria:

and Benjamin shall possess Gilead.

And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

And saviors shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S. Oba. 17-21.

And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead.

In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve. Jer. 50: 19, 20.

Thus saith the LORD GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad.

Hamath, Berothah. Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.

And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

So shall ye divide this land unto you according to the tribes of Israel. Ezek. 47: 13-21.

THE NINTH OF AB. -- Since the last issue of THE ERA, the Jews have observed once more the sad anniversary of the destruction of Jerusalem, the dark Ninth of Ab, this year doubly sorrowful as commemorating the expulsion from Spain. The same cruel Torquemada who led the Inquisition against Christians for their protests against the iniquities and corruptions in the established religion, forced the decision against the lews, in spite of all that could be done by the most influential and wealthy of the sons of Israel. It is related by historians of that period that:

The most magnificent houses and the most beautiful estates of the Jews were sold for a trifle. A house was bartered for an ass, and a vineyard for a piece of cloth or linen. In Aragon, Catalonia and Valencia, it was even worse. At the instigation of Torquemada the Dominicans undertook the task of preaching Christianity to the unhappy and despairing Jews. On the other side, the Rabbis bade the people remain steadfast in their faith, to accept their trials as tests of firmness, and to place their trust in God who had been with them in so many days of trouble. The fiery eloquence of the Rabbis was, however, not necessary. Each one encouraged his neighbor to

remain true and steadfast to his faith.

An elevated sentiment animated the Jews in that hour of their darkest affliction. The rich among them assisted their poorer brethern, allowing them to want for nothing, and even paid the charges of their exodus rather than they should fall a prey to the Church. The nearer the day of departure came the more were the hearts of the unhappy Jews wrung. The pain of leaving their passionately loved country was not to be overcome. The hardest parting, however, was from the graves of their forefathers. This thought filled them with the deepest sadness. The Jews of Vittoria presented their cemetery, with its adjoining land, to the authorities of the city, on the condition that it should be preserved from desecration. A legal document to this effect was duly drawn up and signed by the contracting parties, which were on the one part the Rabbi and President of the congregation, and on the other by the Mayor of the town. Three days before the last day appointed for their departure the Jews of Segoria assembled in their burial ground, and so affecting was this last leave-taking of their ancestral dead

that the Catholics themselves were deeply moved. The time at last drew nigh when the Jews of Spain were forced to depart. They obtained two days grace after the expiry of the date fixed in the edict of expulsion. About 300,000 Jews left the land, the land which they had so dearly loved, and turned their steps some northwards to the neighboring Kingdom of Navarro, some southwards to Africa, and some to settle in Turkey and Italy, but the greater number wended their way to Portugal. Spain expelled the twentieth part of her most industrious and cultured inhabitants, more especially that important middle class which adds so much to the commerce and the prosperity of a country. For the Jews not only numbered capitalists, merchants, agriculturists, physicians and scholars, but also included artisans of every class and kind. Their departure from Spain was followed by a signal change in the fortunes of that country. Its living genius, virile energy, and splendid culture left Spain with the Jews. The Spanish nobles too late regretted when surveying their depopulated lands and silent streets that they had not opposed the royal decree. The then living Sultan Bajazet aptly summed up this unparalleled State crime by saying: "What, do you call him (Ferdinand) a wise king who has impoverished his country and enriched mine?"

THE Jewish colony Rousch Penoh, founded in 1882, by refugees from Roumania, is devoting its energies to the cultivation of the vine, which at present numbers 200,000. The citron (Esrog) is also grown here, and the colonists represent 240 persons.

It may be a comfort to some to know that the Syrian railroad does not pass through any of the holy places. Nazareth and the Sea of Galilee lie to the north, and Jezreel to the south. No doubt travelers would often use the line in visiting these sites; but there will never be a railway station in the place of the home of Christ.

### JEWISH CHARACTERISTICS.

Patient in Tribulation; The present severe trials of the Jews have doubtless aroused the attention of all who read or think. Even the illiterate know something about the persecutions in Russia. Hence the questions which arise regarding the philosophy of such events should not be answered carelessly. The first question that naturally arises is "Why does such a state of affairs exist?" Hence the attention of all people has been more than usually directed toward the Jew. Many are satisfied to conclude that in a general way such is the inevitable fate of the Jews, or they may go farther, and think if they do not say, that all this trouble is in some way related to the crucifixion, and is therefore a result only to be expected, and hence relax their investigation simply because the sufferers are Jews.

Not so with other minds. Leaving out the explanations of God's word upon this question, which is certainly a serious one, it is only just, and—to intelligent people—it is due their own intelligence that the truth should be known. To this end The Jewish Era will present a series of carefully prepared statements of facts about the Jews, and testimony of reliable and well informed witnesses regarding Jewish characteristics, habits of life, and comparative standing; morally, socially, intellectually and commercially. The pathetic side of the picture which all lovers of justice must feel who observe carefully the Jew of to-day is his

quiet, patient endurance of whatever may befall him.

It is a happy feature of the Jewish character that persecution leaves no lasting bit, terness in the hearts of the sufferers. It is a striking fact that even to-day in Russia, the Jews who are writing pitiful private letters at the present moment, indulge in no harsh language at all against their persecutors; they plead for rescue, not revenge.

Mr. Arnold White who has spent many months in Russia, having gone there for the purpose of learning the whole truth about the present state of affairs, has reported in *The Contemporary Review* under the title of "The Truth About the Russian Jew." Referring to the cry against the Jews that they are not agriculturists, he says it is "exactly like preferring an accusation against a man for not being able to swim, when at the same time, he is not allowed to approach the water." He recounts the hardships endured by the Cherson colonies planted by Alexander I. in 1806, beginning under difficulties so great that in 1810 the experiment was abandoned, but afterward again undertaken. He says:

I have conversed with these colonists. Their old men told me of the hardships they had to encounter. The administration was composed of retired military men, who, for the most part, were more occupied with their own interests than with the development of the prosperity of the colonies. The houses such as they were, being built of green bricks, collapsed in the first rains, and they were erected so far from water that many of them were never occupied. The agricultural implements were worthless. The discipline imposed on the luckless farmers was of the utmost severity. The idle were flogged or imprisoned, and many were sent to Siberia for lack of enthusiasm in their work. Irksome administrative rules checked the development of the colonies, and, while it increased the distaste of those already engaged in cultivating the soil, deterred others from pursuing a similar career. In the archives of the Bessarabian Board of Administration, kept at Cherson, it is stated in an official document, that the hovels prepared for the poor Jews from Mariapol and Berdicheff were built of frozen materials during severe frost, by half frozen workmen. Before they were occupied, many of them fell to pieces, and instead of habitations, the Jews found only ruins. With the irony prevalent in these regions, the Provincial Board accused the immigrants of not keeping their tenements in good repair! Cold, damp, and lack of proper food brought

on scurvy, and many died a miserable death. Medical attendance they had none, and a

more direful lot than fell to the Jewish settlers can hardly be imagined.

However, notwithstanding all these drawbacks, many families held on, and became stalwart and successful farmers, and to-day, a population of 21,000 agriculturists inhabit the Cherson colonies, whose pluck and patience are a credit to themselves and to their country. The natural increase in the population has, however, brought new troubles. Land that is capable of supporting five people is not enough for fifty To-day, not only is the pastoral and agricultural land in the Cherson colonies exhausted from constant cropping, but the quantity is totally insufficient to maintain the population settled upon it. When I visited these colonies, commissioned by Baron de Hirsch to inquire and report upou the condition of the Russian Jews, I was greeted as if succour had been brought to men at hand-grips with death. Quiet, dignified and hungry, the whole population impressed me with the greatest repect. Not once was I asked for a copeck; nor did I hear an angry word against the Government of the country. \* \* \*

A few months since I visited a certain Jewish hospital in a small town near the Russian frontier. The meat tax collected from the Jews had been confiscated by the Christian. Medicine and nursing were impossible, there was no money. Cleanliness was unattainable, there was but one attendant. Men and women, eighteen of them, lay suffering and dying together. Cases of cancer, puerperal fever, Bright's disease, meningitis, fracture, amputation, tumor and fever, lay huddled on dirty cubicles, irrespective of age or sex. One plucky Jewish doctor showed me the scene with shame. He did what he could. It was evening, and the western sun sloped his rays through the one window. An old man, with his face lit by the suuset, lay a-dying. He had wanted food, and now the gasp of death was in his throat. Alone he had lived, and alone he came to die. By his side lay an open book of psalms, with an ancient pair of spectacles marking the place where he had last read. Other hands than his would move the mark. The book was open where it is written: "For He remembered His holy promise and Abraham His servant. And he brought forth His people with joy and His chosen with gladness." Squalid and foul as were his surroundings the face of the old man, whose name I never knew, showed a peace within that the troubles of the world had not taken away.

It may be that when men are judged for the deeds they have done in the flesh, the Russian Emperor will learn for the first time the evils he has suffered to be done

in his name.

Mrs. Warner Snoad in *The London Daily News* gives many thrilling facts regarding the patient suffering of the refugees who had reached Palestine and other places. She writes:

Mr. Robert Scott-Moncrieff recently visited Palestine via Egypt, to do what might be possible for the relief of these Jewish fugitives from Russia. In Egypt he found several hundreds in abject poverty, being cared for by Mr. Rudolph, a Christian Israelite, who has won respect and co-operation in the work from both Jews and Christians. The refugees 'look crushed, not a smile upon a single face.' Some of these Jews have found work on the land at Abookir, owned by a British company, who are willing to allow families to settle on the estate at moderate payment for cottages, and land to be cultivated for the benefit of the settlers. Many might thus be made self-supporting if only help were forthcoming. Mr. Scott-Moncrieff then visited Jaffa. Five thousand are computed to have landed there, and in spite of prohibition of the Turkish authorities, several companies were seen on their way to Jerusalem. Mr. Scott-Moncrieff found some 2,000 refugees in and near Jaffa. In one large hall were living eighty of all ages, but there was no dirt. All had a hunger pinched look. No one was providing them with food, yet none begged. Near another colony was a field upon which were rows of shanties, made of old canvas and sheets stretched on sticks, so low that one could not enter without stooping Here in these wretched tents, was neither dirt nor disorder. A woman was sitting on the ground, one child in her arms, three by her side, barely within the shade of the miserable abode. It was 10 A. M., and the shade narrowing every minute. At the woman's side lay what at first looked like a corpse. It was her husband on the bare hot earth, the lower part of his body and legs under the full blaze of the sun, a white sheet over his head and shoulders. The woman quietly crying man silent. He was suffering from opthalmia; could not open his eyes. In the next tent was a handsome man, his body on the bare earth, his legs so swollen that he could not stand. He had walked four miles out and back to the colony for work, till he could stand no longer. His wife utterly broken down. By the man's side was his daughter of fifteen, thin and emaciated with long fever—a pitiable object. In the next a young

man dumb in his grief; his wife had died three weeks before in childbirth. A child of three sitting on the bed, her knee drawn up to support her weary little motherless head. So she sat all day, still and silent, never cried, and never spoke, a spectacle too pitiful and heartrending for words to portray. In another hut an old man was lying with swollen legs after field work, his well-worn Hebrew Bible by his side. His neighbor, a poor woman ill with fever, with five sorrow-stricken children, none crying; they

were past that. \* \* \*

On December 28, Mr. Scott-Moncrieff visited fifty families, not one occupying more than one room, about ten feet square. Several were without furniture, and slept on rags. The rooms were damp and cold, but with few exceptions clean and tidy, although in several there were five or six children, and in two eight children, besides the parents. A girl about fourteen came running after Mr. Scott-Moncrieff and his friend, saying that a child had been born that morning, and beged them to come. They went down some steps into a dimly-lighted cellar, found some women round a little charcoal fire, three children, and the father, wretchedly clad, his face haggard with want and sore dejection in every line. The mother was sitting on a stone bench, a few wraps round her, and the newly-born infant in her arms. There was just light enough to mark the languor in her attitude, leaning against a stone wall, and the weariness in her face. On January 4, 1892, Mr. Scott-Moncrieff had been visiting for some days about a quarter of a mile from Abraham's Vineyard. This place is thickly populated, the houses unfinished. There were many huts of boards or sticks laid across half-built walls, quite unfit for habitation. Some slept on old boxes, others on the damp ground. the hospitals full to overflowing, and the scarcity of the necessities of life greater than any of the old people remembered before. Reports up to date are simply worse, if worse can be. Are comments needed? Do not our own sufferings and troubles, our money worries, our aches and pains, our domestic and social annovances, our selfish ambitions. fade into absolute insignificance against such suffering as this? Where in England, even amongst the Submerged Tenth, could such misery be found? Who amongst us can dare to plead that we have "so much to do," so many calls, that we must look at home?" Is there not one self-indulgence that can be foregone for those starving homeless fellowcreatures? The society at 41 Parliament street, is doing its best, but surely such awful want--nay, torture-so wholly undeserved, needs only to be widely known to rouse the keen practical sympathy of a nation-not merely the kindly efforts of a handful of philanthropist, who can but touch the hem of a garment, not clothe the multitude. Shame on us as a Christian country if in this hour of bitter need we close our ears and hearts to the cry of the chosen people of God!

The national drink bill for the past year was given at £140,000 000 sterling, while that of the United States has been reported at more than \$1,000,000,000! When we consider such figures, the trifling sum of £3,000,000 raised annually by all the churches in Europe and America for foreign missions, is cause more for shame and sorrow than for self-gratulation.

The heathen worship their false gods from fear, lavishing upon them their offerings with great prodigality, and it is said that one-third, or one fifth of their substance is consecrated to this purpose, never a part as low as one-tenth. It is also affirmed, that

in China £40,000,000 are annually devoted to ancestral worship alone.

Such is a record of the religion of fear, but shall the ministry of love to him who "first loved us" and "gave himself for us," require to be stimulated by religious superstition and sacrifice to idols, when "love so amazing, so divine, demands our soul, our life, our all.—Women's Evangelical Union for Prayer. 1892.

Almost without exception, the press throughout Europe is in Jewish hands, and is largely produced from Jewish brains. International finance is captive to Jewish energy and skill. In England, the fate of the Barings has left the lonely supremacy of the house of Rothschild, not wholly to its advantage, unchallenged and unassailable. In other walks of life, wherever material comfort and personal safety can be attained by nimble brain, deft fingers, or quick imagination, the Jew is found to take the highest place. Medicine, law, surgery, politics, journalism, music and art are being more and more captained by men of the Jewish race.—
Arnold White.

THE JEWISH ERA has met with a welcome which is indeed encouraging to all who are interested in this most blessed work, and at the end of the year it is right to acknowledge the goodness of God, through whose mercy and loving kindness this satisfactory result has been attained. In all sincerity and reverence it may be written, "Not unto us. O, Lord, not unto us, but unto thy name be all the glory." In more than thirty states and territories THE ERA has found subscribers, besides Canada and several foreign lands, and what is more precious than all else is the love which the Jews themselves manifest for the paper. It was published primarily for Christians 'as a medium of direct communication with friends of Israel," and "to awaken a scriptural interest in God's ancient people," and at first no effort was made to circulate the paper among the lews, but through business relations, and in other indirect ways they met with it, and passed it from one to another. One Jewish gentleman who had a copy of the "passover number," said he was sure that from sixty to seventy-five Jewish friends had read his copy. There are now many Jewish names on the subscription list. THE JEWISH ERA is thoroughly Christian, but represents a Christianity broad enough to accept all the prophecies and promises of the Old Testament as well as the New, and to declare "the whole counsel of God," which always embraces "the Jew first." It is more Jewish than many of the Jews, more Christian than many Christians; it stands forth in the very vanguard of revealed truth to proclaim glad tidings in love.

THE following list of Societies, in order of their formation, will give a good idea of the attention paid by the Christian Church to the needs of the Hebrew race:

1808, London Society; 1822, Berlin Society and Saxon Mission Union; 1830, Friends of Israel Society at Basle; 1835, Friends' of Israel Society at Strasburg; 1836, Berlin Proselytes' Union; 1841, Scottish Mission and Irish Presbyterian Mission; 1842, Rhenish Westphalian Mission and British Society; 1843, Free Church of Scotland Mission; 1844, Norwegian Jewish Mission, Holland Auxiliary and Lubeck Friends of Israel; 1849, Bavarian Union; 1860, Pastor Faltin's Mission; 1861, Dutch Society for Israel; 1870, Baltic Mission; 1871, Lutheran Central Mission and English Presbyterian Mission; 1874, Wurtemberg Mission and North American Episcopal Mission; 1875, Christian Reform Mission, Holland; 1876, Mildmay Mission and Swedish Israel's Union; 1878, Ziour Union; 1879, Parochial Mission and Barbican Mission; 1880, Instituta Judaica; 1881, Petersburg Mission; 1882, Freshman's Mission; 1883, Missouri Mission and Rabbinowitch Mission; 1884, United Presbyterian Mission; 1885, Scottish Home Mission, Mecklenberg Mission, Danish Israel's Mission, Mission in Chicago and French Jewish Mission; 1886, Wesleyan Mission, Methodist Mission and Swedish Mission Association; 1887, Evangelical Mission to Israel.

Latest statistics show that there are over fifty Societies devoted to work among the Jews, employing about four hundred agents.

MR. FREUDER reports a pleasant and successful quarter's work. Everywhere he was received with great kindness by Jews and Christians. Spoke July 10, at Baraboo, Wis.; July 17, Seward, Ill.; July 20, Rockford; July 29, Macatawa Park Assembly; July 31, Holland, Mich.; Aug. 7, Grand Rapids; Aug. 14, Hinsdale, Ill.; Aug. 21, La Grange; Aug. 24, Lake Bluff; Aug. 28, Joliet; Aug. 29, New Lennox; Sept. 4, and 5, Muskegon, Mich.; Sept. 11, Grand Rapids; Sept. 12, Grand Haven; Sept. 13, Spring Lake; Sept. 14, Milwaukee, Wis.; Sept. 25, La Grange.

Conversions to Christianity.—It has been stated many times over that cultured and moral Jews refuse to embrace Christianity. In order to remove this mistaken idea which seems to possess so many minds. we append a very few names taken at random from the many thousands of those who have received and believed in Jesus Christ, the Messiah of the Jew, the Savior of both Jew and Gentile. Among historians we find the names of David Mendel, better known as the famous Neander, and Isaac da Costa; Mendelssohn, grandson of the Reformer, famous as a musician; Alexander and Helmuth, Bishops of our own Church; Christlieb, Edersheim and Saphir, commentators and theologians of no mean order; Dr. Cassel in Berlin, is as well known as was Emmanuel Veith in Vienna; Benfey, Heydemann and Stahl each represent their nation in professorial chairs at the German universities. The conversion of Rabbi Schwartzenburg of Warsaw was a thing not done in a corner. The travelers, Drs. Wolff and Henry Aaron Stern, added their quota to geographical and missionary knowledge; while Sir Moses Salvador of Holland, and Samuda Mocatta in England, are very good representatives of commerce. The good done by the Hebrew-Christian publisher, Wertheim, cannot be estimated. We may mention also Herschell, father of a Lord Chancellor of England.—Jewish Intelligencer.

### THE CHICAGO HEBREW MISSION

Was begun in 1887, under an interdenominational committee and was more permanently organized December 9, 1889. Provision is made for each Evangelical church in Chicago to appoint a representative on the committee.

It is under a deep sense of obligation to Israel that our society is striving to enlarge the work. We have now five missionaries who give all their time to this work and others who give a part of their time. But we want to do ten times as much. The willingness of the Jews to read the New Testament in Hebrew is a remarkable feature of our times. We are trying to give them the scriptures also in Judœa-Polish and German. Numbers of Jews come to our Reading-room, inquiring about the Messiah. The accompanying reports will emphasize the Dispensary, its work and needs.

We visit from house to house, distribute tracts and converse with the people. It is for the most part a hand to hand work, but we are able by industrial schools for women and children, and the meetings of our Hebrew Union and preaching services to reach hundreds. At our first picnic there were only a handful. But dozens came to the second and more than we could care for to the third. Several have been baptized and others are inquiring. We need the prayers and financial support of all

interested Christians.

### SPECIAL NEEDS.

Articles may be sent to the Mission Room, care Rev. Bernhard Angel, 22 Margaret St., Chicago, Ill., and remittances of money to the Treasurer, Mrs. T. C. Rounds, Oak Park, Ill. Inquiries may be addressed to the President of the Society, Prof. H. M. Scott, 520 West Adams St., Chicago, Ill., or to the Supt., Wm. E. Blackstone, Oak Park, Ill. All subscriptions for The Jewish Era to the editor.

# THE JEWISH ERA. HONOR TO WHOM HONOR IS DUE.

In the course of the researches to which the Columbus celebrations have given rise, it has been established that a Jew, or rather a Marrano, financed the famous expedition which resulted in the discovery of the New World. This interesting piece of literary trover is due to the industry of Herr Wilhelm Lauser, of Vienna, who has lately published a valuable monograph on the subject. The Jew in question was named Luis Santangel. He was a cion of a rich and powerful Hebrew family, branches of which were established in Saragossa, Barbastro, Teruel, Alcanniz, and other towns of Aragon and Valencia. Luis Santangel frequently lent money to the State, and King Ferdinand more than once availed himself of his assistance. When Columbus' projected voyage was first mooted, Santagel supported him with all his influence. He pleaded his cause with Queen Isabella, and finally offered to lend the Crown the money which the expedition would cost. In the archives at Simancas may still be seen the receipts of Santangel for the repayment of the 1,140,000 maravedis, "which he had advanced for the purchase of the caravels their majesties sent to India, and for the payment of Christol Columbus, who commanded the fleet." The interest Santangel received amounted to 17,100 maravedis, which was at the rate of about one-and-a-half per cent. It would be difficult, we imagine, to find either a Jew or a Christian now-a-days who would undertake so risky a financial operation on such moderate terms.—Jewish World.

FUTURE BOUNDARIES.—In discussing the return of the Jews to their own God-given patrimony, it should be borne in mind that its limits are not identical with those of the territory occupied by the twelve tribes. Although not defined with modern geographical precision, we know from Genesis 15: 18, that they include the "land from the river of Egypt unto the great river, the River Euphrates;" from II Samuel 8: 1-15, that David extended his conquests over nearly all, if not all, this region; from I Kings 4, 21, that "Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt;" and I Kings 4: 24, that he had "dominion from Tiphsah even to Azzah, over all the kings on this side the river." Beginning with the ports of Elath and Ezion Geber, on the Elanitic gulf of the Red sea, Israel's frontier ran in an irregular northwestwardly direction through the wilderness of Paran, and down the river of Egypt to the Mediterranean; thence along the coast to a point south of Phœnicia; thence along the eastern flank of the Libanus range to the Orontes, midway between Hamath and Antioch; thence earstwardly to the Euphrates; presumably down the Euphrates to the Persian gulf, and thence to the point of beginning. This magnificent territory, with agricultural and maritime advantages of most excellent character, and with great variety of climate and production, affords ample room for the energies of the nine to twelve million—at the most liberal estimate—Israelites scattered throughout the world, if all were collected therein. Religion would be the principal and most powerful bond of union. This immense empire is to be opened to modern civilization, and that within an early period. -Rev. Dr. Wheatley.

# תפלת האדון

אכינו שכשמים יתקדש שמך: תבא מלכותך יעשה רצונך כמו בשמים כן כארץ: את לחם חקנו תן לנו היום: וסלח לנו את חבותינו כאשר סלחנו גם אנחנו לחיכינו: ואל תביאנו לידי נסיון כי אם חלצנו מן הרע: כי לך הממלכה והגבורה והתפארת לעולמי עולמים אמן:

THE LORD'S PRAYER.—The simplicity, the sublimity of this prayer is beyond all question. Its influence over men has been one of richest resources of idealism from which humanity ever has been privileged to drink in imagination. Its brief but stirring petitions have been stammered by the innocent lips of childhood repeating the sacred accents after the devoted mother, transported to higher peaks of joy by the thought and the sweetness of her duty to teach her little babe, in those grand old terms, to invoke the help and protection of the divine Father. That prayer appeals to the rich and to the poor; it wings with courage drooping souls; it chastens exuberant joy; it lifts the load of guilt from sin beset hearts; it strengthens the well beset purpose of him who is intent upon doing good in his generation. From lips of soldiers ready to follow the bugle calling "to arms," it sounds the farewell message to the dear ones whom they must leave behind as they march forth to the defense of hearth and home; its rythmic lines are breathed heavenward by wife and mother whose fears go out to the husband or son, ploughing with a frail hull the treacherous depths of the oft angry sea. In the wilds of Africa this prayer has brought light to the explorer, in the very gloom of pest ridden camps, and in palaces flushed with artificial suns, it had the power to remind the oft reckless tenant to remember of such as wanted for their daily bread.— Rabbi Hirsch.

"THE JEWS," says a foreign correspondent, "are much more numerous and wealthy to-day than ever before in the history of the world. In the days of the greatest prosperity and power of the Jewish kingdom under David and Solomon, they probably did not number, all told, more than 5,000,000. Now they number considerably more than twice as many. In Asia, their original home, there are not more than half a million, settled in Syria, Persia, Arabia, India and China. Perhaps half a million more are to be found in Africa, chiefly in Morocco, the descendants of those Jews who, in the year of Columbus' discovery of America, were expelled from Spain. A considerable contingent is to be found in America. But the chief modern home of the Jews is in eastern and central Europe, where they settled in the days of the Crusades. At one time the kingdom of Poland contained nine-tenths of all the Jews in the world. years ago there were in the Russian Empire, chiefly in its Polish provinces, fully 5,000,000 Jews. In the Polish provinces of Austria there are 2,000,000, and in Germany 750,000, and in the United States 1,000,000."

CORRECTION.—Mr. Blackstone writes: "There is one error in the July number of The Era in reference to the steamer Henry Reid. We did not construct, but paid the carriage to Stanley Pool. Mrs. Reid, of Louisiana, paid \$5,000 for the steamer."

### IS THE BIBLE TRUE.

It is evident that among Jews as well as Christians there are many who like king Jehoiakim are disposed to cut the word of God with their penknives, retaining only those portions which may be construed to agree with their own opinions or possibly with their own wishes. This may be illustrated by the following letter lately published in the Jewish Chronicle, a question pertinent to Christians as well as Jews:

THE RESTORATION OF SACRIFICES-A CHALLENGE.

To the Editor of the Jewish Chronicle.—Sir: The above important question has been again raised with reference to the election of a minister to the new Hampstead Synagogue. As one who is anxious to learn, I would feel deeply grateful to the Rev. Morris Joseph, the arch-apostle of disbelief in sacrifices, or to any one of his friends, were anyone to point out how those passages of the Bible that speak in no uncertain tone

of the restoration of the sacrificial rite are to be explained.

How, for instance, are the verses in Ezekiel 44, 45, etc., that appear to tell of the future return to the Holy Land, to be understood? Of the Second Temple, they do not seem to speak. The mention of future burnt offerings is clear enough, and it would be interesting if, instead of making vague observations of disbelief in the re-introduction of sacrifice, those gentlemen would come to the point and explain themselves. The third chapter of Malachi, with its famous verse, "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old and as in former years''—all of which speaks of the Messianic time-might also come in for a share of exposition if it is desired to disprove what the verses teach. Many other passages could be adduced, and I think it is only fair to the less learned members of the community that all these matters should be cleared up.

It is not a question whether our modern mock fastidiousness cannot allow us to relish the idea of the sacrificial ritual being restored, nor of its being a Rabbinical institution; the whole matter narrows itself down to this, either we believe the prophecies of the Bible or we do not. Let those who, like those sham sentimentalists who object to the reading of Leviticus 18 on the Day of Atonement, think our fin de siecle notions parathe reading of Leviticus 18 on the Day of Atonement, think our nin desicetic folious paramount and most conducive to the perpetuation of Judaism, openly state "Do they or do they not believe the Bible?" They cannot pick and choose, and say "We believe this prophecy, but that is repugnant to our modern 'culture,' therefore we reject it." Let them explain how they read the prophecies referred to above, and the Jewish community will have a fair chance of considering their arguments.

I sincerely trust that this challenge will be taken up and answered fairly and squarely -as to my humble mind one prophecy is as good as another; and those who object to sacrifices should say out what is their exact position with reference to the teaching of the Scriptures on this head-apart from the unbroken chain of tradition which their modern notions scorn to take into consideration—and the Jewish community will be able to distinguish between those who do and those who do not believe the prophecies of the Bible. Yours obediently.

June 26, 1892. R. M. A.

THE cholera which has lately made considerable havoc along the Persian shores of the Caspian Sea has spared the Jews. Their immunity is attributed to the great care they exercised in regard to food, especially eschewing unripe fruit and vegetables which the Mohammedans have eaten in large quantities.

"THE JERUSALEM STATION" will be on the Bethlehem Road. Modern enterprise has awakened the Oriental to nineteenth century methods, trade is reviving, and a "boom" in land and houses is heard of. In consequence the quarryman, following the style of the fin de siecle workman, have struck work. Their labor has risen 50 per cent in value, and skilled labor will rise to even an higher percentage than this. Jewish World.

### THE JEWISH ERA.

### CHICAGO HEBREW MISSION.

INCORPORATED.

22 MARGARET St., CORNER HENRY (TWO BLOCKS EAST OF BLUE ISLAND AVE.)

PASTOR-REV. BERNHARD ANGEL.

Preaching to Jews--Saturdays and Sundays, 3 P. M. Sunday School, 4 P. M. Prayer Meeting. Friday, 8 P. M. Night School, Tuesdays and Thursdays, 7:30-9 P. M. Sewing School, Wednesday, 4 P. M. Free Dispensary open Tuesdays, Thursdays and Saturdays, 3 P. M.

#### OFFICERS.

President, PROF. H. M. SCOTT, D. D. Secretary, Mrs. A. F. WOOD,
508 Boulevard, Oak Park, Ill.

Auditors, E. P. RICE, PETER SINCLAIR.

Vice-President, Wm. E. BLACKSTONE.

Treasurer, Mrs. T. C. Rounds,
308 Clinton Ave., Oak Park, Ill.

Superintendent, Wm. E. BLACKSTONE.

#### PHYSICIANS.

DR. L. B. HAYMAN, Superintendent, 70 State St., Room 314.

DR. L. W. Cox, 247 W. Madison St.

DR. ANTHONY CHRISTENSEN, 477 W. Indiana St., Cor. Ashland Ave.

Dr. Ingeborg Rasmussen, 276 Honore St. Dr. Louisa Martin, 943 W. Madison St.

Here I raise my Ebenezer. Five years ago, during the month of September, our Mission was started, and I was put in charge of the work. A little later my good wife joined me and, ever since, the Lord has blessed us and made us a blessing. He has also given us souls for our hire. To him be all the glory.

At first, one rented room was sufficient for the work. At present, the spacious building—the property of the Mission—is far too small for the exigencies of the work.

We are much encouraged to see the rooms filled to overflowing at most of the meetings, and the word of the Lord does not return void. Some of our Jews become earnest inquirers, while others have passed from death unto life.

#### TYPICAL INQUIRERS.

One well educated young Jew came for two weeks. On the second Saturday I preached from the text: "The stone which the builders rejected is become the head of the corner." He was deeply impressed. After the service, the young man came to tell me that he will now trust in Jesus as his personal Savior. He has since been baptized. The next Sunday he brought his employer and his wife, both Jews, to the Mission, to question me concerning the claims of Christ. In order to have more light on certain difficult questions, he wrote me a letter of eight pages closely written in Hebrew and Jargon, with the motto: "Search and ye shall find." He began thus: "I heard you preach several times concerning Jesus, the Mesiah, I also read the New Testament quite carefully, and now I come to you with some important questions which you kindly may answer." He signs: "Your friend of the New Covenant."

This letter shows that in lone hours he read the Hebrew New Testament which we gave him. There are many of our Jews who carry the New Testament in their pockets and read it in their leisure time. With some this blessed book forms the only reading matter at their command.

They come to ask questions concerning certain passages, especially regarding the prophecies mentioned in the New Testament. Some Jews are led to see the truth as it is in Jesus, and they quickly tell me of the change that has come to them. They soon—like Andrew—try to bring their brothers to Christ. In the society of relatives and friends

they continue to attend our Mission.

A Jew, who styled himself an anarchist, is now one of the most thorough converts. Ten months ago he did not believe in the existence of God, to-day he is a happy believer in Jesus Christ. He was struggling hard to know the truth. We had many arguments concerning salvation through Christ. He attended many of our meetings; at last he realized the need of a new heart of which I had spoken to him so frequently. Finally he broke down in tears and prayed: "O Christ! remove the stony heart from me and give me an heart of flesh, and may thy precious blood cleanse me from all sins." Now this brother is a blessing to all around him. He intends to confess the Lord by baptism also, in spite of all the persecution that awaits him on the part of relatives and friends.

Thus the message of the gospel is spreading, and multitudes of Jews

hear the glad story and many believe it.

On Saturdays and Sunday it is our delight to see our Jews take the Hebrew New Testament and follow me in the exposition of some portion of scripture. Even on Sundays the meetings are pretty well attended. Last Sunday our room was filled with a most earnest Jewish audience. Men and women of the more cultured class were there, some of whom had found peace and joy in believing. Also at our prayer meeting last Friday night, the power of the presence of the Spirit was felt, and the Jewish converts, without exception, testified to "What a friend we have in Jesus."

To speak of other events during the summer months, I should mention the pic-nic which took place on July 14. Under the wise management of Mrs. Packard, in concert with the good ladies of Oak Park and Ridgeland, ample preparations had been made to give our Jews a fine treat out in the woods near Oak Park. A special train carried us to our destination, where 420 Jews, young and old, enjoyed the good things provided by the kind ladies and served by twelve converted Jews. Prayers were offered by Rev. Mr. Freuder and Rev. J. C. Sprunger,

and the hymn, "Sinners Jesus will Receive" was sung.

The children, as well as the older people, were greatly amused by games arranged by Mr. Blackstone and Mr. Packard. Here and there could be seen Jews sitting near Christians and talking about spiritual

things.

The Night School and Industrial Schools were suspended for a few weeks during the summer. At the closing exercises of the Night School I gave an address in German, while Miss Dryer followed with words of encouragement in English. One scholar, an elderly Russian Jew, rose and in grateful tones said: "Ladies, I cannot talk much English, but all I can speak I have learned from these kind ladies. We thank you."

During the hot summer weeks two kind friends of Oak Park provided a delightful home for my little family out in the country. We could easily reach the Mission from there, and care for the regular services

as usual.

Miss Dryer's workers are at work again in our Sunday School and the Night School, at the close of which I give gospel address.

We have resumed our Industrial School, which is held on Wednes-

day at 4 P. M.

### DISPENSARY AND WORK AMONG THE POOR.

The good work of the Dispensary is increasing in influence. Besides the work our doctors do at the Dispensary, they also make occasional calls in the homes of poor Jewish families and treat our poor in their offices.

### DEACONESS' WORK.

Three German Deaconess' Nurses now help in the Dispensary. They come from the Deaconess' Home, conducted by the Rev. I. C. Sprunger. They are willing to visit the poorest families we assign them. where they scrub the floor, wash the linen or nurse the sick, and tell of lesus.

The Jews wonder at this kind of work, and they are surprised to hear these workers tell them that they do it all in the name of Christ-

Israel's Messiah.

In the last six weeks, the nurses were at work in 208 Jewish homes. I sympathize with them in their tears. The scenes they see beggar description. Yet they are unable to give the least help in many cases where they see children in want of daily bread, the father being laid up with sickness or temporarily out of employment, or perhaps the family suffering on account of recent exile from Russia.

Still they are women given to prayer, and our cry is unto the Lord

in behalf of these outcasts from among Israel.

### THE IEWISH ERA.

Great interest in our paper is shown by Jews and Christians alike. One Jew to whom Mrs. Howe while visiting in the Jewish quarter with Mrs. Angel had given some copies of the Era had become greatly interested in the paper. He came to pay the subscription price, telling me: "I am so happy to be in possession of The Jewish Era. This paper fills a great want. We Jews now-a-days have no paper to direct our minds. But the ERA tells us about the Jews, and sets us thinking concerning our destiny. I do not want to be without it."

A converted Jew from California writes: "THE JEWISH ERA! I could not tell how much good it did, how refreshing it was to my soul when a little book with this title had been presented to me by a converted

Iewish sister.

"I was so glad to see that so much good work is being done among the Israelites in Chicago, but I am very sorry that it is not so here. The Christian workers here, at least, many of them do not feel for these poor Jews, but speak sooner to a Hindoo or Chinaman about their souls.

"I did not know that Christ died on the cross to save and cleanse me from my sins, and if it was not for some Christians, I do not think I

would know it to-day.

"I am not ashamed of my Savior. I confess him anywhere and everywhere, on the street before people, and at home in my closet. I am so thankful that he gives no rest to keep still in a testimony meeting, may be in our own church or 'Salvation Army.' I know he blesses me for it day by day."

Will our friends co-operate with Mrs. Howe, our editor, who gives her time, strength and means to this cause. She loves the Jews for Jesus' sake. You can encourage her and help the work by securing as many subscriptions as possible.

### NEEDS OF THE MISSION.

The blessing of God evidently rests upon this work. It is flourishing. The needs are growing. We ask God and tell his people. We have no endowment, we employ no solicitors. This Mission is not supported by any particular person nor by any particular Church, but it is supported by the free will offerings of God's children, and unless these contributions come in we are sadly crippled in the work.

At present different departments, some only in their infancy, are carried on in the present building of the Mission—evangelistic work, medical work, Deaconess' Home, Home for Inquirers and Converts,

living place of resident pastor and family—all under one roof.

There is need for enlargement. The Board of Trustees in their meeting of Sept. 12, of this year, decided to build on the adjoining lot belonging to the Mission. The new building is also to contain free baths for the poor and will cost from \$10,000 to \$11,000. Some contributions for the new building have already come in and the Lord, whose is the silver and the gold, is able to incline the hearts of his stewards to help us build up a place where we can testify for Christ to God's ancient people both by word and deed in a more efficient way than ever before. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

BERNHARD ANGEL.

### GIFTS.

Miss Howard, bandages for Dispensary; Mrs. Kimball, medicine bottles, old linen for Dispensary; Dr. E. A. Wood, Oak Park, vaccine points; Mr. W. E. Blackstone, I grass mower, bedstead, mattress, quilts; Mrs. Houck, new quilt; Mrs. Howland, dishes; contributions of clothing from the following ladies: Packard, Simmons, Higgins, Rounds, Linsley of Hinsdale, Jones of Oak Park, Howland, Kimball, Jones of Englewood, Rockwell; also from two ladies from Evanston and from unknown parties, 4 bundles; through Mr. Perlmutter, 2 bedsteads, 6 chairs; contributions of flowers from following ladies: Simmons, Holley, Appel, Preston, Packard, Jones, also from Y. P. S. C. E. of Hinsdale; contributions of books: Mrs. T. C. Rounds, Young's Analytical Concordance; F. H. Revell: Jamieson, Faussett and Brown's Bible Commentary.

### PRAYER MEETING FOR ISRAEL.

This meeting is held every Saturday at 10:30 A. M., at one of the Bible Society rooms, Room 90, 115 Dearborn street, (east side of Dearborn, south of Washington). To these meetings all our friends are cordially invited. Topics relating to the Jewish question are discussed and prayer is offered for the conversion of Israel and for God's blessing upon Jewish Missions.

The loud call for more work and workers, the need of means to carry on the work, also the need of an outpouring of God's Spirit upon Israel, are fresh incentives to prayer at all the meetings in that upper room.

### THE JEWISH ERA.

### TREASURER'S QUARTERLY REPORT.

### CONTRIBUTORS TO THE CHICAGO HEBREW MISSION.

FROM JUNE 22 TO SEPTEMBER 12, 1892.

A friend		Baptist Church Baral
A friend of Israel Illinois	3	Bible School Be
Angel, Mr. and Mrs. B Illinois		Central Presbyterian Church
Avery, Mrs. P. A		Collections of Industrial School.
Beebe, Mrs. Robt. C		Congregational ChurchBarah
Benson, Miss A	3	Congregational Church, Grand Ra
Bishop, E. A Kansas		Congregational ChurchLa
Blackstone, Wm. E Illinois	5	Congregational ChurchRidg
Blomquist, F. A Nebraska	l.	Congregational Church
Botsford, Amelia H Illinois	3	First Congregational ChurchCh
Bouton, N. S		First Baptist Church, S. S Oak
Brown, Miss Nellie	3	
		First Cong. Church, S. S Oal
Brown, Miss Elizabethlllinois	5	First Cong. Church Oak
Carpenter, Mrs. H. E		First Reformed ChurchMuske
CashKansas	3	Grand Ave. Cong. Church, Milway
Clark, Miss Ella Kansas	5	Lincoln Park Cong. Church Methodist Church Oal
Clark, Miss Florence	5	Methodist Church
Coggeshall, C. C. PIllinois	2	Patients in Dispensary.
Cronheim, Rev. RKansas	2	Pres. Church Arli
Curtiss, Mrs. L. W Kansas	3	Pres. Church S. S Oak
Dorsett, Mrs. Ellen ROhio	3	Reformed Church Holl
Douglass, Rev. H. B Illinois	5	Reformed ChurchIrving
Dryer, Miss EmmaIllinois	3	Second Cong. Church Roc
Field, Clem. VIllinois	3	Sewing Circle, Swedish Mission Cl
Field, Mrs. Jno Illinois	3	ofPullman and Ro
Freuder, Rev. Saml Illinois	š	South Park Cong. Church Ch
Getchell, Edwin F Illinois	3	Summerfield Meth. Ch Milwaul
Gibbs, Miss LenaKansas		Sw. Baptist ChurchCadi
Goodwin, Rev. E. P. DDIllinois		Sw. Cong. ChurchMilwaul
Harvey, Mrs. Jno	3	Sw. Free Mission Church. Luding
Hollow Mrs. I. C. Illinois	3	Sw. Free Mission Church, Luding
Holley, Mrs. L. G Illinois	5	Sw. FriendsNewa
Horton, Mrs. J. MIllinois	5	Sw. Friends White Cl
Howe, Mrs. Chas. FIllinois		Sw. Luth. Ch Escans
Howland, Mrs. J. EIllinois	3	Sw. Luth. Ch Ho
Hubbard, Mrs. M. A	3	Sw. Luth. Ch Lissal
Hubbard, Mrs. M. A		Sw. Mission ChurchBig Ra
Keplinger, E. LKansas	8	Sw. Mission ChurchCadil
Lorenz, Miss Anna Illinois		Sw. Mission ChurchEscans
Merrill, Mrs. M. G	1	Sw. Mission ChurchFlorer
Montgomery, Mrs. W. A	0	Sw. Mission ChurchGrand Ray
Music Enhacing	3	
Musin, EphraimIllinois	5	Sw. Mission ChurchIron Moun
Murphy, Miss Hattie F	8	Sw. Mission ChurchIronw
Peterson, Gust Michigan	1	Sw. Mission ChurchIshpem
Raycroft, J. RIllinois	3	Sw. Mission ChurchJenni
Rice, E P Illinois	5	Sw. Mission Church Mani
Roberts, Miss May A Illinois	3	Sw. Mission Church Marine
Robinson, E. A Illinois		Sw. Mission Church Negau
Rounds, Mrs. T. C Illinois	3	Sw. Mission ChurchPar
Rowe, N. M	1	Sw. Mission Church Stamba
Strain, J. A		Sw. Mission Church Walls
Thomas, Miss		Sw. Mission ChurchWhite
Tobie, Millard California	ı	Sw. Mission Friends Me
Townsend, MrsIllinois	5	Sw. Mission Friends Spa
Wood, Mrs. A. F Illinois		Sw. Meth. Ch Menomin
White, Geo. D California		Third Reformed Ch Holl
		Through S. Youngquist Mission
		Wealthy av. Bapt. Ch. Grand Ray
		Wealthy av. Bapt. Ch Wilwauk

a. Grand Rapids, Michigan
b. ... La Grange, Illinois
c. ... Ridgeland, Illinois
c. ... Seward, Illinois
c. ... Chicago, Illinois
c. ... Oak Park, Illinois
c. ... Muskegon, Michigan
ch, Milwaukee, Michigan
ch, Milwaukee, Michigan
ch, Chicago ..... Arlington, Illinois Oak Park, Illinois ..... Holland, Michigan .....Irving Park, Illinois .....Rockford, Illinois Mission Churches an and Roseland, Illinois rch.....Chicago, Illinois ....Milwaukee, Wisconsin .....Cadillac, Michigan ....Milwaukee, Wisconsin ... Milwaukee, Wisconsin ch. Ludington, Michigan ... Newaygo, Michigan ... White Cloud, Michigan ... Escanaba, Wisconsin ... Hobart, Michigan ... Lissabon, Michigan ... Cadillac, Michigan ... Cadillac, Michigan Big Rapids, Michigan
Cadillac, Michigan
Escanaba, Wisconsin
Florence, Wisconsin
Grand Rapids, Michigan
Iron Mountain, Michigan
Ironwood, Michigan
Ishpeming, Michigan
Jennings, Michigan
Manistee, Michigan
Wisconsin ..... Manistee, Michigan .... Marinette, Wisconsin .... Negaunee, Michigan Negaunee, Michigan
Park Side, Illinois
Stambaugh, Michigan
Wallace, Wisconsin
White Hall, Michigan
Mears, Michigan
Sparta, Michigan
Menominee, Wisconsin
Holland, Michigan ist Missions Vannen. Grand Rapids, Michigan ...Wilwaukee, Wisconsin

..... Baraboo, Wisconsin ... Beatrice, Kansas

.....Baraboo, Wisconsin , Grand Rapids, Michigan

...Joliet Illinois

#### CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION.

FROM JUNE 22 TO SEPTEMBER 12, 1892.

RECEIPT		RECEIPT			RECEIPT			RECEIPT		
NO. AMO	OUNT.	NO.	Al	IOUNT.	NO.	A M	OUNT.	NO.	AM	OUNT.
749\$	5.00	761		1.00	772		46.50	785		100.00
750	10.00	761a		100.24	773		5.00	786		
751	25.00	762		3.00	774		50.00	787		
751a	5.00	762a		27.00	775		5.00	788		
752	1.00	763		10.10	776		2.00	789		93.00
753	4.05	764			777		10.00	790		
754	2.90	765		9.51	778		2.00	791		50.00
755	100.00	766		1.00	779			792		10.00
756	2.30	767		4 81	780		.75	793		11.90
757	20.00	768		100.00	781			794		
758	5.00	769		4.25	782		. 25	795		16.85
759	. 25	770		6.00	783		. 20	796		30.47
760	4.33	771		1.00	784		.50	~ 797		10.00

			O 77 17700	370		270	
NO. AM		NO. AM		NO. AM		NO. AT	
798	16.93	821		845	3.00	869	
799	5.33	822		846	4.30	870	4.73
800	4.00	823	30	847	50.00	871	30.00
801	25.00	824	10.53	848	8.25	872	7.73
802	.25	825	5.00	849	5.25	873	1.00
803	.50	826	3.00	850	13.36	874	
804	1.00	827	15.00	851	8.00	875	3 5.75
804a	5.00	828	1.75	852	4.28	876	19.83
805	9.32	829	1.22	853	5.44	877	4.15
806	1.00	830	5.17	854	14.53	878	1.91
807	1.10	831	3.22	855	7.73	879	20.00
808	4.30	832,	3.14	856	16.60	880	12.00
809	2.45	833	1.32	857	50	881	45.00
810	3.08	834	13.16	858	25	882	14.60
811	4.80	835	3.15	859	25	883	1.00
812	6.79	836	9.08	860	2.50	884	4.85
813	6.79	837	1.75	861	5.00	885	11.00
814	1.00	838	1.35	862	.75	886	10.00
815	6.02	839	3.87	863	4.00	887	20.00
816	2.50	840	1.00	864	33.00	888	65
817	2.42	841	4.00	865	10.00	889	5.09
818	8.30	842	5.00	866	2.20		
819	13.83	843	1.00	867	6.46		
820	1.00	844	1.00	868	14.87		

### QUARTERLY REPORT OF THE CHICAGO HERREW MISSION

QUARTERLI REPORT OF THE	CHICAGO REDREW MISSION.
From June 22, 1	O SEPT. 12, 1892.
RECEIPTS.	EXPENDITURES.
Cash on hand, "New Chapel"—June 22, 1892. Contributions to "New Chapel"—	Salaries of Missionaries
Total	CASH ON HAND.  General Fund
Present Inc	
Due for Coal	
Due on Jewish Era	41.75 51.75

We have examined the account of the Treasurer and find same correct, and proper vouchers for each item.

EDW. P. RICE, PETER SINCLAIR, Auditors.

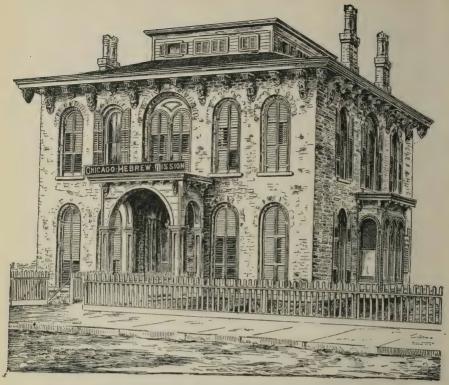
Sept. 15, 1892.

### Form of Bequest to the Chicago Hebrew Mission.

I..... of [give Town, County and State,] will, give and bequeath to The Chicago Hebrew Mission the sum of \$..... [If the property bequeathed is in Real Estate, give description and add 'in fee simple forever."] Witness my hand and seal, this ......day of...........18....

We, the undersigned, saw [give name] sign the paper, which he acknowledged to be his last will and testamant, and we have signed it as witnesses at his request, in his

presence and in the presence of each other. [Three witnesses.]



### CHICAGO HEBREW MISSION.

22 MARGARET St., CORNER HENRY (TWO BLOCKS EAST OF BLUE ISLAND AVE.) PASTOR-REV. BERNHARD ANGEL.

22 מארנארעט סטרים. (צוויי בלאקם איזם פאן כלוי איילאנד עוועניו )

יעדען שבת אום 3 אוהר נאכמיטאג

יעדען שבת אום 3 אוהר נאכמים אנ אוהר נאכמים אנ אוהר ליהורים אויך יעדען זאננמאג אום 3 אוהר.

יעדען פרייםאג אבענד אום 8 אוהר ער ער ער אבענד אום 8 אוהר

יעדען דיענסטאנ אונד דאנערסמאנ פאן האלב 8 ביז 9 אוהר

יעדען מימטוואך אום 4 אוהר נאכמימאנ.

יעדען דיענסטאג, דאננערסטאג אונד שכת אום 3 אוהר

### CHICAGO HEBREW MISSION

22 Margaret Street, COR. HENRY.

TWO BLOCKS EAST OF BLUE ISLAND AVE.

PREACHING TO JEWS. Saturdays and Sundays, 3 P.M. SUNDAY SCHOOL.

Saturdays and Sundays, 4 P.M.
PRAYER-MEETING,
Fridays, 8 P. M.

NIGHT SCHOOL, Tuesdays and Thursdays, 7;30 to 9 P. M. SEWING SCHOOL,

Wednesdays, 4 P. M.

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Open Tuesdays, Thursdays and Saturdays, 3 P. M.

# THE JEWISH ERA

### A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

יזכר לעולם בריתו נתהלים קיא ה.ז

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

### JANUARY, 1893.

#### CONTENTS:

	PAGE.
THE NEW YOKE—Rev. N. I. Rubinkam, Ph. D	129
THE JEWS—Wm. E. Blackstone, April 1917 - 1918 - 1918 - 1918	134
POEM—Alice W. Milligan, grange of the first feet of the second	136
THE NATIVITY—Luke 2: 1-40—(In Hebrew)	, 137
IS IT A SIGN OF THE TIMES—Wm. E. Blackstone,	138
Editorial Pages:—	
JESUS OF NAZARETH, THE KING OF THE JEWS, 194-11-11-11-11-11-11-11-11-11-11-11-11-11	140
THE CHOVEVI ZION ASSOCIATION—(Illustrated)	141
THE JAFFA-JERUSALEM RAILWAY—(Illustrated) 14	3-147
Palestine,	147
THE LIVING PREACHER—Three Voices, 14	9-155
CHICAGO HERDEW MICCION	6 160

PUBLISHED BY

THE CHICAGO HEBREW MISSION.

### THE JEWISH ERA

THIRTY-TWO PAGES.

# PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the ERA to the Editor, Mrs. Charles F. Howe, 6123 Michigan Ave., Chicago (Englewood). Price of subscription, 25 cents per year in advance.

Since many of the most earnest friends of THE ERA have not yet renewed their subscriptions, the January number is mailed to all, as an economy of postage and labor. Will friends who desire to renew kindly notify the editor at their earliest convenience.

Much interesting matter is already planned for the April number, and The Jewish Era is intended to give the very best and most that thirty-two pages can hold of matter relating to the Jews. The paper has been greatly blessed and prospered in its beginning, and is gaining many friends all over the world.

### PRAYER MEETING FOR ISRAEL.

This meeting is held every Saturday at 10:30 A. M., at one of the Bible Society rooms, Room 90, 115 Dearborn street, (east side of Dearborn, south of Washington). To these meetings all our friends are cordially invited. Topics relating to the Jewish question are discussed and prayer is offered for the conversion of Israel and for God's blessing upon Jewish Missions.

The loud call for more work and workers, the need of means to carry on the work, also the need of an outpouring of God's Spirit upon Israel, are fresh incentives to prayer at all the meetings in that upper room.

REV. SAMUEL FREUDER, formerly a Jewish Rabbi, but now preparing for the Christian ministry in Chicago Theological Seminary, will-fill engagements so far as his time will permit to speak in Christian churches concerning the Mission and his own conversion. Those desiring to arrange a service for him may address Prof. H. M. Scott, 520 West Adams street.

REV. GERHARD KROHN, who has helped in the Mission for two years while pursuing his studies at Chicago Theological Seminary, has visited many Swedish Churches with good success. He will continue this service and is heartily recommended to all friends of Israel.

The publication of Baron de Hirsch's portrait has been deferred till the April number.

### Form of Bequest to the Chicago Hebrew Mission.

Witness my hand and seal, this .......day of .........18... [L.S.]

We, the undersigned, saw [give name] sign the paper, which he acknowledged to be his last will and testament, and we have signed it as witnesses at his request, in his presence and in the presence of each other. [Three witnesses.]

# THE JEWISH ERA.

VOL. 2.

CHICAGO, JANUARY, 1893.

No. 1.

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## The Micago Hebrew Mission.

PROF. H. M. SCOTT, D. D., Pres't, 520 W. Adams St., Chicago.

WM. E. BLACKSTONE, V. Pres't and Chairman Ex. Com. 332 Lake St., Oak Park, Ill.

Term Expiring Jan., 1894.

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Take Blue Island Ave. or Center Ave. cars to Henry St. and walk one block east.

### PASTOR AND SUP'T, REV. BERNHARD ANGEL.

Representative of the Work of the Mission:

MR. SAMUEL FREUDER.

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SUNDAY-SCHOOL, -	-	Saturdays and Sundays,	-	-	4	P.	M.
PRAYER MEETING, -		Friday,	-		8	P.	W.
NIGHT SCHOOL, -		Tuesdays and Thursdays,		7.3	0	P.	M.
SEWING SCHOOL, -		Wednesdays,	-		4	P.	M.

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### THE JEWISH ERA

THIRTY-TWO PAGES.

# PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information con-

### YOU CAN HELP US

By supporting a missionary, or a deaconess, or some contribution toward our current expenses or the chapel building, as the Lord may incline you.

By subscribing for the Era, and bringing it to the attention of others.

By securing opportunity for our workers to present the work in your church. By praying for us and coming to see the work.

Send clothing for the poor or other supplies to REV. BERNARD ANGEL, 22 Margaret St., Chicago.

Address subcriptions or communications for the *Era* to The Jewish Era Mission House, 22 Margaret St., Chicago.

Address remittances of money to

Mrs. T. C. Rounds, *Treasurer*, 308 Clinton Ave., Oak Park, Ill.

Kindly remember that this work is entirely dependent on voluntary contributions. Also that the present opportunity is most auspicious for preaching the Gospel to the Jews. "As an eagle stirreth up her nest." (Deut. 32:11.) So is God now stirring up Israel, by wholesale persecution in Russia, and active anti-semitism in Roumania, Austria and Germany. The dry bones (Ezek. 37:) are shaking, bone is coming to bone. Already there are more Jews in Palestine than the 49,697 who came up from Babylon with Zerubabel. Now is, most providentially, the favorable time to show Israel that our crucified Jesus and coming Lord is their true Messiah, and that "the Lord hath laid on Him the iniquity of us all." (Isa. 53.) Will you help us?

# THE JEWISH ERA.

VOL. 2.

CHICAGO, JANUARY, 1893.

No. 1

"A light to lighten the Gentiles and the glory of thy people Israel."

[לוקס ב': ליא] אור רגלות עיני הגוים ותפארת ישר אל עמק: [לוקס ב': ליא]

PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR.

MRS. CHARLES F. HOWE, EDITOR.

MISS E. DRYER, REV. B. ANGEL, ASSOCIATE EDITORS.

### THE NEW YOKE.

SERMON PREACHED IN CHICAGO, DECEMBER, 1892, BY REV. N. I. RUBINKAM, PH. D. (Requested for The Jewish Era.)

Text—Matt. 11: 29, 30: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall shall find rest unto your souls." "For my yoke is easy and my burden is light."

קבלו עליכם את עלי ולמדו ממני כי ענו אנכי ושפל רוח ותמצאו מרגוע לנפשתיכם: כי עלי נעים הוא וקל משאי: (מתיא י"א: כ"מ ל')

Let us imagine a scene in the boyhood days of Jesus. His father Joseph is a carpenter, in the little village of Nazareth. The carpenter shop, where the scene occurs, is a combination of a carpenter shop, a wheelwright shop and a blacksmith shop. The father, Joseph, is working at the bench and the little boy Jesus is interesting himself in playing with the tools in the corner of the shop. It is toward evening. A farmer comes in from the fields carrying an old ox-yoke. He says to Joseph, "I would like you to repair this yoke. It has been galling the shoulder of my ox for many a day." Joseph takes the yoke, pares off the splinters from one side, straightens it up on the other, and hands it back to him.

The next evening the farmer returns, again bringing the yoke. "What is the matter now?" "Why, your fixing did no good. See the bleeding neck of my ox." So Joseph fixes over the yoke with greater care. But the farmer returns again with the yoke the next evening, and Joseph says to him: "It is no longer of any good. Do you see that new yoke I have made? Throw away your old yoke, and try a new one." The farmer does so. As he passes the shop on returning from the fields a few nights later, Joseph accosts him: "How are you getting on now?" "O finely," he replies, "see my ox's shoulder. The wounds are all healed. Now he works with ease."

The little child Jesus hears all, sees all. The difference between the old yoke and the new yoke impresses him. He grows in wisdom. His parents are pious Jews, and he attends with them the synagogue of the village. There he hears them talk of other kinds of yokes than that he saw in the shop.

The Jews of Jesus' day had a system of works similar to that of the Catholic church of our day. If you go through the Catholic country districts of Switzerland and other parts of the old world, you will see by the roadside crosses, with crucifixes, and upon a placard is written: Any one who will say so and so many Ave Marias and Pater Nosters before this crucifix shall have absolution for so and so many days.

So in the days of Jesus. The Jews were obliged to repeat passages from the Pentateuch, and this was called "Taking the yoke." Repeating the Schema' beginning with Deut. 6:4, "Hear, O Israel: the LORD our God is one LORD," etc., was called "taking the yoke of the kingdom of heaven." Repeating Deut. 11: 13-21; Numb. 15: 37-41, was called "Taking the yoke of the commandments." The closer study of the law—the Torah—meditating therein day and night—was called "Taking the yoke of the law."

Besides these yokes there were scores of others. There were minute statutes, hedging a man's path at every step, and lording it over his conscience. Every failure to conform, and every overstepping of these

prescriptions, brought grievous retributions.

We have an insight into the burdensome character of these yokes from one Simon, afterward called Peter. After his conversion to Christianity, he often looked back upon his experience as a devotee of Judaism. In a speech made at the General Assembly in Jerusalem he referred to his early life, and said that neither their fathers nor they were able to bear the yoke put upon them. (Acts 15: 10).

At twelve years of age Jesus went up to Jerusalem, and went into the temple where the doctors of the Torah were discussing the yokes weighing minute points of casuistry—and the boy Jesus heard them and asked tnem questions. He afterward describes them as "binding heavy burdens and grievous to be borne and laying them upon men's

shoulders." (Matt. 23:4).

These burdens and yokes which Judaism in Jesus' day put upon the age galled, fretted, oppressed. As we study the effect of these yokes and burdens upon the free spirit of Jesus during his boyhood and growing manhood, we can better understand the force of his words when, entering upon his ministry, conscious of his divine person and mission, he lifted his hands over the age and cried: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

These were remarkable words. Their setting gives them their power. They stand in the center of history, at the turning point between the old and the new era. They are the echo of the words which the Hebrew prophet heard from Jehovah: Look unto me and be ye saved, all the ends of the earth. They are the answer to John the Baptist, who sent inquiring: Art thou he that should come, or do we look for another? They climax the rebuke of the cities which would not listen to the new message. They are delivered to the larger audience—to "all who labor and are heavy laden."

"Labor" and "heavy laden" are not synonymous. Taken together they are all-comprehensive. They include all who are active (who labor), and all who are passive (who are heavy laden). The young—the ambitious, are active. As age creeps on comes the responsibility—the heavy load. The summit of manhood or womanhood combines the two: is equally laboring and heavy laden; is equally active and responsible. So through these two representative conditions of humanity, Christ includes all. His call is to the age to abandon the old voke of bondage; to take the new yoke which is his own, and which he has to give, a voke

to rest the soul, an easy yoke, a light burden.

This was a proclamation of emancipation. It met a deep response from the heart of the world longing for liberty. This is the unique revolution in the world's history, for its influences reach through the centuries and touch all human society. It threw off the yokes of the old regime from the neck of humanity, and offered to men a new sovereign, not temporal but spiritual. It made all new. It was the triumph of the individual, with his right and responsibility to seek rest unto his soul, to worship God according to the dictates of his own conscience, instead of at the dictation of hierarchies. This proclamation cost Jesus his life, but it set the world at liberty.

Let us look more closely into the familiar words of the text. There is here a striking combination of ideas. "Take my yoke." "I will give you rest." The blessing of the new regime is—"rest." The command is: Take my yoke, the symbol of labor.

In bidding the world throw away its old yoke, he does not say: Come and rest by doing nothing; come sit in my palace, or on my throne, but, take my yoke. The rest he would give is simply a change of yokes.

In trying to understand Christ's idea of rest for the soul we might say:

Rest is not inactivity, but activity without friction, work in harmony with one's best nature. This is the restoration of God's order. The eagle in a zoological garden, with foot chained to a post, is not at rest. It treads its ceaseless round, and chafes and frets under its chains. Loose the chain and set it free, and it will rest itself as it soars and floats under the empyrean. Idleness is not rest. A true man not exercising his powers is the most restless of creatures. You meet a man and say: "How are you getting on?" He answers, "Not at all, I am out of work." "How are you getting on now?" "Finely: I am You meet him again. busy all the time."

Christ's thought of rest is the harmonious exercise of all our powers. It is activity without friction. It is to labor restfully. His words touched human nature at its deepest point. As he had seen his father in the carpenter shop trying to mend an old ox-yoke, so from boyhood he had watched men fixing over their moral and ceremonial and philosophical systems, to make them fit better the neck of humanity. But they did nothing to harmonize the soul itself with the law of its own being. They did nothing to remove the friction of sin and selfishness of the world. The more they fixed their yokes the more they chafed and galled. The trouble was that old systems, especially the Jewish ceremonial, were suffering from too much fixing, from over-organization. This is the common cause of revolutions among men.

In society, in political organizations, in the Church, there comes to be too much machinery, too much complication and management, too much dictation and prescription, to suit the free spirit of man, and then comes the reaction, what men call a re-formation or revolution.

The greatest revolution in the world's history was when the systems of the old world were groaning under their own weight, and the voice of

Christ said: "Behold, I make all things new. Take an easy yoke, a light burden." He restored to men the simple principles of the Fatherhood of God and the brotherhood of man. These could form a sphere for man's activities Godward and manward, setting him at liberty in the exercise of his religious life, free to move in accord with his own individuality, free as the bird which mounts to the sun, to do the will of the Father. No wonder that Paul, when once set into this freedom, said to the Christians of his day: (Galatians 5: 1) "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with

the yoke of bondage." Rest is activity without friction.

2. Or, we may say: The rest under Christ's easy yoke consists, not in lawlessness, but, in obedience to the Divine order. In this obedience to the Divine order there is no sense of a condemning law. learn the different senses of the term "law" in the New Testament. It is most frequently used to designate the Jewish Torah, the ceremonial law of Moses. John used the word in this sense when he said: "The law came by Moses, but grace and truth came by Jesus Christ." Paul used it in this sense when he said: "By the works of the law shall no flesh be justified." (Gal. 2: 16). Paul had been a Jew, a Pharisee of the Pharisees, but after his conversion to Christ he saw how valueless was the obedience to the old Jewish ceremonial. But he meant another law when he said: "The law of the spirit of life hath made me free from the law of sin and death;" also, "The Gentiles shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." (Rom. 2: 14, 15). This law is God's order, in nature and in the human life. To be in harmony with this law is to be in harmony with God, and to be justified, glorified and at rest in this world and in the world to come. So when we sing the gospel hymn, "Free from the law, O happy condition" (if we ever do sing it), we must bear in mind that it can only mean the Torah, the ceremonial law, which condemns and hedges one about at every step. For we do not want to be free from the law which is God's order for us. This would be a very unhappy condition. If a star in the heavens should swing itself out of its orbit, singing "Free from the law, O happy condition," it would be a very unhappy condition for itself and for the universe.

If a young man should break away from God's order for his life, physical and moral, and disobey the laws of God written in his physical and moral nature, it would be a very unhappy condition. No, we do not want to be free from the Divine order, we want only to be free to do the will of the Father, to bear the yoke of Christ, the meek and lowly in heart, to grow in all that is best and highest for us, and "To the beautiful order of God's works, learn to conform the order of our lives."

This is God's ethics, this is Christ's yoke.

3. Or, we might put the idea of Christ's yoke of rest in this form: Not mastery but ministry. Service impelled by love. "My yoke is easy and my burden is light." "The Son of man came not to be ministered unto but to minister." "Lo! I come, in the volume of the book it is written of me, I delight to do thy will, O God." "My meat is to do the will of him that sent me." This was a new motive for service. The restraints and prohibitions of the old regime were wearying, but the constraints and inspirations of the new are uplifting. What a leap

was made by the Apostle Paul when, from being a devotee of the old ceremonial, he could say "The love of Christ constrains me!"

How easy are the ministries of love! No sooner are our Thanks-giving-Day songs ended than the whole Christian world bends itself to make more bright and happy for the world the Christmas morning. How light is this burden! Plans, self-denials, stitchings in the night, efforts all impelled by the love we bear to somebody, or to the great world with all its needs. This yoke of Christ is easy, and this burden light. It is light also because the heart is light which bears it. Did you ever begin a day with a heavy heart? How hard it was to set the house in order, to control the schoolroom of restless children, to sum up the column of figures in the ledger. But let the heart be light and the house seems to right itself, the children are suddenly all good, and you think yourself a lightning culculator.

We misunderstand Christ and his mission if we think he came merely to buy for us a heaven beyond. He came to make more beautiful this world, to give us a lighter yoke, an easier burden, to set us in the sphere of liberty by setting into harmonious and loving action all of our powers. His rest is not inactivity, but activity without friction; not lawlessness, but obedience to a Divine order; not mastery, but ministry, service impelled and constrained by love, which makes the heart light and the burden light. This is the yoke—the rest—we need. It is

good for this world, and for all worlds.

Probably if we Christians should take the pains to put ourselves at the Jew's point of view, and appreciate what the bitter experiences of the centuries have meant to him morally and spiritually, we should come to see that we are by no means doing all that we can to win him to see in our Savior Jesus the Messiah for whom he is still waiting. It is very certain that the conversion of the Jews to Christ is by no means so actively sought in this country as among the Protestant people of Europe. Not only Great Britain, but Germany, France and Spain are far more active in their missions among the Jews than we. We pray for them a little, we give a feeble support to a few earnest people who are working among them, but it can hardly be said that we expect much from what they do, or take enough interest in it even to know what are its methods. —New York Evangelist.

A LATE letter to Rev. Jacob Freshman gives the following careful estimate of the number of Jews now in Palestine: "There are at least 40,000 Jews in Jerusalem. I have enough information on the subject to know that this is within the mark. In Jaffa and Colonies around it there are 4,000. Probably the figures are right for Ramleh, 166; Hebron 1,500; Nablous, probably right, 99; Tiberias 4,000; Safed 12,000; Acre 200 and Haifa 1,940, probably right. From 2,000 to 3,000 in other colonies are probably right, or a total of about 66,105. Gaza omitted by Dr. Merrill about 200. I have seen 80,000 and even 100,000, but I think these are too high; but the figures I have given you are none of them over-stated. The order of the Porte to stop the influx of Russian Jews has been effectual for the time, and the price of land has gone down, but I do not suppose this will last long."

### THE JEWS.

WM. E. BLACKSTONE.

For nearly one thousand years Jacob (Gen. 32: 28,) and his descendants were all called Israelites.

In the days of King Ahaz, about 230 years after the separation of Israel into two kingdoms, we find, for the first time, the name Jews (I. Ki. 16: 6). It is used to distinguish the Judeans from Israelites of the ten-tribe kingdom. The latter were carried into captivity about twentyone years after this and eventually lost, both as to name and characteristics, so that their location among the peoples of the earth is now one of the grandest enigmas of the age. Some think they are to be found in the Afghans, some think they find them in the Nestorions and some are positive that they have found them in the Anglo-Saxons. Such of them as may have returned to Jerusalem at the time of the restoration from Babvlon about 460 years after the time of Ahaz, came under the general name Jews, by which all the known children of Israel have now been designated for over 2,500 years. It is a remarkable fact that this little nation of Jews, after all the fearful vicissitudes through which they have passed, are to-day, probably more numerous than ever before in their history. It is true that in many of the countries, wherein they are scattered, we have no correct census, and yet, from several authorities, the following is perhaps an approximately reliable estimate of their number:

Russia	4,500,000	Persia	. 18,000
Germany		India	. 19,000
Austria-Hungary	1,644,000		
Turkey in Europe	105,000	Total in Asia	279,000
Roumania	263,000	Egypt	8,000
Servia	3,500	Tunis	55,000
Italy		Tripoli, etc.,	100,000
Switzerland	8,396	Algeria	35,000
Greece		Morocco	300,000
Denmark	4,000	Abyssinia	200,000
Sweden and Norway	3 000	_	
Great Britain and Ireland		Total in Africa	698,000
Holland	82,000	Canada	3,000
Belgium	3,000	United States	600,000
Spain and Portugal		Central and South America	57,000
France			
_		Total in America	660,000
Total in Europe	7,424,296	Australia and Polynesia	20,000
The rest of Palestine	70,000		
Turkey in Asia		Total in the world	9,081,296
Siberia	47,000		

Authorities vary considerably with reference to the number, especially in the Balkans, Tripoli and Morocco, but nine million is probably a safe estimate of the total number. In medieval times the great body of Jews in Spain were called Sephardim—those in Germany, Poland, etc., were called Ashkenazim and those in Africa were called Mozhrabim. Since the expulsion from Spain in 1492, there has been an intermixture of these divisions, and such destructions are largely merged in the Occident, but are still marked in the Orient. Perhaps there are now 200,000 Mozhrabim, 800,000 Sephardim and 8,000,000 Ashkenazim. From a religious standpoint all the Jews may be divided into two great classes, and each of these classes has two subdivisions. First, Jews of

the old faith who rigidly hold to judaism in its old, medieval form. These, for the most part, reside in Russia, Poland and Galicia, including also the more recent emigrants from these sections. This, by far the larger class of Jews, may be divided again into the Peruschim, who are strict followers of the Talmud, and the Chasidim, who hold to the Kabbala, a kind of mysticism or theosophy which has largely permeated all of medieval judaism, so that the Peruschim are more or less affected by And it must not be understood that the Chasidim are opposed to the Talmud, but they put restraint upon the study of it, so as to give preference to prayer and contemplation, and have a special reverence for holy men. Second: Jews of the New Faith, who have purged the rabbinical law of much that they considered superstitious and inhumane. and have materially revised the order and character of divine service. These, for the most part, live in Western Europe and the United States, not including, of course, the recent emigrants from Eastern Europe. This class may be subdivided into, first, the Orthodox Jews, who hold to the purged rabbinical law, the expectation of a Messiah and a restoration to Palestine. Second, the Reformed Jews, who reject the rabbinical law, have introduced the language of the land instead of Hebrew into a large portion of their synagogue services, and reckon themselves actual citizens of the country where they reside. for no Messiah; desire no national restoration; reject the divine origin of scripture, and the most radical of them are fast becoming extreme rationalists, and some avowed infidels. These four classes of Jews often have heated controversies with each other, and yet all agree in their opposition to Christianity, utterly rejecting the idea of the Trinity, and the Incarnation. While Hebrew is the ecclesiastical language of the Jews and for the most part used in their synagogue services, it is spoken by comparatively very few of the people. The common speech of the Ashkenazim in Western Europe is a dialect based on German, with a mixture of Hebrew and Slavic words, called by them simply "Jewish," but more properly "Judeo German" and often, erroneously, "Judea Polish." The Sephardim speak a dialect similarly based on Spanish and called "Judeo Spanish." The Mozhrabim Jews generally speak Arabic, and many of the Jews of Western Europe and America, especially those who have been born and reared in these lands, speak only the language of the country where they reside. The emigrants to Palestine were, at first, chiefly Sephardim Jews, but latterly, under the stress of Russian persecution and European anti-semitism, the Ashkenazim have become far more numerous. Jews from Africa and Western Europe have also arrived in Palestine, causing a strange mixture of one people with many tongues. Among all these classes, however, the better educated understand Hebrew, and so under these strange circumstances, Hebrew is again providentially becoming a living tongue in the land of its birth. May not this be the beginning of the fulfillment of Zeph. 3:9? If so, let the gentile nations pause a moment in their mad rush for wealth and consider the context.

Signor Prochet of Rome, mentioned that the very useful Bible wagon of the Waldensian Church in Italy is superintended by a Jew converted to Christ, who is remarkably efficient in the discharge of difficult and important duties.

OMEWHERE there is told a strange, old story
Of a grand young prince of royal birth,
Who forsook his scepter, crown and palace,
Just to mingle with the poor of earth;
Just to serve as lowliest of the lowly
With a tender love unknown before,
Just to win the hearts of all the wretched,
And persuade them to his palace door.

For he longed to have their feet all-weary
Find a rest upon his golden floor;
Yearned to spread a banquet for the fainting,
That they should not hunger any more;
Open all his secret, priceless treasures,
Even give the best that was his own,
Clothe them in his robes of beamy splendor,
And invite them to his kingly throne.

So it came—his feet were often weary
With the way—that others might find rest;
And his crownless head at night unpillowed,
That other heads might pillow on his breast.
And the midnight of his soul grew blacker
'Neath the shadows of the olived gloom—
That other souls might catch the sunny glory
Falling from a grand, eternal noon.

It was he who opened living fountains
While he drank the wormwood and the gall;
It was he who hushed his own heart's crying
Just to hear another's feeble call.
He could give a crown of loving-kindness
And himself be crowned with cruel scorn;
He could put on other brows a glory,
While his own still wore the stinging thorn.

While he gave the joy of heaven to others,
He himself was crushed to earth with woe,
And he spoke his words of consolation
From an inner anguish none could know.
When the Father veiled his face of glory
And the shades of hell came o'er his eyes,
He could turn to help a soul belated
Groping for the gates of Paradise.

Heaven and earth have taught us whispered lessons
From the depths beneath, and heights above,
But the clear voice of the Princely Teacher
Spans the ages with its chords of love.
'Tis his voice that calls us to his service
'Tis his hand that reaches down to lead,
'Tis he bids us set our feet well-sandled
In the very foot-prints he has made.

Everywhere his lowly need our caring,
All around his blinded need our sight;
Many a soul sits darkly in grief-shadows
Waiting for our hands to bring the light.
Hiding deeply all our selfish sorrows
'Neath a love that "seeketh not her own,"
Filling sunny hours with heavenly service,
We shall hear at twilight his "well done."

-Alice W. Milligan.

#### THE NATIVITY.

LUKE 2: 1-40.

ויהי בימים ההם ותצא דת מאת הקיסר אנוסטוס לספור את כל יושבי תכל: וזה המפקד הוא הראשון בהיות קוריניוס שליט בסוריא: וילכו כלם להתפקד איש לעירו: ויעל גם יוסף מן הגליל מעיר נצרת אל יהודה לעיר דוד הנקראה בית לחם כי היה מבית דוד וממשפחתו: להתפקד עם מרים המארשה לו והיא הרה: ויהי בהיותם שם וימלאו ימיה ללדת: ותלד את בנה הבכור ותחלתהו ותשכיבהו באבוס כי לא היה להם מקום במלון:

ורועים היו בארץ ההוא לנים כשדה ושמרים את משמרות הלילה בעדרם: והנה מלאך יי נצב עליהם וכבוד יי הופיע עליהם מסביב וייראו יראה גדולה: ויאמר עליהם המלאך אל תיראו כי הנני מבשר אתכם שמהה נדולה אשר תחיה לכל העם: כי היום ילד לכם בעיר דוד מושיע אשר הוא חמשיה האדון: וזה לכם האות תמצאון ילד מחתל ומנח באבום: ויהי פתאם אצל המלאך המון צבא השמים והם משבחים את האלהים ואמרים: כבוד במרומים לאלהים ובארץ שלום בבני אדם רצונו (\*באנשי רצונו): ויהי כאשר עלו מעליהם המלאכים השמימה ויאמרו הרועים איש אל רעהו נעברה נא עד בית לחם ונראה המעשה הזה אשר הודיענו יו: וימהרו לבוא וימצאו את מרים ואת יוסף ואת הילד שכב באבוס: ויראו וישמיעו את הדבר הנאמר אליהם על הנער הזה: וכל השמעים תמהו על הדברים אשד דברו אליהם הרועים: ומרים שמרה את הדברים האלח ותחשבם בלבה: וישובו הרעים מחללים ומשבחים את האלחים על כל אשר שמעו וראו כפי אשר נאמר אליחם: ויהי במלאת לנער שמנה ימים וימול ויקרא שמו ישוע כשם אשר קרא לו המלאך כמרם הרה בבמן: וימלאו ימי שהרה (\*שהרם) לפי תורת משה ויעלהו לירושלים להעמידו לפני יי: ככתוב בתורת יי כל זכר פטר רחם יקרא קדש ליי: ולתת קרבן כאמור בתורת יי שתי תורים או שני בני יונה: והנה איש היה בירושלים ושמו שמעון והוא איש צדיק וחסיד מחכה לנחמת ישראל ורוח הקדש היה עליו: ולו נגלה ברוח הקדש כי לא יראה המות עד ראותו את משיח יי: ויבא ברוח אל המקדש ויהי כאשר הביאו הוריו את הנער ישוע לעשות עליו כמשפט התורה: ויקחהו על זרעותיו ויברך את האלהים ויאמר: עתה תפטר את עבדך כדברך אדני בשלום: כי ראו עיני את ישועתך: אשר הכינות לפני כל העמים: אור לגלות עיני הגוים ותפארת ישראל עמך: ויוסף (\*אביו) ואמו תמהים על הדברים הנאמרים עליו: ויברך אותם שמעון ויאמר אל מרים אמו הנה זה מוסד לנפילה ולתקומה לרבים בישראל ולאות מריבה: וגם בנפשך תחתר הרב למען תגלינה מחשבות לכב רבים: ותהי שם חנה אשה נביאה בת פנואל משבם אשר והיא כאה בימים והיתה עם בעלה שבע שנים אחרי בתוליה: והיא אלמנה כארבע ושמונים שנה ולא משה מן המקדש וכצום וכתחנונים עבדה את האלהים לילה ויום: ותקם בשעה ההיא ותגש להדות ליי ותדבר עליו כאזני כל המחכים לגאלה בירושלים: ויכלו את הכל כפי תורת יי וישובו הגלילה אל נצרת עירם: ויגדל הנער ויחזק (ברוח) וימלא חכמה וחסד אלהים עמו: (לוקם ב': א' מ'

### IS IT A SIGN OF THE TIMES?

The railroad from Joppa to Jerusalem in Palestine, was opened on Monday, September 26. Rev. Ben Oliel writes of it as follows: "At about 8 A. M. in the presence of the Pasha, the Porte's commissioners, Mr. Nabon (the Hebrew to whom the concesssion was made), consuls, dignitaries, etc., the Sultan's firman was read and five sheep were sacrificed by a Mufti, in true Mussulman style for such an inauguration. The military band was playing all the while, the station buildings, a train, engine and wagons were all dressed up gaily with Turkish flags, displaying a waning moon in conjunction with the star, and all Jerusalem was there in its holiday attire, the women, enveloped in their white sheets, being most conspicuous. It was a lively, gay, exciting scene, unique in the history of modern Jerusalem and big, very big, with its indications of future destiny and the fulfillment of prophecy. A banquet was given in the evening in a large marque; the station was illuminated. and the band rendered its music to the evident pleasure of thousands of the inhabitants."

I have argued that this railway must be "the highway and a way" of Isa. 35: 8. The prophet uses a unique expression, a double term, which implies an unusual kind of road. The root of the word "Moslol"—"an highway"—has for its primary meaning, to lift, to raise, to cast up, viz.: into a heap, mound, to level away by casting up earth, all expressive of railway operation in making an embankment. And it is to be called "derech hakodesh," the very Arabic name given to the line—"trek el kods." As will be seen by verse 10 (of Isa. 35), it is intended to facilitate the return of the Jews.

The same prophet also predicts another "highway" from Egypt to

Assyria (Isa. 19: 23.)

A railway is now being constructed from Acre to Damascus. A connecting link, from some point in the plain of Jezreel to Jerusalem is sure to follow, and the extension of the Jaffa line to Gaza is already proposed. There it must meet the Egyptian line from Cairo, and then by the extension of the Damascus line to the Euphrates valley, the highway from

Egypt to Assyria will be accomplished.

When one considers the vastness of the traffic and travel between Europe and India he can but wonder that a railroad has not already been constructed through the Euphrates valley and along the coast of Persia and Beloochistan. What other trunk line could have such patronage? Even Turkish obstructiveness cannot much longer prevent its construction. The possibility that Nineveh and Babylon should be rebuilt, as commercial centers on such a railway system, helps to solve many enigmas in the prophecies concerning these cities.

Is the fact that engines already traverse the highway in Palestine a sign that some great climax is approaching? Let anyone compare the brilliant headlight and spouting fire of an engine with the fiery torches of the chariots which shall run like the lightnings, described by the prophet Nahum (Ch. 2: 3, 4), and he will find it difficult to suggest better language to picture a rapidly moving engine than that which the

prophet uses.

Note carefully that this is to be in the day of his (the Lord's) preparation. The day of his preparation to cut off the wicked one (Belial)

that he shall no more pass through Judah (Ch. 1: 15). The day of his preparation to bring again the excellency of Jacob as the excellency of Israel (Ch. 2: 9). Not "to turn away" as in authorized version, but to bring again. (See new version). Hence, when we take into account the fact that Israel is even now returning to Palestine, this fulfillment of the prophecied fiery torches is of important significance, as an indication that the day of all days is at hand. (Heb. 10: 24, 25.) W. E. B.

ISRAEL RETURNING TO THE HOLY LAND. -- There are now over 100,000 Jews in the Holy Land. The lewish population there is larger than it has been at any time since the end of the first century of the Christian era. Nearly four-fifths of them have all gone thither from other countries within the last few years, and they have been going thither this year more steadily than ever before. In former times only a small number of Jews were permitted to live in the country, but the restrictions upon their settlement in it and upon their ownership of land have been removed, and they are now at liberty to repeople it and take possession of it. The number of Jews who have returned to Palestine during the dozen years in which they have been free to enter has been greater than the number who returned after the Babylonian captivity, twenty-four centuries ago.

In the city of Jerusalem itself, according to a report of the British Consul there, the Jewish population there is now fully 40,000, and a large part of the real estate in and around the city is in Jewish hands. The number of synagogues, schools of learning, hospitals, and other public institutions is constantly increasing, the water system has been improved, new streets have been opened beyond the walls, telegraphs and electric lights have been introduced, several factories have been set up, and the new railway to Jaffa has already stimulated the activity of the population in various ways. "Palestine will soon be ready for the Jewish race," says the Rev. Dr. Kelt, of the Episcopal Church of Jerusalem, in a letter to the London *Times*.

The reports from the northern part of Palestine are favorable. There is activity at Acre and along the route to Damascus. The wheat raisers there are rejoicing in the prospect of finding markets for their crops; so are the raisers of olives and other fruits. The soil in that region is well adapted to the growth of cotton.

A number of important public works have been undertaken in various parts of the country between the river Jordan and the Mediterranean; and we hear of yet other projects in which the Hebrew capitalists of England and France are prepared to invest

all the money that may be needed.

It will undoubtedly take a long time to regenerate Palestine, but we infer from the news received from Jerusalem that the work of regeneration has been begun. It must take a good many years to give the predominance to the Jewish element in Palestine; but if the number of Jews there should increase for the next ten years at the rate at which it has increased during the last ten years, the Jewish population in the Holy Land will run over a million very soon after the opening of the twentieth century.

The shutting out from this country of the Jewish as well as other European immigrants, has already had an influence upon the Palestinian movement. -- New York Sun,

INTERESTING reading is the description in Hebrew given by our Jerusalem contemporary, the Habazeleth, of the inauguration of the railway between that city and Jaffa. There is one circumstance in connection with the undertaking, which makes it doubly of interest to the entire body of Jews. More than one concession for such a railway had been granted by the Sultan, but one after the other the concessionaires lost heart and abandoned the enterprise in the belief that it would not pay. The last promoter of the railway had greater faith in the project and he determined to carry it through, with the result known to all the world. We have here another example of Jewish enterprise and pluck, for the concessionaire of the new line is a Jew, Isaac Effendi Navon, who is himself a native of the Holy City, in which the shriek of the locomotive whistle may now be heard. Equally noteworthy is the fact that much of the work for the permanent way was constructed by Jews, in the Lionel de Rothschild School at Jerusalem. - Jewish Chronicle.

# THE JEWISH ERA.

CHICAGO, JANUARY, 1893.

#### JESUS OF NAZARETH—THE KING OF THE JEWS.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold wise men came from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East and are come to worship him. And when Herod the king heard it, he was troubled and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he enquired of them where Christ (Messiah) should be born. And they said unto him, in Bethlehem of Judea, for thus it is written by the prophet:

And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah.
For out of thee come forth a governor,
Which shall be shepherd of my people Israel.

—Matt. 2: 1-6. (R. V.)

But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting (margin "the days of eternity") Micah. 5:2.

And it was the third hour, and they crucified him. And the superscription of his accusation was written over, The King of the Jews. Mark. 15: 26. (R. V.)

Behold, he cometh with clouds and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen. Rev. 1: 7.

The burden of the word of the LORD concerning Israel. \* \* \*

And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him as a man mourneth for his only son, and shall be in bitternesss for him as one that is in bitterness for his firstborn. Zech. 12: 1, 10.— The Prophecy.

Then Joseph could not refrain himself before all them that stood by him, and he cried: Cause every man to go out from me. And there stood no man with him while Joseph made himself known to his brethren.

And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren: Come near to me, I pray you. And they came near. And he said: I am Joseph your brother whom ye sold into Egypt. And now be not grieved, nor

angry with yourselves, that ye sold me hither, for God did send me

before you to preserve life.

And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. Gen. 45: 1-5, 7. (R. V.)

— The Prophetic Type.

Jesus was "born King of the Jews," crucified King of the Jews, and

is coming again King of the Jews.

He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Luke. 1: 32. (R. V.)

Amen, even so. Come Lord Jesus.

#### THE CHOVEVI ZION ASSOCIATON.



Among the many remarkable evidences that the set time to favor Zion is at hand, perhaps none is more impressive than the rise and growth of the Chovevi Zion (Lovers of Zion) Association. The philosophy of the movement together with its origin and growth are clearly delineated in Palestina, the new quarterly issued by the society. Briefly it was the direct outcome of the state of affairs produced by the late cruel persecutions of the Jews, that is since 1882. The following items from Palestina indicate the trend of Jewish affairs during the past ten years:

The racial and national instincts which in times of prosperity often slumber in the hearts of the Jews, were thoroughly aroused by the cruel persecutions which the latter had to undergo in Russia and Germany since 1882. The conviction grew more and more upon many of our co-religionists that the helplessness of the Jew in his troubles, his utter inability of stemming the tide of abuse and oppression, were chiefly due to the fact that he had no land that he could call his own. In the best of cases it was only toleration he received. He naturally had a right of existence and of equality with those among whom he lived, but in no case could he enforce it by any stronger measures than an appeal to the good will and kindness of those who could either give or withhold it. The persecutions of the present generation placed these facts once again before the eyes of the Jews

But besides this question of sentiment there was also an enormous number of homeless Jews, who had actually upon the whole wide globe no resting place for the soles of their feet. The necessity of providing the homeless wanderers with abodes was imperative, and not less imperative it was that this want should be provided for in the shortest time possible. The persecutions in Russia grew in intensity, the emigration from that country assumed formidable dimensions. Every country murmured against their coming, and more than one closed their doors against them.

The sufferers themselves attempted to settle in almost every quarter of the globe. This is not the place to enlarge upon the sufferings they had to undergo, nor on the gross injustice they often had to bear in having their misfortunes made a reproach to them,

even by such of their co-religionists as were more fortunately situated.

But, we are glad to observe, the latter was far from being universally the case. Manfully as most of the poor wanderers themselves struggled to brave the tide of poverty

and of double--often treble--exile, the bulk of their brethren who dwelt under more favorable conditions in other countries, made it their business to devise plans of relief.

The editor reviews the conflict of opinion among the friends of the oppressed and the various schemes of colonization, some even favoring a thorough amalgamation with their non-Jewish neighbors, thus divesting themselves of every mark of distinctiveness, and on the other hand the general impulse to rush toward Palestine. Out of these conflicting efforts the present organized plan finally crystallized. He says:

The persecutions of the Jews in Russia and Roumania had brought large numbers of fugitives to England. The hardships many of these had to endure can easily be imagined. They did not understand the language nor were they familiar with the customs of this country. In spite of the successful efforts of some in the struggle for existence under such unfavorable circumstances, there were many to whom England could not possibly supply either a home or the means of sustenance. These difficulties were forcibly brought home to the Jews residing in the East of London. They can be said to have been eye-witnesses, if not of the persecution itself, at least of some of its direct consequences.

The first impulse to seek a remedy for this unfortunate state of affairs manifested itself in 1885, at a meeting held for the purpose of founding a society for the promotion of the Jewish National Idea, and the establishment of Jewish colonies in Palestine.

The meeting had no practical results for the moment. It was the first vent of those feelings which, as yet pent up in the bosom of the oppressed, were in the course of time

to direct the latter towards practical and beneficent action.

Two years later a society was formed in East London under the name of "Kadima" (Oriental). Meetings were held at which papers were regularly read on some Jewish national subject. But its members were much divided as to the best method of realizing their views and aspirations. While some wanted the society to be nothing but an educational institution for the Russian exiles who had taken up their abodes in England, others wished to extend the sphere of their activity, and to make the colonization of Palestine one of its principal duties. The fact is that the newly-awakened national consciousness was still contending for superiority with the inveterate national apathy, and still groped in the dark to find a basis for practical operations. Meanwhile the persecutions in Russia had been renewed with more rigor than ever. New exiles from Russia arrived, among them the Rev. Ch. Z. Maccoby, who came to London in 1890. He was asked to address the Kadima Association, which he did, advising them to form themselves into a Chovevi Zion Society, with the avowed object of fostering the national idea in Israel and of establishing agricultural colonies in the Holy Land.

The first meeting on the 1st of February, 1890, proved a complete success, not only as regards the meeting itself, but in directing the movement into those channels which alone are able to lead to practical results. The forty-five members of the Kadima grew as a Chovevi Zion into a body numbering in July, 1892, more than one thousand seven

hundred members.

At the sixth meeting Mr. Ish-Kishor explained that the society, if successful, would be instrumental in promoting that unity in Israel which so many wished for without

possessing the means of realizing it.

Some people, willing to join the society, doubted whether by doing so they were not unduly anticipating the prophetical promises. Their conscientious scruples were discussed at the seventh public meeting, at which the Rev. Maccoby showed that forty-one of the most prominent Rabbis in Russia were working heart and soul for the colonization

of Palestine by Jews.

The mass meeting held on the 31st of May, 1891, was most memorable from the circumstance that on that occassion Mr. J. Sebag-Montefiore, J. P., high sheriff for the county of Kent, was for the first time associated with the society. He presided at the meeting, and, on opening the proceedings, declared that his presence that evening was due to a deputation having waited on him to explain the objects of the society and offering him the chair. He felt that he could not refuse them his assistance in the cause of Israel and the Holy Land. He had recommended them other gentlemen, in his opinion, more fit to benefit their cause. They had, however, urged that they wanted that evening to be presided over by a Montefiore. It was his uncle, the beloved Sir Moses Montefiore, who had worked all his life for the same ideas as themselves. He would have considered himself the happiest of men could he have witnessed such an enthusiastic meeting of Jews working for the holy cause he had ever cherished. It had been impossible for him to resist their representations, and he had become their fellow-worker. Though his time was fully occupied with multifarious duties, yet he considered it incumbent upon him to

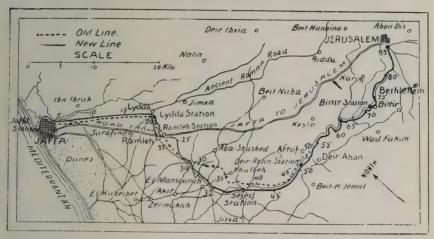
spare part of his time to the interests of that holy country that had always been dear to his heart. Of the many and costly heirlooms that had come into his possession, he valued most a signet ring constantly worn by the late Sir Moses, not because of its intrinsic value, but because of the name Jerusalem which was inscribed on it. He was most happy to see that the society, although so young, had already gained so many warm supporters, and had already exercised so much influence.

At the eighteenth meeting Mr. Steinhart, from Jerusalem, reported on the state of the Jewish colonies in Palestine. He said that the hesitation of the resident Rabbis to approve of the movement was gradually disappearing, from the fact that the colonists tried

to carry out the precepts of the law.

The twenty-fourth meeting took place on the 3d of Ab. Mr. H. Guedalla in the chair. The chairman promised to assist in the great object of the society. He said this evening reminded him of that 9th of Ab when he with his late uncle Sir Moses Montefiore visited the western wall in Jerusalem. How heartrending it was to see his poor brethren wending their way solemnly with black wax candles in their hands to the holy wall, chanting the Lamentations. Now he was most happy to see that far away from Jerusalem our brethren not only lamented the lost glory but tried to do something for its recovery.

#### THE JAFFA-JERUSALEM RAILWAY.



The concession was granted by the Porte in 1888 to a company styled Societe Anonyme Ottomane, having its headquarters at Paris, and the works, which were calculated to cost about £240,000, but which will probably exceed that sum, have been carried out by a firm of French engineers. A correspondent of the *Inter Ocean* thus describes the enterprise and the region through which the new road passes:

The French engineers have met numerous difficulties in their work, and the first survey of the new line required particular care. The length of the line is about fifty miles. The city of Jerusalem is 2,450 feet above the level of the sea. The building of the new line has been quite expensive. Each kilometer (3,280 feet) of this narrow gauge railway, 39 37 feet in width, cost \$20,000; the total cost of the enterprise being about \$1,800,000.

The first portion of the railway from Jaffa to Deir Aban (700 feet altitude) is built upon a light grade. It crosses fertile plains that are very unhealthy, chiefly in the neighborhood of Sejd, where the fever frequently prevails. We see luxuriant corn plantations that the natives do not fear to cultivate. The second part of the journey is through narrow gorges, in the midst of wild scenery, rocky and desolate in appearance. The road is mounted upon numerous trestles supported by banks of masonry along the stony bed of the torrent, which pours its waters down scarcely three months in the year. The station of Bittir (1,900 feet altitude) is an oasis in the midst of these mountains, calcined by a burning sun.

Here are pleasant gardens with vines and flowers, but we are soon surrounded by an arid country again; finally arriving at Jerusalem after a journey of nearly four hours.

The day of the inauguration the native crowds seemed to be deeply moved at the sight of the locomotives draped with French and Turkish flags and ornamented with beautiful palm tree branches. They made haste to get into the cars and enjoy the result of the work.

From Jaffa to Jerusalem by the road that crosses the dusty and burning desert, the pilgrims take two days to reach Jerusalem. Their first stopping place is at the little town of Ramleh, to-day provided with a station, from there going up the mountains painfully by the aid of primitive vehicles. They estimate the number of travelers going to the Sainted City on the average at about sixty per day, without counting the dromedaries, carriers of merchandise and provisions necessary for the 70,000 inhabitants. With the new railway this number, already important, will not fail to increase. The travelers will not have to undergo a long and painful journey, and with less expense they can have a rapid transit.

The celebration given by the railway company was most animated and picturesque, thanks to the crowd with speckled costumes which surrounded the station. The admirable color of the splendid sky gave to it an incomparable brilliancy. The Utema of Jerusalem, accompanied by some other members of the Mussulman clergy, went upon the track of the new railway to make the prescribed prayers and to assist at the sacrifice of those

sheep that they slaughtered upon the rails before the locomotive passed.

As soon as the sacrifice was accomplished the hurrahs of the Turkish soldiers that were formed in front of the officials were heard and the military music sounded. The slaughtered victims were quickly taken away to be cut and distributed in pieces to the

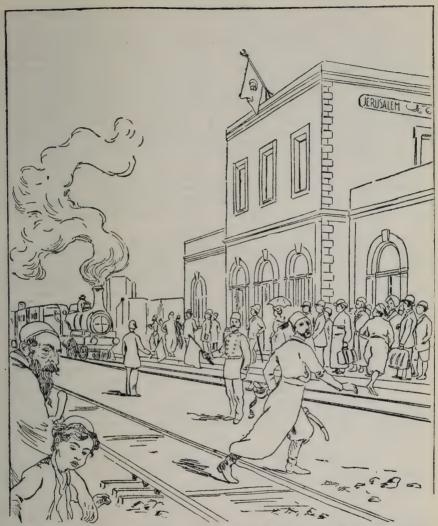
poor of the city; the lomocotives passed slowly over the blood of the sacrifice.

At this moment the crowd could not be held back by the soldiers, and they jumped into the cars which seemed to be taken by assault. They were filled with curiosity and the desire to travel a few miles on the new railway. The management ordered the departure in the midst of cries of joy by those who had been able to secure a place in the train. The ceremony of inauguration being finished we wished to reach our hotel, but the coachman had disappeared. In their enthusiasm they had abandoned their carriages to make a journey upon the railway, and we were obliged to await their return which was not long.

The Jewish Chronicle relates of the preparation for opening the road that:

On the last Sunday in August, crowds of people passed through the Jaffa gate to witness a sight that had never been seen before in the Holy City. This was no other than the first locomotive engine which had arrived at the new railway station, preparatory to the opening of the railway line Modern civilization, with its rapid modes of communication, is penetrating into the realms of that more ancient civilization, which has shed its glorious light over Europe, teaching it the greatest and highest of lessons which alone can make true civilization possible—the beauty of holiness. The West is paying back a portion of its debt to the East. How will the East accept it? This is a problem not easily answered. The crowd which assembled to watch the gigantic moving thing, that seemed to be propelled without any power, was as much astonished as if a locomotive engine had never been heard of. Fast as news travels, there are corners of the earth which it does not readily reach. They seem, as it were, untouched by all that goes on at a distance, and by anything which travels on a different plane from that supplied by the common standard in their midst.

The Arabs, Turks, Jews and Christians all alike, who constituted this motley assembly, were filled with awe and wonder at the sight of the smoking thing that moved along and dragged carriages after it. One old Jewess, who had never been outside of the city, declared that it was possessed of the devil. A party of young Arabs was pressed by curiosity to approach a little nearer, when all at once the engine uttered a shrill whistle. At this hideous shriek the Arabs started back with horror, litted up their hands and cried, "Ma scha Alla," "What is the great God doing? This is the work of Satan!" It is a curious fact that through all ages, whenever any new and strange thing has been placed before the common people, they have invariably credited the evil powers with its invention, though the results obtained by it were conducive of comfort or benefit of mankind. It was so with printing, which is perhaps the greatest benefit that has come to the modern world. Strange that is has never occurred to man to thank God for the new gift!



"'Jerusalem. Jerusalem. All change here.' Such is the English equivalent of the cry of the ubiquitous railway porter which is now being raised in 'the Holy City,' seeing that the railway from Joppa to Jerusalem is now an accomplished fact."

The difficulty with which these Orientals comprehend Western civilization is aptly illustrated by an incident related by one of the London Society's missionaries in Morocco.

The country through which we passed to-day had no water, but only tanks filled by the rain. The Arabs do not take any trouble to seek for any, and most certainly would find plenty if they would dig for it. We had to pay a high price to be allowed to water our animals. Our companions on the journey had some camels with them. I was sorry for them and wanted to give them water as well, but an Arab said: "Oh, Christian, do you not know that it is enough to water a camel once a week? But perhaps the

camels in your country are not as patient as ours?" I replied, "In our country there are no camels." The Arab, astonished, said: "Fear your God, O, Christian! what do you say, that there are no camels in your country? Then how do you transport heavy loads! Lord of all Creatures!" I answered, "With our trains, that can carry a number of camels and their burdens." The Arab answered with a pensive air: "How can your large boxes of iron, which are moved by fire (trains) cross rivers when they are swollen; and does not the rain extinguish the fires in those great boxes? I like the camels best! Praise be to God, who has given us these animals! He only gives his blessing to those who love him." It was too difficult to explain to an Arab about trains and bridges in a country where there are neither, and where a caravan often has to stay a fortnight at the side of a river before being able to cross it! But another Arab who had been in Gibralter answered: "If there are no camels in the Christians' country, there is justice, so that a 'Maghazng' (policeman) puts one in prison, and takes one out again without having to pay him." "Most merciful God! what a nice country," replied the first Arab, "if only these Christians would believe in God."

Bearing upon this subject of oriental railways, and Mr. Blackstone's question in another part of this paper, "Is it a Sign of the Times?" the opening of the Congo system is almost equally significant, the first ten

miles of which are completed.

At first the company had considerable difficulty in securing enough provisions for its army of workmen, as it was very costly to bring provisions from up the river. The coast regions far and wide were levied upon for supplies. The workmen have been well fed on rice, corned beef, dried fish, vegetables, and biscuit; and now that the road is pushing along the plateau it is expected that provisions will be more easily obtained and at cheaper rates. Seven locomotives and thirty cars are on the track, and a large part of them have been kept busy carrying railroad material and provisions as the road advanced.

The stretch of ten miles above Matadi has for nearly two years presented the busiest scene in equatorial Africa. Fully one-third of the entire work has centered in these ten miles. Now the company can make rapid progress to Stanley Pool, where they expect that traders will furnish considerable freight in the way of ivory, India rubber, gums, dye stuffs, and other articles. It is expected also that coffee, cotton, and tobacco plantations will ultimately be found profitable on the Upper Congo.

When the railroad is completed inner Africa will be within a few weeks of the capitals of Europe. Who knows but some day a small part of the tourist traffic will be turned in this direction? The railroad company say they expect to provide facilities for comfortable travel, so that whoever desires may visit the once mysterious regions of

inner Africa.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the

Egyptians shall worship with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that the LORD of hosts hath blessed them, saying blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. Isa. 19: 23-25.

Several Jewish papers contain the intelligence that a "Palestine Committee" has been formed at Paris, consisting of very wealthy men, anxious to promote the welfare of the Jews. At the head of the committee stands the well-known protector of the colonies in Palestine. The business is conducted by a very intelligent man who, impelled by his love for Zion, devotes his spare time to the affairs of Palestine although burdened by his very extensive private affairs. This gentleman possesses from his own observation, a thorough knowledge of Palestine and its institutions. The first task the committe sets itself, is to assist the various associations to purchase land in Palestine. Herr Scheid having succeeded in obtaining at Constantinople the permission to buy 500,000

dunam of land in Galilee and Eastern Palestine, the committee has resolved to acquire gradually the land of Golan, Bashan, and Gilead, up to the Dead Sea. In Galilee they will buy only some small tracts near Safed and Tiberias. They will make over lands to the various associations at cost price, which, of course, is a low one on account of the extensive transactions. The committee attaches the greatest importance to Eastern Palestine (Golan and Bashan), because they do not wish the masses of the colonists to settle too near the Mediterranean. The committee does not for the present intend to take steps to have the regulations limiting the emigration rescinded, because they do not want to cause an indiscriminate rush to Palestine, like the one last year, by which the restrictive regulations were called forth. They will rather try to obtain from the Turkish government the right of settlement and the necessary deeds (kuschan) for all such individuals and families as shall be deemed by the committee to be suitable colonists.—Palestina.

#### PALESTINE

A writer in a recent number of The Right Way, referring to the changes which are taking place not only in the Jews themselves, but in the Holy Land, furnishes the following interesting statements:

Ten years ago, the writer, in a tour from Damascus to Jerusalem, passed through the city of Tiberias, near the upper end of the Sea of Galilee, which was then the only really Jewish settlement in all the land; for at that time the Holy City itself did not contain more than eight thousand Israelites; not enough to put a Hebrew stamp on the place. At that time the colony of Tiberias was not in very good report, its people being reported as idle and quite willing to live on the alms doled out to them by the societies of their countrymen in Europe, of which charity this was the principal seat, There was and is plenty of beautiful land for fields and vineyards all around the northwestern corner of the little Sea of Galilee, but these Jews had never learned to be tillers of the soil in the far-off lands from which they had come, and did not take kindly to the idea of making a living in that way. As every one knows, who has given any attention to the history of this wonderful race, they have not attached themselves to the soil in the many regions of the earth in which they have found a temporary home, but have for the most part held their posessions in a portable form, so that they could the more readily fulfill the prophecy concerning them—that they should be "wanderers among the nations." This does not appear to have been their own notion of the case, but the will and the providence of Jehovah has secured this remarkable condition and result.

But now the Jews who are returning to their ancient country, are coming to be an agricultural people. One of them, in speaking of their great desire to obtain a footing on the soil of Palestine said, "Our natures are changing. We who have never been farm-

ers now greatly desire to work upon this land.'

This change in the nature of this once agricultural and pastoral people argues a great betterment in their condition in various ways. For one thing, they are more industrious, and having a patriotic love for the land of their fathers, the toil required to work up this stony, barren country into fair fields and flourishing gardens is coming to be to them a kind of holy delight. There will be no more such lazarettos as the Tiberias colony. The Jewish settlers in the vicinity of Jaffa are said to have set out a million of vines last year; while in various portions of the country thousands of acres are said to

be added to the area of productive land every year.

A notable example of this is to be seen in the fine westward slope of country between Jerusalem and Bethlehem, and in the steep rocky hills to the northeast of the latter Wide terrace walls are built of the broken ledges and loose stones which formerly made up almost the entire surface of the land, and on the narrow strips of soil scraped together and thus held in place, almost like so many swallow's nests clinging to the sides of rocky cliffs, are growing vines and olive trees, with an occasional patch of cauliflower, which crop has become the favorite for market gardening, for it grows to wonderful perfection, and is one of the chief articles of food of all classes. Indeed the natives eat it raw, and one may see the market men and boys munching the raw stalk of a cauliflower as a donkey or camel might do.

All the handicrafts and arts of life are, of course, taken up by the immigrant Jews, but, to their great credit, it is said that they do not take up the trade of begging, which is so common in the East. A Jew will starve himself and his family, and actually feed himself and them on the refuse and decayed vegetable matter that may be gathered out of the leavings of the market-places, rather than become a beggar. But the reputation of the Jews for honesty has not yet reached the highest possible mark; it is even said that they seem to enjoy, and almost take pride in getting the better of a Gentile in a trade. This may be for want of the moral sense as distinguished from the business sense; a peculiarity by no means wanting in the Gentile commercial world.

There must have been a great change of climate in Syria from what existed in New Testament times, for we read of the people tearing off branches of palm trees and strewing them in the way when our Lord made his triumphal entry into Jerusalem; but palm trees will not grow in this region now; and even at Jaffa, which is 2,500 feet lower than Jerusalem, the palm does not seem to be a very great success. The awful desolation of this land, of which one reads predictions in the writings of the prophets, and which has prevailed for more than a thousand years, is now beginning to give way before

the labors of the Jewish cultivators, and under the return of the latter rain.

I made inquiry in several quarters over this disputed point, and was told by one who has resided here for nearly ten years that the former average rain-fall, as well as

could be determined, was about 21 inches; last year it was 35 inches.

THE JEWISH NATION is evidently approaching a great and solemn crisis. Since their rejection of the Lord Jesus Christ, in whom alone we can truly understand the Scripture and the purpose of the law, and by whom alone righteousness and life can come to the transgressors of the first covenant, the Jews have passed through many phases. Talmudism—the authority of tradition and a system of external legalism and self-righteousness—has lost its power over the most thoughtful and influential portion of the nation; a rationalistic system of theistic morality combined with a partial observance of Jewish ceremonies has been found to be deficient in vitality; indifferentism and unbelief, often total rejection of revelation, have spread to a great extent; while prosperity and honor, acquired by talent and energy, have still further estranged them from spiritual religion and true godliness. At the same time, the Jews have been of late more vividly conscious of their national unity, and of some mysterious position assigned to them in the world's history. On these and similar points much could be said; suffice it to suggest them for the simple purpose of giving special emphasis to the request: Pray for Israel!

A most encouraging movement was begun about a year ago among the theological students of Germany. It commenced in a meeting of a few students of Leipzig, where the venerable Professor Delitzsch exerts such a powerful and blessed influence by his profound expositions of Scripture, and his unwearied, loving and learned labors in the cause of Israel. The few students met to pray for the Jews, and after they had prayed they began to consult, whether they could not do anything for God's ancient people. The result was that they resolved to form a union of students, to meet regularly for prayer, for the study of the Jewish question, and the communication of mission intelligence, and to promote by every means in their power the evangelization of Israel. About 200 students have already joined this society in the universities of Leipzig, Halle, Berlin, Breslau, Erlangen and Christiana. They have already published some excellent tracts, and one of their number is a zealous missionary, of whom a friend writes: "It is wonderful how the Jews love him."—Rev. Adolph Saphir in The Hebrew Christian.

#### THE LIVING PREACHER.

A LESSON OF JEWISH HISTORY.

Rev. Thornton A. Mills, Ph. D., Wilkes Barre, Pa.

This sermon preached in Providence, R. I., and published in the N. Y. Evangelist, reviews the history of Israel, or rather the prophetic history fulfilled and unfulfilled as based on Deut. 30: 19: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

Dr. Mills reviews the past of Israel, the antiquity and preservation of the nation as a distinct people, and the strong characteristics which

have made them always a peculiar people.

Their land has been overrun by foreign hordes, and yet they are as distinct a nation as when they went forth across the Red Sea. They have been, and still are indestructible, scattered again and again, and yet never intermingling with their conquerors; found everywhere that man can tread, and yet always separate and distinct from the people with whom they have settled. Never has there been a nation with such a story. By their indestructibility, by their preservation of national ties, by their national pride and national characteristics, they are distinct from every other nation of the world.

As we go deeper into their history, we find other things that separate them. They have been the source of all Monotheism. How much monotheism is there in the world? The Jewish religion, the Mohammedan religion, the Christian religion comprise it all. There has never been a single village, a single community, however small that has worshipped one God, that did not derive its ideas of monotheism directly or indirectly from

Jewish writings.

Another characteristic which sets them apart as indeed peculiar from any other people, is the fact that their history was written in advance. We know nothing of the United States 400 years ago, we know almost nothing of England a thousand years ago, and so when we try to write the history of any of the other nations of the world, we find their early records are covered over with mythology, legend, and tradition. It is impossible to separate the true from the false. We do not know in this day whether there was a William Tell or not, and farther back, in the dark ages of obscurity, lie all the records of all the nations, except this Jewish nation alone.

If it is so difficult to write history after it has happened; if it is so nearly impossible to write an exact history to-day even of our last Civil War, the records of which are so abundant; if so many questions arise that involve the accuracy of the record, what do we think of a history that was written centuries, and parts of it thousands of years in

advance of the events which compose it.

It is difficult to write history after it has occurred, but here is a nation whose history was written before it occurred. We have it all summed up in two great principles which Moses laid down, that obedience to God brings blessing, but that disobedience will be

followed by trouble and disaster.

This is the great thing which separates the Jews from every other nation of the world, this more than the fact that all monotheism has sprung from them, or their antiquity, or that their nationality is indestructible. They have been marked by these characteristics as a peculiar people, because in their history is taught the great lesson of man's accountability to God.

The two principles on which are founded Moses' law, and all law, are the principles

of promise and reward for obedience, of warning and penalty for disobedience.

Following the line of prophecy and fulfillment down to the present, he shows how the minutest details have been literally fulfilled, both in regard to what they should do and should not be permitted to do, and then turns to the bright side of the picture, the light of which already begins to illumine the eastern sky.

Prophecy has told also of that time when the Jews should have learned the lesson God meant to teach them, when out of their punishment they should be ready to return to God and should be prepared by their dispersion and the circumstances under which they were placed for the greater honor which should come to them. We are told of the

new covenant, of the law to be written in their hearts, and that in that day the schemes of return should not be a failure, for the land should be repopulated, that the fields should be recultivated, and it should be the home of a nation that should be felt for its

power throughout the world.

As the details of their punishment are foretold, so also are foretold the details of their blessing, a blessing which has already begun to be fulfilled, and whose completion may be very near at hand. We turn to the prophecies and learn not only of the disasters that fell upon the nation, but also of the blessings that were to come. We learn that after their cup of punishment should be filled, a day of emancipation should come, and they should be given the liberties and privileges of the nations amongst which they dwelt. This promise is already in process of fulfillment. Only about one hundred and fifty years ago the very first steps were taken toward the civil emancipation of the Jews

in any country whatever, and since then it has been rapid in many countries

We are told that the wealth of the nations should be transferred to them We have read of the flight from Russia of the Jews on account of their persecution, and we have read also of the horrible famine in Russia, to relieve which you have perhaps sent money in common with others. Do you know that this famine which has fallen upon the peasantry of Russia is largely because the wealth of Russia has come to be in the hands of the Jews, and the Russian Government, by making laws that rendered it impossible for the Tews to obtain any adequate security for their loans, has made it impossible for the people to obtain the money they need? The wealth of Russia, having gone largely into the hands of the Jews, she has set herself against them, and they have left the country, taking their money with them. Who are the largest bankers of our own Read the list of strong houses in any financial paper, and land and of the old world? The Jews stand to-day with their hands on the purse strings notice the Jewish names. of the nations; the wealth of the nations has come within their control, and not even a government loan can be floated without their consent and aid.

Not only were they to obtain wealth, but the prophet tells us that they are to become eminent in every department of learning. Look to-day upon the question of education. Where do we send our children if we want them to have the broadest and widest possible education? We send them to Germany. And there the chairs in the prominent universities are, many of them, filled by Jews. I do not mean they are all Jews in the practice of their religion. Some of them are apparently Christians, and some of them have apparently no religion, but the Jew by birth, in far larger proportion than any other nation, controls the highest education of the world at the present time, and the

number of eminent Jewish professors continues to rapidly increase.

He controls the commerce of the world to-day, by virtue of his control of the wealth. He controls the politics of the world, not only by his control of the wealth, but by his influence upon the press. You do not hear much of it, but many of the most prominent papers in our own and other lands, and much of that press that moves the opinion of the world is in the hands of Jews by birth, and none have attained positions of greater political influence and power than have Jews. In wealth, in commerce, in press control, in politics and education, the Jews stand to-day in the front rank.

We are told, that after their diminution, there should be a marvelous increase in this nation. About one hundred and fifty years ago their number had become so small that there were very few of them in comparison with the other nations of the earth. Since that time, however, there has been a great change. The recent census returns of the world show two things, a larger birth rate and a smaller death rate than any other nationality on the face of the earth. That is true in Russia and in Poland where they have been so persecuted. It is true in England, in Germany and in the United States. And within the last fifty years they have doubled their numbers, we are told, several times.

We read the prophecies of their restoration, that the days should come when Palestine should be repopulated by them. Did it ever occur to you that the Berlin Congress of Nations was settling the question that the Jew should have Palestine again when it decided that the Turk should be made to respect the rights of the different nationalities to their own land, that Bulgaria should be for the Bulgarians, as Egypt is now for the Egyptians, Roumania for the Roumanians, and Greece for the Greeks? Do you not see that the outcome of that principle is that Palestine must be for the Jews? Do you not see the Turkish Empire hastening to its doom as you read of their recent persecution of Christian missionaries and the awakening indignation in Christian lands against the Turk? Do you not see signs herein of the hastening of the day when the Turks' rule and profanation of Judea shall be at an end.

But this is not all; we see that the schemes of repopulation and colonization of Judea have prospered within the last ten years. It has been dotted over again with

Jewish colonies and within the last five years the latter rain, which for five hundred years was withheld, has returned upon the land, and to-day, its hillsides that were bare are covered with luxuriant vegetation, its valleys smile again beneath the green that adorns them so well, and all assures us that the Jew is coming back to his own land of long ago.

Then consider the railroads. There have been companies organized again and again, and all have failed till now. But the iron is laid to the very borders of Jerusalem to day, and it will be possible for some of the tourists who go there next summer to cross

the land from the sea to the Holy City itself in a palace car.

We read of these things, which until to-day have never been fulfilled; we read of them in this history written hundreds of years in advance, and we look about and are startled as we see these prophecies being fulfilled in this day, under our heedless eyes.

With all this, we are told that the restoration shall not be completed until the people return unto their God. Jewish missionaries are scattered now wherever there are Jewish communities, and there is no missionary work in the world that is making faster progress than the work in Jewish communities. Have you heard of that work in our city of New York, where two years ago a young Rabbi, who was persecuted because he had given up his religion and had come to trust in the Lord Jesus Christ, came from Poland. He began services in the DeWitt Memorial Church. Sixteen attended his first service, sixty his second, and in these days the spacious rooms are thronged by hundreds of Jews on Saturday afternoons. More than fifteen thousand copies of the New Testament have been given away to the Jews, who have promised to read them. Many of them read it night and day; they carry it on their persons, they are fascinated by it, there is no novel that has ever laid hold of the imagination of the people as this book has laid hold upon the imagination and intellect of the Jews in this city. They are coming out in considerable numbers to accept the truth of this Gospel and Jesus Christ as their Savior.

Within the last year there have been more than a score received into membership of churches in New York city, and in addition to that, there are hundreds more that would have been if they had been of any other nationality. But the New York churches hesitate to receive them. Why? Because they know that they must pass through a fearful persecution for Christ's sake if they forsake their religion and the churches fear that they will not remain firm. Their persecution comes from all sides, by both the Jews

and the Christians

Would you have one work in your store, or stand behind your desk? Would you have him as a confidential clerk? And these converted Jews are cast out from their homes, their people will not speak to them, they are instantly discharged from their work by those who have themin their employ, and are turned out to suffer; Christian people have not yet learned of the case enough to respond to their needs, and they pass through persecution like thousands of Jews in days that have gone by, and yet they are faithful to the Lord.

These things are wonderful, but there is something more wonderful. A Jewish Rabbi in Russia was sent to the Holy Land to see about organizing a colony. He passed over that land, and as he saw its desolation, as he saw the fulfillment of the prophecies which I have recited, the thought came to him that it was an exact fulfillment of the prophecies in which he had been trained. Rabinowitz returned to tell his people that the Messiah had indeed come, and that this must be a day of sackcloth and ashes and repentance for their sins, and prayers that God would forgive them the sins of their fathers, which they are perpetuating by the sin of their unbelief.

Since then, others have followed in his footsteps, and there is arising amongst the Jews of Russia, Germany and Poland, a type of Jewish Christians; not recognizing, indeed, as we would have them recognize it, all the divinity of Christ and his spiritual salvation, yet prostrating themselves before him as Messiah, and receiving him as the

One who is to be their deliverer.

What do these things mean? The last days are at hand. The end of this dispensation approaches. The prophecy must be near fulfillment of the time when the land shall be their own, and they that have persecuted them shall enter upon an earthly perdition that will be followed by an eternal perdition of the nations that set themselves

against God and against his people

What ought we to learn? Verily, if these things were done upon God's own people; verily, if they suffered as they suffered and suffer still, what hope is there for us, if in our acknowledgment of the truth as it is in Jesus, if in these days and this land of an open Bible and a free gospel, we live in rejection of God? Have we not learned of man's accountability in the lessons of warning and punishment? Doom, doom is certain, and if it fell upon Israel, how much more upon the men of this day, if they turn away from the greater light, nay, if in the face of that greater light and in the knowledge that Jesus

Christ is the Savior, they still spurn him, living in rejection of him, and in disobedience to his commands? Have we not learned the lesson, too, that if God bore so long with his people, and even now is beginning to reverse the book of fate, even now is beginning to write a new page of blessing for them, can we not be sure that our only hope is repentance, that now is the accepted time and now the day of salvation, and that we ought to receive Jesus as our Messiah, and to yield to him our hearts and our lives? Oh, how earnest we should be for the spread of the gospel, how anxious before the day of wrath shall come upon us, how anxious we should be to reach those still unsaved, and to send the preaching of Christ Jesus into every darkened community. Therefore, let us be warned and turn to the Savior, let us be encouraged and seek the Lord, let us be strong and go forward in our work, for the day of the Lord is at hand, a day of vengeance upon those who have set themselves and do set themselves against him, a day of rapture and blessedness for those who long for his appearing and are waiting for his coming.

Can we read the history of this wonderful people, can we turn our thoughts to these things and then go on in a life of worldliness and of sin as if there were no judgment? "Verily, not one jot or tittle of the law," our Savior said, "shall pass, till all be fulfilled." There is set before us both life and death, good and evil, "wherefore, choose

life, that you and your seed may live."

#### THE CHOSEN PEOPLE.

#### A Sermon by Rev. Howard Crosby, D.D., L.L.D.

Dr. Crosby reviews the grand characters in the early history of Israel and the decline of the nation from its high civilization to the final apostasy, showing the cause to be departure from the word of God, the remedy a return to that same word, closing with a rebuke to Christians and to Jews alike for all intolerance. He says:

When we contemplate the history of this curse, we have to contemplate also the disgrace to so-called Christianity. It was not the Christianity of the Bible that persecuted the Jews. It is a false Christianity that in any way lifts the hand or wags the tongue of persecution against God's ancient people. It seems to me sometimes as if it was a direct insult to God for us to speak harshly of the people he has honored. However much they have suffered, however far departed from God, they are still his people; and for us whom he mercifully and graciously hath enlightened by his word and made to see our Savior in Jesus of Nazareth—for us to turn upon this ancient people of God, and use words and show conduct of contempt for them is to my mind an insult against God himself

Such, then, is the history of the Jews in brief—such is their present position. What has been their fundamental sin? It has been, as we see in these prophecies, the rejection of God; for he that rejects God's word rejects God. When we go to the Jews to-day we find that the sacred volume, God's word, is put out of sight by the immense amount of human teaching that has been added to it. The Talmud, the Rabbinical teachings hide the word of God almost entirely from the Jewish people, just exactly as mediæval teachings of the Papacy hid entirely the light of the New Testament from the Christian mind. The cases are parallel. God gave his old people the Old Testament; they left that Old Testament, and added their own human philosophy and folly to it, and took that in its place. God gave his new people the New Testament and they too added their philosophy and folly to it, and have taken that instead of the word of God. And so we have the ancient church departing from God and the modern church departing from God exactly for the same reason. The cure for all this is to go back to the word, to listen to the revelation of God, and not the words of men, to put ourselves humbly before his light and receive it in all its fulness. This is what we as Christians are to do if we are to avoid the snares of Satan; this is what the Jews are to do if they are to find peace with the God of their nation.

It is a strange thing—no, it is not strange, and yet it is an unpleasant thing, that our Jewish brethren whenever we approach them on the subject of Christianity and strive to show them that the Old Testament points to the New, that the prophets expressly declare that Jesus is the Messiah, that whenever we approach them in this way in all love for them, in all desire that they may prove their own Judaism by being Christians, they take it amiss, impugning our motives and imputing evil designs and corrupt desires to those who thus labor. However faithful the laborers may be, however prayerful they may be, however free from ordinary human faults they may be, they are nevertheless covered with reproaches, and are held up to the scorn of the Jewish population. Why is it? It

is not strange; it is human nature. But is it wrong for us to contend against this fear? Is it wrong for us to say to our Jewish brethren: "If we have light ought we not to let it shine? If you believe your Judaism as you have it by your Rabbinical teaching, and as God's word has made it, is the religion of God—if you believe peace with God is to be obtained thereby, will it not be right for you, nay is it not your duty to try and convert us? And shall we be angry with you if you try? By no means. We love to have you come and speak to us. with souls full of the love of God, striving to bring us to your standpoint of Judaism, and will you not treat us in the same way? Will you not let us, who think we are right, who understand the gospel in the Old Testament—will you not, let us come and speak to you in the same frankness and urge you to what we believe to be the truth? Why be angry with us? Why call us by evil names? Why tell us we are intruders? Is any man an intruder upon his neighbor who states his faith and shows a reason for it, and strives to persuade his neighbor of the truth as he sees it? Brethren, we should exercise ourselves in all charity and love to our Jewish brethren, and they should exercise all charity and love toward us; and we should meet as friends and as

brethren in the whole matter of discussing the great things of God.

Now, in regard to the future. "Has God cast away his people? God hath not cast away his people whom he foreknew." The future history of Israel is to be far grander than the past. The mark of nobility upon them is to shine out more conspicuously hereafter than ever it did in ancient times. God's word declares that. When our Savior said to that woman of Samaria, "Salvation is of the Jews," did he mean simply that out of Jewry there should come the truth to spread over the nations? Did he merely mean to say he was a Jew—that his Apostles were Jews—that the infant church was to be Jewish, and from that Jewish source salvation should spread through the world? I think he meant more than that. I think he meant that in the latter age the principal administrators of his grace, the principal proclaimers of his holy kingdom in the earth, his principal evangelists of the whole world would be his own dear people, brought back to him after their long captivity. And I cannot read the prophets, I cannot read the Apostle Paul without looking forward to that day when Israel shall look upon him whom they pierced—when Israel shall see that Jesus is the Messiah whom God promised to them from the beginning, and through whom alone is salvation, and of whom every lamb of sacrifice they offered morning and evening upon the altar was a symbol and a type. I believe the entire Jewish people before long will recognize Christ as the Lamb of God who taketh away the sins of the world, and when that is accomplished they will be the strongest missionaries, the most faithful laborers for the Lord that the world has ever seen. I cannot read the prophecies of Isaiah without taking exactly this position with regard to God's ancient people whom he has not cast off.

Now, brethren, I have hastily gone over this history of the Jews and their position as the Bible gives it to us, both in the Old and the New Testament, to inspire us with love, to make us more faithful in our prayers, more devoted in our zeal for this wonderful people, who, after all the wicked prejudices harbored against them in our minds, are still God's people whom we should treat with respect and with love. It will never do for us to attempt to bring the ancient people back to God, while we nurse in our own minds any prejudice against them. Let the prejudice remain in the hearts of the people who know not Christ, but let not us who are the Lord's hold in our hearts this element of antipathy, with which evangelization has nothing whatever to do; nay, which entertained in the heart will be a complete check and hindrance to all evangelization. We must love our Jewish brethren even if they hate us, and we must love them not only in words, but in deeds, and must exercise toward them that respect which the people that God has so

greatly distinguished deserves at our hands.

THE SPECIAL CLAIM OF THE JEW UPON THE CHRISTIAN OF THE PRESENT TIMES.

Rev. W. H. Walker, New York.

It is difficult to select from a discourse which is indeed a blast from a trumpet giving no uncertain sound and calling to effort in behalf of God's ancient people. But only one selection can be given in the present number of The Era, that bearing upon their present position as an indication that the time is short.

THE JEWS OF TO-DAY.—WHAT IS THE POSITION OF THE JEWS IN THE LEADING COUNTRIES OF TO-DAY?—WHAT IS THEIR EDUCATIONAL POSITION.—Now in almost every country, the Jews have equal advantages with Christians, and are found in more

than equal proportion among the most educated and educating classes of to-day. A recent writer has said that "In Berlin, where the Jews are but 5 per cent of the population, they are 30 per cent of the students, and in Austria and Vienna the state of things is similar. In the higher education of these and other countries the Jews are at the top of the ladder, and in the whole of the German empire, where the poportion of Jews is only one in seventy-five, yet in all the higher institutions of learning, the proportion of Jews is one in ten." From the educational statistics of the German empire, it is evident that the leading positions in the offices of state, the legal and medical professions will soon be filled largely

by Jews.

If we turn to Europe, we find that a remarkable proportion of the men who are in the foremost ranks as scholars and educators are of Jewish blood, and that on the side of Christian scholarship in the more important fields of biblical interpretation and criticism, the leading authorities are Jews. In Germany, where the Jews have only been permitted equal privileges with the Germans for about a generation, they already hold seventy professors' chairs in the universities; and all agree that the tide of Jewish influence in education and literature is still rising. Look again at the political position of the Jews to-day. In the United States, where the Jews are only about 1 per cent of the population, yet in recent years, three senators seven asemblymen, nine judges, two governors of states, five mayors, two collectors of the port and two brigadier-generals have been of the Jewish race, and in the language of this writer, we may say, "that the rapid rise of the Jewish element is a fact which may be observed all over Europe, and if this rapid upward movement continues, the Israelites a century hence will be the masters of Europe. Is there not a literal fulfilment of God's word through the prophet Zephaniah 2500 years ago that when God for the last time should turn back the captivity of Israel, he would then get them praise and fame in every land where they had been put to shame?" Jewish emancipation is one of the great facts of our age, so much so that it is exciting almost universal attention and comment, even from the most eminent and thoughtful men of our time, believers and unbelievers alike.

3. In Europe their rapidly increasing influence in political matters, is the subject of attention and comment. In Italy they number scarcely 40,000, yet they lately held eight seats in the chamber of deputies, including the vice-presidency of the chambers.

In England they are only about one in 800 of the population, yet recently they held nine out of the 658 seats in the house of commons, while but a short time ago, a member of their race was prime minister. Sir George Jessel, who held a seat in the first rank of English judges as the master of the rolls; one of the ablest lawyers that ever sat in court during the present generation, was a Jew.

In Germany also the Jews of late years have been represented in the walks of polit-

ical life by a proportion remarkably large for their numbers.

Turning to France where less than one hundred years ago every Jew had to pay on crossing a bridge the same tax as a donkey, we find in recent times a similar large proportion of Jews in many of the highest positions in the government of the country. Not long ago no less than twenty-one Jews were decorated with the legion of honor, and yet the number of Jews in France is only about 60,000 in a population of about 37,000,000.

Surely all these things are important, and indicate that the time to favor this beloved people is drawing near, and we should not be slow to recognize the divine voice in it all, calling us to increased effort to bring the gospel to them. Think again of the immense power the Jews have in their connection with the press of the present day. "In Spain, where it is said there are not 2,000 Jews in the whole country, yet a Jew is the editor of the most influential paper in the whole country. In Italy, the liberal press is said to be greatly indebted for its vigor to Jewish pens. In Germany, the liberal press is for the most part in the hands of the reform Jews. Out of twenty-three liberal and progressive papers of the Berlin daily press, there are only two which are not in one way or another under Jewish control. In Dresden, at a representative gathering of the press, twenty-nine out of forty-three were Jews In Austria the same thing appears, for out of three hundred and seventy authors, two hundred and twenty-five were Jews."

Let us beware how we treat that noble race; God's hand is yet upon them in chastisement, but they are still the sheep of his pasture and the people of his hand. He keeps them as the apple of his eye, and none can injure them with impunity. There is a judgment coming in which the principle observed will be, "Inasmuch as ye did it unto one of the least of my brethren, ye did it unto me." "A by-word and a hissing as they have been among the nations, a day is coming when ten men shall lay hold of the skirt of him that is a Jew saying, we will go with you for we have heard that God is with you." We

owe them the gospel of the risen Christ, the son of God. They have given to us the scriptures, and the Savior, let us send them both the Book and the Person and the salvation.

The special time in which we live gives the Jew a special claim upon the Christian. It is not merely the reiteration of a hackneyed phrase when we say that the time in which we live is the most important the world has ever seen in connection with unfulfilled prophecy. It is not a phrase used merely by a few religious cranks, but men in all stations of life are finding themselves suddenly arrested and interested in events which are transpiring around them. The world has nearly run its 6,000 years history, and the "fig tree" seems to be "putting forth its leaves," an evidence that "summer is nigh." Those things which were given to Daniel in vision, and which he was told to seal up in a book until the time of the end. are now fast becoming completed history. Well will it be for us if we have wisdom to discern them, and grace to regulate our conduct accordingly. We remember the question of Baalam, "who shall live when God doeth this?" and we find its answer in the place we occupy in the economy of God. God is dealing with Israel, as the widespread persecution and unsettling of them in the countries where they have been driven indicates. They are turning their thoughts to the land of their fathers. The Eastern question will never be settled by the councils of nations, or by the more terrible noise and accompaniments of battle. God alone in faithfulness to Israel can and will settle it in connection with them. The land is waiting for the people who are its rightful owners, according to the unfailing word of God; and the people are being prepared for the possession of the land. Events at the close of this nineteenth century take place so quickly that we may behold with our own eyes the fulfillment of prophecy in their actual restoration to Palestine. Even now there may be movements on foot which will bring about this result. At the time of the end the wise were to understand, and it does not need very close discernment now in order to see that important events are at hand connected closely with this beloved people, whose history has been terrible from the beginning until now, and in connection with whom some of the most striking events toward the close of the present dispensation are to happen, previous to their permanent establishment in peace under the reign of their Messiah. If ever there was a time when God called his people to active work among the Jews, it is now. The time is short, the Lord may come any time and put an end to the present testimony. This calls upon us for active personal effort in the direction of the evangelization and conversion of the Jews.

The last two of these excellent sermons were delivered at the Mission in New York, 17 St. Marks place, Rev. Jacob Freshman, pastor, and have been published at the office of *The Hebrew Christian*. It is remarkable that all three of these discourses, which differ in many particlars, agree in reviewing the history of Israel in relation to their obedience and disobedience to God. In every crisis of the nation's history, it will be found that faithful men were raised up to thus review God's dealings with them. Cannot Israel see—will not the churches see—that a present crisis calls out this faithful testimony?

BEN BEOR. A STORY OF THE ANTE-MESSIAH—By Rabbi H. M. Bien of Vicksburg, Miss.

A story curious in its plan and construction, but plain and simple in its philosophy, and intensely interesting to all classes of thoughful readers: to the student of history as giving in a condensed and attractive form an epitome of post-Biblical history; to the Jew a record of God's deliverance out of all his many and varied distresses, while to the Christian not only these sources of interest stimulate his attention, but—if the reader be a lover of Israel and a believer in the grandeur of her future as a nation—many pleasant side-lights shine from these pages and reveal dimly that the middle wall of partition between the real Jew and the real Christian is largely—like the form of this history—phantasmagorical. Ben Beor may be ordered through The Jewish Era. Price, \$2.00.

#### THE JEWISH ERA.

#### CHICAGO HEBREW MISSION.

INCORPORATED.

22 MARGARET St., CORNER HENRY (TWO BLOCKS EAST OF BLUE ISLAND AVE.) PASTOR-REV. BERNHARD ANGEL.

Preaching to Jews-Saturdays and Sundays, 3 P. M. Sunday School, 4 P. M. Prayer Meeting, Friday, 8 P. M. Night School, Tuesdays and Thursdays, 7:30-9 P. M. Sewing School, Wednesday, 4 P. M. Free Dispensary open Tuesdays, Thursdays and Saturdays, 3 P. M.

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We thank God for another season of seed sowing. We witness for Christ to our Jewish brethren, and our testimony is being blessed o God. Many of God's ancient people delight to come to our Mission, some do not attend any other place of worship, for here the truth is presented to them in such a way as to meet their spiritual needs. Our Mission is open all day to Jews, hence we have frequently inquirers who come outside of the regular meetings which are held nearly every day. While infidelity is making deep inroads into Judaism, still there are many Jews who yet cherish the old hopes of their fathers concerning the Messiah. It was my delight to converse with many Jews concerning this "Hope of Israel." Not a few to whom I read Isaiah 53: or other Messianic prophecies asked me whether these passages are to be found in all Jewish Bibles or whether they are only interpolated in the Bibles of the Missionaries.

#### PREACHING CHRIST IN JEWISH HOMES.

A Rabbi with whom I had a lengthy conversation concerning Messianic prophecy, spoke about it in the family with whom he boarded. This family belongs to the orthodox class of Jews. While visiting there one evening as I hoped to meet the Rabbi, I was agreeably surprised to see father and son just engaged in the study of the Hebrew Bible. They had been discussing some Messianic passage to which our Rabbi had called their attention. The woman told me "since the Rabbi visits the Jewish Mission on Margaret street, he constantly argues with my husband concerning the Messiah. I am afraid the Rabbi is going to turn a Missionary. On telling who I was, she began to hurl all kind of epithets at me. Then becoming more tender, she said: "It is too bad you left the Jewish faith." "By no means," I replied, "on the contrary, now I am a true Jew. Must not a true Jew believe in the coming of the Messiah?" "Yes," she replied, "but he has not come yet. He will come. Our Rabbis were wise men, and they did not believe in your Messiah." "Indeed," said I, "our Rabbis were wise men, but with

regard to this most important question their wisdom did perish. We must appeal to the law and the testimony, and believe God rather than man. According to the word of God, the Messiah was to come during the second temple and be made a sin-offering for us, and Jesus of Nazareth, whom millions from among all nations worship to-day, and who is still rejected by so many Jews, is the true Messiah." "Well," said she, "you are a Jew no longer, you are an Apostate."

In the meantime, visitors had come, and the room was pretty full when I continued to reason from the scriptures with the husband for over two hours. How real the words of my blessed Master came to me, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted

they the prophets which were before you." (Matt. 5: 11, 12).

We had many other opportunities to testify for Christ in Jewish homes. The Lord has opened hundreds of these to us as the work develops.

#### MEETINGS AT THE MISSION.

At the Saturday and Sunday preaching services, which are well attended, we will find the orthodox Jew sitting near the scoffer or the sincere convert, or the earnest inquirer who at the close of the service will rise to ask questions. These services are attended with encouraging results. The closing gospel addresses on Night School evenings, are also well received. Miss Dryer's workers of the Bible work continue to come and are the faithful and efficient workers in our Night School for older Jews, also in the Sunday School.

#### MEETING WITH JEWISH CHILDREN.

They attend in large numbers our Industrial School, also our Sunday School. Kind friends from Oak Park, also from the city, continue to teach in these meetings. Lately, Mrs. A. F. Wood began to drill our children in Christmas Hymns, a selection of which we had specially printed for them.

#### THE DAY OF ATONEMENT.

We had the usual services on that day. A prayer meeting for Israel was held in the morning in which several converted Jews and Christian friends took part, after which we went to invite the Jews to our afternoon service. A large congregation had assembled in the afternoon when I preached on Leviticus, 16: 30: "For on this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord." This is a solemn day even for the least orthodox Jew. On this as on no other day, the Jew realizes that there is something wrong with him in relation to God, and he will observe it as a day of peculiar endeavor to seek the favor of the Almighty. No matter how far certain Jewish congregations may go in abrogating and changing things pertaining to Judaism, none would dare change this day; but in common with the whole Jewish nation, will keep it as the Day of Atonement, ordained by the Lord to remind his people of sin, and the need of atonement for sin. Yet the Jews know of no atonement this day. And it is my privilege to point my brethren to Christ "who has offered one sacrifice for sins forever." (Hebr. 10: 12).

#### DISPENSARY WORK.

While we regard preaching (for faith cometh by hearing), hand-to-hand work, tract and New Testament distribution as most essential features of Jewish Mission work, yet we consider a free Dispensary very helpful in removing prejudice and in preparing the way for the reception of the Gospel. We are thankful to have kind-hearted physicians to do the work in a Christ-like spirit. Very often we have a Gospel address in connection with Dispensary work. Besides the regular hours for Dispensary, some Jews who want to have their wounds dressed find their way to our Mission and our Deaconness Nurses attend to them. They also visit these Jews in their homes and read to them from the Word of God.

#### ALMOST PERSUADED.

A young Jew who had undergone an operation was brought to us, as his Jewish friends could not take care of him. This young man was saturated with infidelity. At first he would not listen to any conversation about religion, but by and by he began to read the New Testament and to join in the singing of the Gospel Hymns. A hunger for the Word of God was awakened in his soul. We took care of him for a few weeks. When he left, he said: "Although not converted yet; still I am conscious of a great change. It did my soul good to be here." He now comes frequently to our meetings.

#### THE LORD WILL PROVIDE.

In the Lord we trust as we go on in this difficult work without any definite means of support, and blessed be God, we are not put to shame. Older friends, who have watched our work almost since its inception, come to our help, while the Lord continually raises up new friends, who count it a privilege to help us give the Gospel to the Jew. At one time unpaid bills for drugs had accumulated. A kind friend, who heard about it, gave me fifty dollars to meet them. We also praised God for the following letter:

"Dear Brothers in Jesus Christ, our Lord!

Enclosed you will find a draft for forty dollars for the missionary work to Jehovah's old people, for the Gospel must be preached to the Jews. The money is collected in the Holland Christian Reformed Churches. Brother Samuel Freuder was here in September to preach to our people, and our Holland people have a good heart to the Jews, and I, the writer, am of Jewish blood. My father was a Rabbi, but he became a Christian when he was thirty-four years of age. So we have Jewish blood in us, but by God's grace blood that is warm for our Messiah, Jesus of Nazareth. May God bless all your work for his people, his Israel.

Another friend writes:

"Last Friday was observed by many Christians in England as a day of prayer for Israel. Being one of those invited to join them, I desire to make my prayers more real and practical by adding a gift. This small check, coming to hand from one of my customers, I endorse over to you for Israel, to help bring about a fulfillment of the promise that through our mercy they shall obtain mercy."

About this time in the year Christians might well think of the debt they owe to the Jew, a people without Christmas, but of whom many more might be brought to rejoice in "Jesus, their Messiah, who came to save his people from their sins." Would to God that every Christian might realize his duty towards God's ancient people, "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." (Rom. 9: 4, 5). BERNHARD ANGEL.

Mrs. Angel desires to thank through THE JEWISH ERA all the kind friends who have sent in gifts of clothing, jellies and other articles for the poor. May the friends continue in the good efforts. We made 45 poor Iews comfortable with clothing, while the sick were delighted to receive a glass of jelly. There is a great need of babies' clothing, which our friends may especially bear in mind.

#### GIFTS.

Miss Howard, of Oak Park, supply of bandages and old linen for Dispensary, two barrels of clothing; Mr. W. E. Blackstone, bedstead, mattress, spring, quilt; Mr. William Watt, second-hand clothing; Mrs. T. C. Rounds, 2 pillows, bed sheets, pillow cases, 1 cloak; Mrs. Chandler and Rounds, 12 quarts of pickles; Mr. Sprunger, 1 new mattress, 2 pillows, quilt; Dr. Shipman, 200 hymn cards and printing; Mr. Blackstone, \$15 worth of Hebrew hymn books; Ladies' Society of Second Presbyterian Church, Joliet, Ill., 40 glasses of jelly; Y. P. S. C. E. of La Grange, Ill., 2 barrels of good clothing; 5 bundles of clothing from unknown parties, also contributions of clothing from Mrs. J. M. Horton, Mrs. Scott, Mrs. Higgins, Miss Phelps, Mr. Raynarts; \$20 worth of tracts from the Chicago Tract Society; 2 dozen New Testaments from Bible Society; Mrs. J. M. Horton, 1 barrel of potatoes, 1 box of tea; Mrs. S. E. Haskell, 6 new bed sheets; Ladies of New England Church, 10 bed sheets, 1 dozen pillow cases and 1 dozen towels; Miss Wood, winter clothing; Ladies' Society of Oak Park Methodist Church, 2 dozen new pillow cases, 1 dozen bed sheets, 4 quilts; Dr. Ring, Hebrew Christian Magazines. For Thanksgiving dinner for the poor: Mrs. J. M. Horton, \$6, Mrs. Pellet, \$1, Mrs. Linsley, \$1, Mrs. Wood, \$1; from Mrs. A. F. Wood, \$8.75 for printing of Christmas selections; Mrs. G. N. Brook, one hood; Mrs. A. T. Wood, one overcoat; Mrs. S. L. Haskell, one barrel clothing; Mr. C. E. White, one box clothing; Mrs. C. F. Howe, one clock; Mr. W. E. Blackstone, one hat rack; Mrs. J. M. Horton, infants' dresses.

END OF THE GOSPEL AGE.—Prof. Totten has published in the Christian Herald a remarkable article, in which he explains his recent discovery His methods of of the key to the prophetic chronology of Daniel. computation are exceedingly abstruse to persons of only ordinary mathematical capacity. As he presents these subjects, one would be inclined to drop them as vagaries but for their momentous character, and the further fact that the Professor's views are supported and held by such an array of able and intelligent men and women who are eminently practical and cannot be classed as visionaries. Below we give a short extract, and regret our inability to give the entire article for want of space:

"That Daniel's system of chronology sweeps in the first six working Millennaries, and blesses those who enter the Sabbatic one, is now an evident fact; and the interpretation should make it clear to all that we, who enjoy the blessed hope conveyed in all these matters, by no means expect the end of the world as such, but only the end of 'the Gospel Age' and of the Gentile times, and that thereafter we expect a Golden one inaugurated by an age of restitution, but that the latter, in this current decade, will be ushered in by a period of such unprecedented trouble as to call for Michael's services in behalf of Daniel's people.

"Whoso hath ears let him hear, for the wise only can comprehend

even what is now so plainly written.

"Briefly then, we have already entered into the Period of Trouble. We crossed the threshold on March 29, 1892, and the gloom grows deeper as the Heptade progresses. Its central year (1895-6, September to September, as the Jews reckoned and still reckon their years), is to be a most significant Jubilee, and may be honored by the return of This, however, I do not presume to announce as Messiah the Prince! the inevitable result of calculation, but merely give it forth as an interesting and glorious possibility founded upon the fact of its being the Personally I am 69th Jubilee year since the exodus out of Egypt. satisfied that it will cover events with whose renown the world shall ring, and I believe they will cluster around the incidents of such an exodus of Israel and Judah out of the North Country and out of all countries whither they are scattered, as to put all after memory of the Egyptian one forever in the shade."—The Right Way.

## TREASURER'S QUARTERLY REPORT.

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FROM SEPTEMBER 12, TO DECEMBER 1, 1892.

RECEIPT		RECEIPT		RECEIPT		RECEIPT	
	DUNT.	NO. AM	OUNT.	NO. AM	OUNT.	NO.	AMOUNT.
890\$		913	2 00	934		957	
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895	.25	917	4.95	939	.85	962	50.00
896	50.00	917a	1.75	940	5.00	963	75
897	3.80	918	1.00	941	1.00	963 964	12.00
898	5.00	919	.75	942		965	
899	9.26	920		943		966	
	70.00	921		944		967	
		922	1.15	945			
	10.00					968	
902	10.50	923		946		969	
903	5.35	924		947		970	
904	2.00	925	3.00	948	4.25	971	18.33
905	7.78	926	1.00	949	1.00	972	4.00
906	61.25	927	.08	950	11.70	973	3.30
907	2.00	928	4.81	951		974	6.37
908	.50	929	.50	952		975	
909	1.00	930	1.00	953		976	
910	4.50	931	11.77	954	1.00	977	
911	1.20	932	5.00	955	2.00		
912	4.75	933	10.00	956	3.00		

#### QUARTERLY REPORT OF THE CHICAGO HEBREW MISSION.

FROM SEPT. 12, TO DEC. 1, 1892.

RECEIPTS.		EXPENDITURES.	
Cash on hand, Sept. 12	\$215.55 50.00 38.83 785.27 3.71 5.00 1.15 45.00 36.08 14.00 119.85 12.50 4.65	Salaries of Missionaries Relief Fund Students' Fund Jewish Era. Mission House Expenses, Including Coal, Gas, Janitress, etc. Traveling Expenses of Missionaries. Dispensary. Printing, Stationery, Postage, etc. General Fund Paid on Account of Money Borrowed last Quarter for General Fund  CASH ON HAND.  Building Fund	\$384.85 11.35 5.00 72.99 288.14 40.11 102.42 1.15 12.55 95.00
Total	<b>8</b> 1,331.59	Total	
SHWA	ANDE FOR	THE YEAR 1892.	
Cash on hand	\$\ \frac{31.84}{841.69} \\ \frac{2}{338.89} \end{array}	Expended 1st Quarter \$  " 2d " " 3d " " 4th "  Balance on hand	733.78 2,349.89 1,644.36 1,013.56 318.03
Total	<b>\$6</b> ,059.62	Total	<b>₹</b> 6,059. <b>52</b>
Pr	ESENT INI	DEBTEDNESS.	
Due on Jewish Era. Due on Dispensary Bills Due Treasurer			\$ 78.50 92.00 40.00 109.36 3,500.00
[Fotal			83,719.86
		Mrs. T. C. Rounds,	

Mrs. T. C. Rounds,

Treasurer.

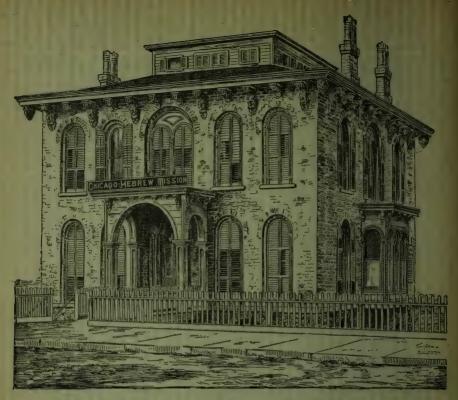
308 Clinton Ave., Oak Park, Ill.

I have examined the account of the Treasurer and find same correct, with proper vouchers for each item.

EDW. P. RICE,

Chicago, Dec. 12, 1892.

Auditor.



#### CHICAGO HEBREW MISSION.

22 Margaret St., Corner Henry (Two Blocks East of Blue Island Ave.)

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מארנארעט ספרים. קארנער הענרי, 22 נצויי כלאקס איזם פאן כלוי איילאנד עוועניו )

יעדען שבת אום 3 אוהר נאכמיטאנ אויך יעדען זאננטאנ אום 3 אוהר.

ררשה ליהודים

געבעמשמונרע יעדען פרייטאנ אבענד אום 8 אותר

פרי סקול " לערנעז ענגליש

יעדען דיענסטאג אונד דאנערסמאג פאן האלב 8 ביז 9 אוהר

יעדען מימטוואך אום 4 אוהר גאכמימאנ.

נעהשולע

פרייע דיםפענסערי,

יעדען דיענסטאנ, דאננערסטאנ אונד שבת אום 3 אותר

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# חג הפסח

# THE JEWISH ERA

## A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

יוכר לעולם בריתו נתהלים פיא ה.]

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

#### APRIL. 1893.

#### CONTENTS:

THE PASSOVER—HDDA IN 161
AT EASE IN ZION—Prof. H. M. Scott, D. D 164
BARON DE HIRSCH—Portrait, Letters, Items, 166-168
THE NISHKALANKIS—Rev. E. M. Wherry, D. D 169
Correspondence—Rev. T. C. Moffatt, 2 2 170
Perils Among Robbers, 171
Editorial Pages:—
THE UNITY OF THE SCRIPTURES, 19- 100-50 - 10-4 10-50-172
THE TRANS-JORDANIC RAILWAY, 4 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -
Jewish Miscellany,
THE JEW—Bishop Nicholson, 179-182
CHICAGO HEBREW MISSION,   183-192

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#### THE JEWISH ERA

THIRTY-TWO PAGES.

#### PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the ERA to the Editor, Mrs. Charles F. Howe, 6123 Michigan Ave., Chicago (Englewood). Price of subscription, 25 cents per year, in advance.

PLEASE do not send postage stamps of larger denomination than two cents in payment of subscription; nor drafts on distant local banks.

FRIENDS will please observe that the Era is published only four times in the year—see above announcement. It is encouraging to know that readers are sufficiently interested to write for the March and February Numbers, but embarrassing to be asked for that which is not on the program.

ATTENTION is called to the selection from Bishop Nicholson's sermon "The Jew", in this number. It will bear study, not only by those who apprehend the truth of mediatorial sacrifice but by those who do not. The sermon was sent to THE ERA from the office of The Hebrew Christian, New York City.

Justin Martyr's Translation of Isaiah, 67: 16-25.— For Isaiah spake thus concerning this space of a thousand years: For there, shall be a new heaven and the new earth, and the former shall not be remembered or come into their heart; but they shall find joy and gladness in it, which things I create. For, behold, I make Jerusalem a rejoicing, and my people a joy; and I shall rejoice over Jerusalem, and be glad over my people. And the voice of weeping shall be no more heard in her, nor the voice of crying, and there shall be no more then a person of immature years, or an old man who shall not fulfill his days. For the young man shall be an hundred years old; but the sinner who dies an hundred years old, he shall be accursed. And they shall build houses and shall inhabit them; and they shall plant vines, and shall themselves eat the product of them and drink the wine.

shall themselves eat the product of them and drink the wine.

They shall not build and others inhabit; they shall not plant and others eat.

For according to the days of the tree of life shall be the days of my people; the works of their toil shall abound; mine elect shall not toil fruitlessly, or beget children to be cursed; for they shall be a seed righteous and blessed by the Lord, and their offspring with them, and it shall come to pass, that before they call I will hear; while they are

then shall the wolves and the lambs feed together, and the lion shall eat straw like the ox; but the serpent (shall eat) earth as bread; they shall not hurt or maltreat each

other on the holy mountain, saith the Lord.

Now we have understood that the expression used among these words. "according to the days of the tree (of life) shall be the days of my people; the words of their toil shall abound," obscurely predicts a thousand years. For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression, "The day of the Lord is as a thousand years," is connected with this subject; and further, there was a certain man with us whose name was John, one of the apostles of Christ, who prophesied by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place. Just as our Lord also said: They shall neither marry nor be given in marriage, but shall be equal to the angels, the children of the God of the resurrection.

# THE JEWISH ERA.

VOL. 2.

CHICAGO, APRIL, 1893.

No. 2

"A light to lighten the Gentiles and the glory of thy people Israel."

PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR.
ENTERED AT THE CHICAGO POSTOFFICE.

, MRS. CHARLES F. HOWE, EDITOR.

MISS E. DRYER, REV. B. ANGEL, ASSOCIATE EDITORS.

#### THE PASSOVER.—חספה אח

והיה הדם לכם לאת על הבתים אשר אתם שם וראיתי את הדם ופסחתי עלכם ולא יהיה בכם נגף למשחית בהכתי בארץ מצרים:

ועבר יהוה לנגף את מצרים וראה אתו חג ליחוח לדרתיכם הקת עולם תהנהו:

ועבר יהוה לנגף את מצרים וראה את הדם על המשקוף ועל שתי המווזת ופסח יהוה על הפסח ולא יתן המשחית לבא אל בתיכם לנגף:

ושמרתם את הדבר הזה לחק לך ולבניך עד עולם:

במות י"ב: י"ג, י"ד, כ"נ, כ"ר.

There is no Passover in Genesis, the book of beginnings. Its brief history, of 2,500 years, is clearly marked by Divinely appointed Sacrifice, of which there are three dispensational records; the first, Abel's Sacrifice, which related to the first hopes of salvation for our fallen race, in which the promises of resurrection are most significantly wrapped in the term "Seed"; the second, our father Noah's Priestly Sacrifice, related to God's Covenant of perpetual blessings to his race, on a renewed Earth; the third, the multiplied Patriarchal and Priestly Sacrifices, of Abraham, Isaac and Jacob, all related to their hope of one day inheriting, by the provisions of the Abrahamic Covenant, the Land in which, during natural life, they were strangers.

These sacrifices mark dispensational beginnings. But for evident reasons, not until Abraham was called to "the Land which he should afterward inherit," are sacrifices recorded as located in any named place, nor are recurring times commemorated by worshipful rituals; as though God would say, first, by significant omission, and second, by recorded transaction—"In this Land, this Land of Promise, in my appointed time and place, My Sacrifice shall be seen; and here, in this Land, shall begin the fulfillment of my Covenant promises, of bruising the head of the Serpent, by the resurrection of the Seed of the woman (Gen.3: 15); and here shall begin the establishment of a universal Priesthood to fulfill my

Covenants, on a renewed earth." (Gen. 8: 20-22.)

With Abraham's sacrifices, prophetic time began (Gen. 15:). "The same day" that the Lord made a Covenant with Abraham (v 18), it is prophesied that Abraham's SEED shall serve and be afflicted by another nation, 400 years (v 3–16). Previous to the promises to Abraham, the only recorded prophecies are briefly given, first, to our father Adam, in relation to the promised SEED, and again to our father Noah, in relation to judgment on the ungodly, by the Deluge, and also to Covenanted

mercies to the new Earth (Gen. 3: 15, 9: 12-17). But, not until the end of the prophesied 400 years of servitude, was the path of man's pilgrimage cheered by the holy influences of timely ordinances, God's sacred way-marks of sacrificial and social times and seasons. But when the end of that predicted time of oppression came, "even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." And the Passover was then established as the leading ordinance of all the Mosaic ritual, the first appointed recurring sacrifice recorded in the history of God's people. We may well expect to find that its significance is immense. Socially and politically the sacred import, then and there in the land of Egypt, was irresistible. Around the first Passover Sacrifice, whose blood protected them from death, and delivered them from bondage, the families of Abraham became one family—the promised NATION. "And it came to pass, the self-same day, that the Lord did bring the children of Israel out of the Land of Egypt, by their armies" -an organized nation / as, 400 years before, He had promised Abraham.

That was a time of great tribulation, to Egypt. Had not Daniel (12: 1, 2), prophesied a greater, coming tribulation,—" a time of trouble, such as never was since there was a nation, even to that same time," at which time, Israel "shall be delivered," from her wanderings, and at which time, "many that sleep in the dust of the earth shall awake,"—a prophesied tribulation which Jesus Christ confirmed (Mat. 24: 15-31), saying "Then shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be, -and except those days should be shortened, there should no flesh be saved."—had not these prophesies declared unmistakably the coming of the "Great Tribulation," even now drawing near, we might have hoped that plagues had spent their force on Egypt, at the time of Israel's first deliverance; for Egypt resisted God, unto death. Her "sin when it was finished brought forth death, '(Exod. 11: 4-6); and out from the darkness of death, by the keeping of God's Passover, Israel came forth, free to serve her Covenant-keeping God. "This is that night of the Lord, to be ob-

served of all the children of Israel, in their generations."

And with Israel's national birthday, began a new, Divinely ordered reckoning of time. Since "In the beginning, God created the Heavens and the Earth," we do not find that God reinstituted any timely reckoning, except by the prophetic Messianic line of the SEED (Gen. 3: 15), the line of the first-born from Adam to Noah, and from Noah to Abraham (Gen. 5: and 11:). But now (Exod. 12:) the Lord spake unto Moses and Aaron, saying, this month shall be unto you the beginning of months; it shall be the first month of the year to you \* \* \* Speak ye unto all the congregation of Israel, saying, in the tenth day of this month, they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house; and if the household be too little for the lamb, let him and his neighbor next unto his house, take it, according to the number of the souls. \* \* \* And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill IT, in the evening. \* \* \* And ye shall \* \* \* and strike the take a bunch of hyssop and dip it in the blood, lintel and the two side posts, with the blood that is in the basin, \* \* \* for the Lord will pass through to smite the Egyptians, and when He seeth the blood, upon the lintel and on the two side posts, the Lord will

pass over the door, and will not suffer the destroyer to come into your houses, to smite you. \* \* \* "And ye shall observe this thing for an ordinance to thee and to thy sons forever." 1491 years later, reckoning from Passover to Passover, "Christ our Passover, was sacrificed for us,"—the typified sacrificial Lamb, slain for final deliverance from the bondage of sin, and the darkness of death, into the coming "glorious liberty of the children of God." His genealogical line ran from Adam to Noah, from Noah to Abraham, from Abraham to David, from David to Zerubbabel, from Zerubbabel to Jesus born in Bethlehem, as prophesied, (Mica. 5: He was sacrificed on "one of the mountains in the land of Moriah" (Gen. 22:), as typified when our father Abraham offered his only son, Isaac: He was sacrificed at Jerusalem, where his father David set the Sacrificial Altar, and the Kingly Throne, for Israel and the nations (2) Sam. 24: 2 Chr. 11: 5-9. Isa. 65:). At "that place, JEHOVAH-JIREH," "in the mount of the LORD," Christ arose from the dead, fulfilling the type of Isaac's typical resurrection from sacrificial death, and also to fulfill, in resurrection life, the promises then, over that altar, made to Abraham, for his SEED, in Isaac, raised from sacrificial death, viz.,—"In thy SEED shall all the nations of the Earth be blessed. The SEED of Adam and Abraham died, and passed through death into fruitful life; and in that resurrection life was seen and known and loved by hundreds who knew Him, in His pre-sacrificial ministry among men, in that Land of Promise. So, was Messiah "brought as a Lamb to the slaughter;" so, was "Christ our Passover, sacrificed for us."

The institution and laws of the Passover, when Israel was delivered by God, from bondage and death in Egypt, are recorded, in multiplied types, in Exodus 12: the laws of the ordinance are also recorded in Leviticus 23: Numbers 9: Deuteronomy 16: Its Old Testament history is also recorded in Exodus 12: Numbers 23: Joshua 5: II Chronicles 30: II Kings 23: and II Chronicles 35: and lastly Ezra 6: but Ezekiel 45: 21 also prophesies a Passover yet to come. It is recorded in each of the four Gospels of the New Testament, in connection with Christ's ministry, death and resurrection (Matthew 26: Mark 14: Luke 22: John 18: 19:); and the Christian understands from the types and prophesies of the Old Testament, and from the history and doctrines of the New Testament, that Jesus Christ, Son of God and Son of Man, Seed of Adam and Abraham and David, is, by His death and resurrection, the fulfillment of the Passover Sacrifice, as He also is the fulfillment of all Divinely ap-

pointed Sacrifices.

In this year of our Lord, 1893, at least 3,384 years since this time honored institution began in Egypt, the ordinance of the Passover will, in some way be widely celebrated under every meridian, by both Israelite and Christian. The pious Israelite, in his present wanderings among the nations, cannot fully keep that feast, for its Sacrifice was appointed to be slain and solemnly appropriated at Jerusalem, "in the mount of the Lord (Gen. 22:)," the "Jehovah-Jireh, in the land of Moriah." Not until Israel again possesses the Holy Land, and the glorious worship of the Holy City, according to God's unfailing covenants with the fathers, will they truly celebrate the everlasting ordinance of the Passover. But as surely as the rolling years come, Israel shall so keep it; for God hath declared that Israel shall keep this ordinance for ever (Exod. 12:).

The Christian celebrates the Lord's Supper, as a peculiar part of the Passover feast, legitimately instituted for us by Christ, in the night of His death, "to show the Lord's death till He come." "Till He come," the crucified and risen Savior, whose death-bought right it is to reign forever over the house of Israel and over the nations, gloriously (Isa. 24: 23, Dan. 7: 14. Luke 1: 33).

May God make His truth plain to all true worshipers.

#### AT EASE IN ZION.

PROF. H. M. SCOTT, D.D.

The inactivity of Israel in Bible times was a leading matter of prophetic reproof. In the days of Jesus the Pharisees showed unusual missionary zeal, and were ready to compass sea and land to make a Then came the Christian Church, which accepted the Messiah, and became a great missionary rival of Pharisaic Iudaism. The Nazarene missions soon left the Jewish propaganda far behind, and Israel sank again into inactivity, shut itself within the walls of Talmudic tradition, and for centuries has simply asked to be let alone. In early days the Jews objected to Christianity that its Messiah was not the true Messiah, and that it rejected the laws of God, which commanded the Sabbath, sacrifices, circumcision and other ceremonial observances to be kept forever. But now all Jews have ceased to offer sacrifices; the temple ritual has passed away; and the progressive Jews, the so-called Reformed, have given up faith in any Messiah, regard the Sabbath and circumcision as non-essentials, and are willing to reduce Judaism to that which Judaism and liberal Christianity hold in common. Of course such men see no reason for missionary zeal. Now in all this there seems to be a great inconsistency. We all believe that religion has to do with the highest interests of men and nations. Every intelligent man thinks that his form of faith, his religious principles, his motives to moral action are the best for all other intelligent men. If reason and experience approve our creed and life; then reason and experience should urge us to recommend to others what we have found good for ourselves. Every Jew is ready to point out the superstition of Roman Catholics, the idolatry of Greek Catholics, the intolerance or narrowness of many Protestants, not to speak of the abominations of heathenism in Africa, China, India, in the midst of which colonies of Jews are found. Why then should the Iew, who claims to have the oldest and best of all religions, pass always by on the other side, leaving wounded, bleeding humanity with no touch of sympathy from Jewish hands, no word of hope from Jewish lips? What is the history of Jewish missions to the Gentiles for the past sixteen hundred years? What is the Jew here for? How long will it be at his present rate of progress before he will convert the world to the true religion? He talks much about the Fatherhood of God; why does he show so little of the Brotherhood of man? How dare he hide his light under a bushel? Nobility has obligations; so has learning; much more has religion. Ask to be let alone! Does a physician with medicine to save life ask to be let alone? Does a wise teacher, able to instruct multitudes and show them the path of true virtue long for the comfort of being let alone? The modern Jew has borrowed his culture, his art, his mode of life, his civilization from the Christian nations in the

midst of which he dwells. Has he no religious returns to make for so many blessings which flow from Christianity? He professes to be ready and is ready to serve his native land in politics, science, art, literature; but when it comes to the highest of all, religion, just the place in which he claims to be peculiarly superior and able to teach all others, there he draws the line, there he closes his book, there he loses all interest, there he asks simply to be let alone. We believe largely these days in the survival of the fittest in religions as in species of animal formations; this survival results from competition; in religious life such healthy competition must show itself in mission work, in teaching the ignorant, in raising the fallen, in making bad men good, and good men better. The religion that can do most such work and do it best, and prove its claim in actual common experience will be the religion of the future. The Christian believes his religion can do all this, and has the courage of his faith by applying it to Jew and Gentile everywhere. But the lew cherishes his religion as an esoteric faith, something that cannot make a Gentile better, something unsuited to the heathen; it is to him a jewel so precious that he is afraid ever to use it. The only explanation we can see of such a state of things is either that the Jew does not believe that his religion is the best for men, or that believing it best, he thinks he is under no obligation to impart it to others. In the first case he sins against humanity by shutting himself apart, refusing to marry with non-lews, and building barriers about his social, family and religious life. In the other he sins against God by withholding from men in darkness the light of revelation given to Jewish prophets and holy men, as mediators of salvation for all the families of the earth.

The Christmas Festival of the Children at our Mission.—Could the lovers of Israel have heard the children sing at Christmas time, such words as these: "Coming to atone," "Coming to atone," "He came to make atonement the chains of guilt to sever," "Blessed be our Savior, make his goodness known;" and have heard their sweet voices as they repeated that wonderful 53d chapter of Isaiah, and those verses in Zechariah: "Sing and rejoice, O! daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith the Lord." And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shall know that the Lord of hosts hath sent me unto thee, and the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again," and to have heard the name of Jesus spoken by children's lips, whose parents have taught them to have no feeling of love for that dear name, would have stirred the coldest heart, we are sure.

Prof. Graham Taylor talked to the children and they gave good attention; quite a goodly number of the friends of the Mission were there. A friend who kindly remembered these children at Christmas time, provided a gift for them all and with bags of candy, and loving words from our Superintendent Mr. Angel, whom they all seem to honor and love, they went to their home with the name of Jesus in their lips, we trusting meanwhile that his love some day should fill their young hearts.

Mrs. A. F. Wood.



BARON DE HIRSCH.



Navis, of Secondar 1892

2 vane del'Elysie.

To the Editor of the Dwink bra Mrs Charles F. Howie in Chicago

ophoto, but he cannot as present marke un respect works to able to comply with your request regarding his over tignature on the you today one of the photos of the Baron with his compliment. The Daron in onely last, addessed to Baron as Horisch, I put In early to your letter of wow. 22

> but him is fortunately in danger tolefered, of thewrish. The name will peffer a great, teat, the would will take a long nime to and. acy. Whilst thooping his your brust in his hand Eucrotion Mu palu of his right hand and peur for many weeks to come, owing to a most seven sicioteur he men with about a fortighter of his wight hand, nor willhabe able to do so Nation me, diasaur,

Voun attorisch's Rivare Justan Moms feithfully Sail Barrelet

BARON DE HIRSCH has shown his great wisdom and foresight in his recent action concerning the Jewish Colonization Association. This society, founded by the Baron by his gift of \$10,000,000 for its capital for the purpose of aiding the colonization of Russian Jews has been under his own immediate management. Recognizing the uncertainty of life, he has conveyed one-sixth of the capital stock of this association to each of the principal Jewish societies of the world, viz.: The Alliance Israelite Universelle of Paris, The Anglo-Jewish Association of London, and the Jewish Societies of New York, Berlin, Vienna and Frankfort. The Baron reserves to himself the management while he lives. He has thus not only provided against his death, but has also drawn the Jews of the world into closer compact. The Jewish Chronicle (London) comments as follows:

It is difficult to recall an event in this prosaic age which appeals so deeply to the imagination as the splendid and heroic philanthropy which our co-religionist, Baron de Hirsch, has set on foot. A man in the prime of life, with exceptional capacity for effecting public good, realizes the limits of individual activity, and he therefore seeks to enlist and enroll into the noble cause which he has conceived and founded, all the elements of the minority of his race for the purpose of striving for the redemption of the unemancipated majority.

Not for his lifetime only is he anxious for the good work he has set on foot by his munificence. He would secure for it continuity apart from the precarious term of his own life. Remembering the man and his great wealth, there is much modesty in the significant words, "I would only reserve to myself as the condition of this gift the right to represent during my life the shares presented; desiring as you will easily understand, to retain as long as I am permitted the direction of the work to which I have devoted the

remainder of my existence."

No words could more forcibly indicate that Baron de Hirsch feels keenly the responsibility of this great wealth, of which he is but a steward, of which he can have but a life interest, and for which he is anxious to secure a philanthrophic object beyond the short span of his own life. He has thus drawn into one compact union the Jews of London, Paris, New York, Berlin, Vienna and Frankfort, to work as one man in perpetuity, and after the founder shall have passed away for the "God-directed goal."

THE HIRSCH COLONY IN NEW JERSEY.—According to the report of Mr. Lee, the agent of the New Jersey Board of Agriculture, the town of Woodbine, in Cape May County, under Superintendent Jabsovitch, of the Hirsch Fund, consists of 1,536 lots, around which are thirty acre farms, and the outlying lowlands are reserved for pasturage, upon the plan of medieval English communities. In a year 650 acres of farm land, twelve miles of driveway, and 170 acres of town lots have been wrested from a natural wilderness. The town houses built by the company (composed of the trustees of the American Hirsch Fund) cost from \$850 to \$1,300 each, and are models of neatness and adaptability for colonists' needs. Active work is expected to give Woodbine 150 houses by spring. A hotel, a railway station, a synagogue, and a public school are completed, or are in course of erection. A park has been laid out, with side streets and avenues lined with poplars and maples. On the farms each agriculturist has 250 fruit trees, planted in 1891, with an acre of grapes and small fruits .- The Jewish World (London).

The beautiful portrait of Baron de Hirsch with which the readers of The Jewish Era are favored, is another evidence of the Baron's true nobility. Such gentle courtesies as he has shown The Era come only from those who are truly great.

#### THE NISHKALANKIS.

The Hindus believe in ten great Incarnations of the God Vishnu. Of these nine have already appeared. The tenth has not yet appeared. Popular opinion fixes the time at the end of the present age, which is in the near future. This Incarnation is known in North India as the Nishkalank or the Sinless Incarnation. The purpose of his appearing will be to destroy all sin in the world, and to restore peace and right-eousness therein.

There is great interest in many minds regarding this general expectation, which is found not only among the Hindus, but also among the Moslems, who look for the Imam Mahdi as a forerunner of Al Masih (the Christ), who will come down from Heaven to destroy Dajjal or the Anti-Christ (from the Moslem standpoint). All this reminds one of the time "when the people were in expectation" immediately before the manifestation of Jesus as the Messiah. Many years ago the Rev. John Newton taking advantage of this tradition, wrote a tract in which he presented Jesus as the Nishkalank or Sinless Incarnation of God. Years afterward a remarkable movement among the people resulted from the

publication of this tract.

A village contractor on the Sarhind Canal, which was then in process of construction, lay on his death bed. Calling his friend Hakim Sing. a merchant, to his bedside, he placed in his hands a book containing Mr. Newton's tract, saying: "I am dying, but I die in the faith of the This book will tell you all I know. If you want to know more go to the Missionaries." Hakim Sing took the book and had a boy read it to him, for he could not read himself. The result was that he too accepted the faith of his friend and put his trust in the Nishkalank. He soon became absorbed by his new faith and, arranging his affairs so as to provide for the wants of his family and himself, he became a recluse. Shutting himself up in a small courtyard, forty or fifty feet square, he began teaching all visitors the new doctrine of the Nishkalank. He had secured the New Testament and in his teaching he set forth Jesus as the Savior who, having died for sinners, ascended into Heaven, and shall come again to set up the kingdom of Heaven on earth. He taught the people, as he still teaches them, to cast away all idols, and to trust only in the Nishkalank. The Bible is read every Sabbath day. The boy who first read the tract to his teacher still reads the Bible before him to the crowds who visit him every week. The sect has grown to be of influence. Persecutions have been endured by many, as they are regarded as Christians. They escape much of the persecution visited upon the Christians because they outwardly conform to caste They do not desire baptism, saying: "We need the baptism of the Spirit, but not water baptism." Thus they are not identified with their unpatriotic countrymen, who have identified themselves with the They nevertheless receive European missionaries - English conqueror. and native Christians most kindly. They acknowledge that they worship the same Jesus. Many of them seem to be his true followers. Many have died in the hope of eternal life through faith in the Nishkalank. The old Faquir Hakim Sing still tells the people to turn from the superstitions of the Brahmins, and to accept the book with its teaching as to the coming of the Sinless One. We should remember him in our prayers. We should hope for a revival to follow such a work. The Nishkalankis number several thousand adherents to-day. May the day soon come when they shall rejoice in the presence of the King in his glory.

E. M. W.

#### CORRESPONDENCE.

MRS. C. F. Howe:—Dear Madam:—I enclose you a program of a series of Passover services, began by us on the "14th of Nisan at evening," and continuing four evenings. The program will explain itself. It is a service intended to take the place of the semi-pagan festival of Easter, the very name of which is that of a heathen goddess. The room was draped and decorated differently each evening to correspond with the spirit of the evening. Truly Yours,

April 22, 1892. T. C. Moffatt, Pastor Cong. Ch.

THE PASSOVER.
April 11-14, 1892.
Congregational Church, Douglas, Kansas.

Monday Evening, Nisan 15.

Organ Voluntary.
Anthem.

"The Passover."
The Hellel. Prayer.
Hymn 191.
Communion Service.
John 17.
Hymn 118

Tuesday Evening, Nisan 16.

Organ Voluntary.
Hymn 216
"The Crucification."
Anthem.
Prayer.
Isaiah 53.
Hymns 57, 273, 150.

Wednesday Evening, Nisan 17.

Organ Voluntary.

Hymn 111.

"Sabbath in Jerusalem."

Anthem.

Prayer.

Isaiah 55.

Hymns 113, 146, 140.

THURSDAY EVENING, NISAN 18.
Organ Voluntary.
Hymn 180.
"The Resurrection."

Anthem.
Prayer.
1 Cor. 15.
Hymns 24, 224, 240.
From Gospel Hymns 1, 2, 3, 4.

A similar service is being arranged by Mr. Moffatt for this year.

Baron de Hirsch has forwarded a donation of £700 to the Great Northern Central Hospital, Holloway Road, N.; £700 to the Royal Free Hospital, Gray's Inn Road; £300 to the Paddington Green Children's Hospital; £200 to the Royal Sea Bathing Infirmary for scrofula; £1,200 to the Hospital for Sick Children in Great Ormond street; £700 to the Yates Samaritan Fund of the University College Hospital; £700 to the Evelina Hospital and £300 to the City of London Lying-in Hospital; £1,200 to the St. Mary's Hospital, Paddington; £700 to the Poplar Hospital, and £400 to Queen Charlotte's Lying-in Hospital.—The Jewish World (London).

JEWISH calender for the remainder of 1893:

April 1.—Passover.
May 21.—Feast of Weeks.
Sept. 11.—New Year, 5654.
Sept. 21.—Day of Atonement.
Sept. 26.—Tabernacles.

#### PERILS AMONG ROBBERS.

When the Apostle Paul defends the proof of his ministry and apostle-ship by his fidelity under many severe trials, we are apt to read his account without due thought; having suffered little, we love little, we comprehend little of the cost of real self sacrifice. "In perils of robbers" writes Paul, "in perils by mine own countrymen, in perils in the city, in perils in the wilderness," etc., and he warns Timothy that "in the last days perilous times shall come." Even now, in Abyssinia, ministers of Christ among the Falashas—native Jews—are giving up their lives by famine, by robbers, by pestilence and by wild beasts. A faithful missionary of the London Society was murdered and robbed on his way with relief to his suffering brethren.

Thieves in this country are using the good name of benevolent people to secure if possible, money from the generous. Faith's Record warns the public against a man who is soliciting for them without making any returns. In New York, Tello d'Apery, the brave young editor of The Sunny Hour, publishes a similar warning, and now in this city two prominent names have been forged by thieves within the present week to secure money. Perils by robbers. Knowing all these things, the public was not prepared for the startling account March 6 of a cruel burglary by the three masked robbers who entered The Chicago Hebrew Mission Mr. and Mrs. Angel are "rich in good deeds," and keep very little treasure where thieves can reach it, but these men seemed to have a strong impression that there was money in the house. A detailed account cannot be given in THE ERA for want of space. There is not, perhaps, on record a more terrible experience with burglars. Mr. Angel was guarded by one man, while the other two, one with a revolver, and the other with a dagger and carrying a candle, compelled Mrs. Angel to go with them through the house and show them where to find whatever there was of money value. Enraged because there was so little, Mrs. Angel's life was again and again threatened unless she would give them more money. At last, after revealing all that she could think of that they might want, she offered them a Bible, and by the grace of God stood between these two thieves, one with a dagger pointed at her breast, and the other with her wedding ring-rudely snatched from her finger—in his hand, and boldly rebuked their sin and exhorted them to a better life. "Suppose you should kill me" said Mrs. Angel, "I am not alone, God is here, you may think no one sees, but God sees, and you may be sure your sin would find you out." And she still asserts that she believes one of them will be converted, and that she will some day know of him again. They are certainly desperate men now. They took what little money there was, some \$3, and the watches, besides Mrs. Angel's ring, but the clothing was not carried away, but returned to the study which was left in the greatest confusion, after the search for money. The watches will prove of little value to the thieves, but they were needed by the missionaries. Mr. Angel's suspense and the terror of anxiety about his wife during that long half hour that the robbers had her away have left their traces on his face. He seems like a man who had long been ill and does not like to recall the awful expe-

<sup>&</sup>quot;ALL truth is calm, refuge and rock tower,

The more of truth the more of calm: Its calmness is its power."

# THE JEWISH ERA.

CHICAGO, APRIL, 1893,

#### THE UNITY OF THE SCRIPTURES.

"In the beginning God created the heaven and the earth."

The account of the creation, pronounced by the Creator "very good." the temptation, the fall, the flaming sword turning every way to guard the tree of life. These the opening chapters of The Book. The closing chapters, "the new heaven and the new earth." "Behold I make all things new." In Genesis, the beginning of pain and sorrow and death. In the Revelation of the new heaven and the new earth, "God shall wipe away all tears from their eyes, and there shall be no more death. neither sorrow, nor crying, neither shall there be any more pain." In Genesis the tree of life guarded by Cherubim with flaming sword, in the Revelation "on either side of the river the tree of life bearing twelve manner of fruits, yielding her fruit every month with her leaves for the healing of the nations." In Genesis the curse begins, in Revelation it ends, "and there shall be no more curse." Contrast in all things but one, God is the same and the light of his presence shines from the pages of the beginnings as of the endings. In Genesis God said "Let there be light and there was light." In the Revelation of "things which must shortly come to pass."

"There shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall

reign forever and ever."

The beginning and ending of redemption's story, whose varied but harmonious phases of truth may be traced along many lines, all leading to this same triumphant ending. Jesus himself summed up the old testament in one word--love. When one asked him saying, "Master, which is the great commandment in the law?" Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. Matt. 22: 36-40. The Old Testament is the written word of God, and may be expressed in one word—love. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. Rom. 13: 10.

The new Testament reveals the word of God in a human life, the text illuminated by a perfect example. "God, manifest in the flesh." And "God is love; he that dwelleth in love dwelleth in God, and God in

him." Ino. 41: 7.

We stumble over the very simplicity of the grandest truths, and do we ever reflect that whatever is sinful in heart or outward life is the direct result of a lack of love? If we could love as Jesus loved we should be sinless as he was sinless. "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5: 22, 23. This is the chord to which the harmony of the scriptures is set. There may be a "higher criticism" of the head, but the highest criticism of the scriptures is of

the heart. "With the heart man believeth unto righteousness.". There are heights or rather depths of philosophy which draw a vail over the heart, and noble minds are given over to believe a lie, but it will never be the fault of the Bible. Any unprejudiced student of the word of God may enrich his soul by taking any line of truth and tracing it through from Genesis to the Revelation. Take "light," which is before everything else except the waters out of which life was to come. Whoever traces the bible teaching about light will—like Enoch—"walk with God," and his heart will be filled with praise. So of the water of life from the smitten rock in Exodus to the bountiful provision in Revelation, "Let him that is athirst come, and whosoever will let him take the water of life freely." Take the "Fear Nots," beginning with Abram: "Fear not Abram; I am thy shield and thy exceeding great reward." One who loved the Old Testament, reading the first chapter of the Revelation recognized the voice in the seventeenth verse as the same that spoke to Abraham and to Moses and Joshua and the prophets, the same voice that calmed the tempests on the sea of Galilee and the troubled hearts of the disciples: "It is I, be not afraid."

So with the Passover truths: they do not begin and end in Exodus; they do not end with the destruction of Jerusalem, for "ye shall observe this thing for an ordinance to thee and to thy sons forever." If "it is certain" as a distinguished Jewish Rabbi asserts "that no healthy Jewish mind can or will understand, much less accept the doctrine of sin and sacrifice," it is none the less certain that a nation of Jewish minds, more or less healthy, did accept it that awful night in Egypt, and remained within the blood-sprinkled doors safe from the destroyer. "None of you

shall go out at the door of his house until the morning."

"It is God's word, God's precious word;
It stands forever true,
When I the Lord do see the blood
I will pass over you."

It is not revealed anywhere in the Bible that either Jew or Gentile is less in need of redemption now than was the circumcised host that God himself was leading out of Egypt. For it must be remembered that the Passover was in connection with the redemption of Israel Ex. 13: 1, 2, representatively by families through the first born. When did this law cease? Where was the first Israelite born who did not need redemption? The Old Testament teaching is that "it is the blood that maketh atonement for the soul." The New Testament is the same,

"Without the shedding of blood there is no remission."

"Let no man go out of his house until the morning." When the dawn of the resurrection morning breaks in grandeur he may hear the "song by ten thousand times ten thousand and thousands of thousands saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and might, and honor, and glory and blessing," and to hear "every created thing which is in heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, saying unto him that sitteth on the throne, and unto the Lamb be the blessing, and the honor, and the glory, and the dominion for ever and ever." "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain and didst purchase unto God with thy blood men of

every tribe, and tongue, and people and nation." No more Israel only, but men of every tribe and people may find refuge, sheltered by the blood of the Lamb. Thus do the scriptures teach.

"Blessed be the Lord God of Israel from everlasting and to everlast-

ing. Amen and amen."

#### THE TRANS-JORDANIC RAILWAY

DR. GEORGE E. Post writes to New York Evangelist a most interesting account of the opening of the railroad from Beirut to Damascus. The formal invitation written in Arabic, Dr. Post has translated as follows.

"Dear Sir-By the aid of God Almighty and His fostering care, and by the overshadowing protection of His Imperial Majesty the Sultan, may God help him by his victorious power, the work on the railway from Beirut to Damascus will be commenced by a public celebration on Thursday, the 19th of Jemada-el-Ula, 1310, corresponding to the 8th of December, 1892, at 6 1-2 o'clock, Arabic time, in the garden near the Lebanon guard-house on the Damascus road. The honor of your attendance is requested, that you may aid us by your prayers for the success of this undertaking. May God Almighty preserve you.

(Signed) President of the Company and the Owner of the Conces-

There was much ceremony and the usual sacrifice of sheep slaughtered this time in front of the surveyor's stake and the meat given to the poor. Dr. Post continues:

A number of speeches were delivered, the gist of all them being to signify that the inception and consummation of this great work were due "to the Sultan, the son of the Sultan, the son of the Sultan, the victorious Sultan, Abdel-Hamid Khan"

It was quite noticeable that the Frenchmen, who stand at the head of this enterprise, kept themselves carefully out of view during the whole ceremony, making it appear to the populace that the Muslim authorities and effendies were the authors and patrons of all. The pick was handed to the Wali by a native. Natives made all the speeches. One of the pompous effendies had printed his speech beforehand in gold letters, and as soon as the company were on their feet he began distributing his production among his friends. The Frenchmen, meantime, retired behind the buffet and

applied themselves to the champagne.

The work on the Port goes forward apace. The two enterprises will probably be completed at about the same time, some three years hence. Then Beirut will have the only good harbor between Port Said and Smyrna, and a railway extending across Lebanon and Anti-lebanon, and forty miles down into Bashan. The same company has the concession for street railways in Damascus. If you visit us in 1895, you may go to Jerusalem from Jaffa by rail, thence to Hebron and the Jordon by carriage road, back again to Jaffa, and thence by steamer to Haifa, and thence by English railway to Hauran, then by the same railway, or this French line, to Damascus, and over Lebanon to Beirut by rail, a very different journey from that of 1882.

P. S -Since writing the above, the news has come of the opening of the English railway from Acre to Damascus. This is to be a standard gauge road, and goes by a comparatively easy grade, crossing the Plain of Esdraelon, then the Jisr Benat Yakob, and so up the Jawlan plateau to Damascus. It is intended to be the first portion of a

road to go through Northern Arabia to the head of the Persian Gulf.

With a railroad from Jaffa to Jerusalem, and another from Acre to Damascus, and another from Beirut to Damascus and Hauran, Syria and Palestine may be said to have fairly entered into the modern era. We shall soon have a line along the coast to connect us with the Egyptian and Asia Minor roads. May these improvements prove the forerunners of the Prince of Peace!

The *Echo* contains the following interesting notes on the projected Syrian Railway:

There is only one break in the mountain system that runs southward from Lebanon to Arabia Petræa, and forms the watershed of Western Palestine. It is where the narrow seaboard plain widens from a mere strip into the flat expanse between the promontory known as the Ladder of Tyre, on the north, and the long, high ridge of Carmel in the south. It narrows at the landward end into the valley of the Kishon, which debouches on the broad expanse of the Plain of Esdraelon between the hills of Samaria and those of Galilee, and affords the only level roadway between the Jordan and the Mediterranean. Its seaward base forms the Bay of Acre, which town is situated at its northern extremity, while some twenty miles to the south the little port of Haifa nestles at the foot of Carmel.

The Great Plain, as Josephus calls it, in contradistinction to the high narrow plateaus that exist among the intricacies of the hills, has been used, as Nature intended it should be, for a roadway since the earliest times—the pillars at Umm-el-Amdas are probably the remains of Roman milestones—but long ere the Romans transported grain across it from the rich district of Decapolis, it has been used as a roadway by the Egyptians, and its strategic value has caused it to be the battle-ground of Palestine from the days when Deborah and Barak sang their triumphant pæan for the overthrow of Sisera to that when Bonaparte, Kleber and Junot fought the engagement of Mount Tabor. But it is something better than a battle-ground—it is a garden. The patriarch might well exclaim that the portion of Issachar was ''a pleasant land.'' The rich volcanic detritus of which the soil is composed yields a noble harvest, even to the wretched husbandry of its present tillers.

In the coming railway days the peasants will not allow the traveler's horse to browse right and left among the ripening grain as they did without protest when we rode across the plain a little more than two years ago, for crops will not then, as they do now, rot on the ground for want of means of transport, nor will so much space be abandoned to the luxuriant growth of giant thistles, whose splendid purple heads towered high above us as we sat our horses. The abundance of wild artichokes and asparagus will also then, probably, have a market value.

The bulk of the traffic carried by the future railway will, doubtless, come from the Hauran pleateau beyond Jordan, in the form of grain, 200,0(0 tons of which are now brought down to the sea annually by camels; but the plain will furnish no inconsiderable quota when an outlet is found for the wheat, barley, maize, cotton, lentils and tobacco, which are now grown on it with such facility, and which it might be made to yield in such abundance. The Belad Haritheh—to give it its name of "Ploughed Land"—has ever been noted for its fertility, and regarded as the "eyes of the land" The Talmud, speaking of Beisan—the ancient Bethshan—extols "the fruits of this land, famous for their sweetness." Rabbi Meir says of the corn: "The seed of a saah (a peck) produced seventy kor (nearly seventy quarters)." Rabbi Simon ben Lakish says, "If Paradise is to be found in Palestine, it is to be found at Bethshan" Biesan is at the eastern extremity of one of the three long arms of the plain that stretch to the valley of the Jordan. That valley—the Ghor as it is now called—the divine region (theion chorion) of Josephus, has now a desolate appearance.

On the banks of the Jordan itself there is not even a hut. That turbulent stream winds through a jungle of cane, tamarisk, and thorny lote tree, the haunt of the wild boar and the leopard, in an alluvial hollow, which forms a valley within a valley—that of the Ghor itself, whose only floor requires irrigation to yield a wealth of tropical produce, for the climate of the Ghor, owing to the extreme depression of that wonderful cleft, which seems to have been torn through the entrails of the land, differs from that of the rest of Palestine. The thermometer ranges between 70 deg. and 130 deg. might be cultivated there with success, but very little of it is grown at present. groves might easily be made to flourish that would rival those planted by Herod. Petrified stalks of sugar cane are found about Beisan, and the ruins of the sugar mills built by the Crusaders in the twelfth century are still standing as a witness to the extraordinary recources of the district, for the period of the Crusades was not noted for its industrial enterprise. The 135 miles of railway between Acre and Damascus has doubtless for its object an extension to the Euphrates Valley; but the foregoing consideration will show that it will play an important role in Palestine itself. notably in developing the agriculture of the Plain of Esdraelon, and rendering possible that of Jordan Valley. Seeing that it has to traverse that valley, and to climb the plateau east of it, it is remarkable that it will require only two bridges and a five-mile gradient of one foot in sixty.—Palestina.

DR. Post gives a graphic description of the Rothschild Colonies near Jaffa and Safed, who have in eight years so developed the resources of the unpromising location, that the words of promise recur to mind "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

THE Chovevi (Lovers of Zion) Association is growing in strength and The branches are called tents and their emblem and motto— "How goodly are thy tents, O Jacob, thy tabernacles O Israel"—were given in the preceding number of THE JEWISH ERA. The spirit of the organization is briefly expressed in the following paragraph from one of the speakers, who presided over a meeting of the East London Tent No. 1. He said that the Chovevi Zion gave a practical bent to what had hitherto been an abstract sentiment. We have prayed for Palestine, we have mourned over Palestine, and we have sent our aged to die in Palestine, but the Chovevi Zion, while retaining and profiting by the sentiment which is the life of every nationalist movement, aimed to direct the hitherto disorganized efforts into a practical channel by means of a properly arranged scheme of colonization, and to form the nucleus of a nation which will make its influence felt on the history of the world. wanted people to go to Palestine to live and to work in it and the means they were adopting were the best calculated to further that object. There was everything in their favor. The climate of Palestine was most favorable, they had a soil capable of producing two crops in one year, and what was more than anything else, they had the knowledge of being settled on their own soil, in the land inhabited by their forefathers, and which was their inalienable heritage. It was all very well for people to scoff at the nationalist feeling. Scoffing could not alter the fact that it was one of the most noble attributes of man. Deep down in the human breast was embedded and enshrined the love of home and country. How much more then ought they to venerate the country, endeared as it was to them by the memory of the glory of the past, by the deeds wrought for them there by their Heavenly Father, and by the glorious future which it promised to them in it.

It is gratifying to learn that Caxton's art is making rapid progress in Jerusalem. The work in all departments is chiefly in the hands of our co-religionists, whose artistic taste in the production of souvenirs, New Year and birthday cards, embossed with Hebrew texts, compares favorable with that of many houses in England. Two weekly newspapers, in pure Hebrew-Haor ("The Light") and Hachawazeleth ("The Flower") -are issued, and being non-partisan, both enjoy a good circulation. Jerusalem, a well-known annual, held in great repute on the Continent, is also published there. It is curious to note that several of the monasteries in the Holy Land publish their religious works through the Jewish book publishing houses established in Jerusalem, though several of the institutions have their own presses and issue Latin and Arabic books for private use. Compositors and all hands engaged in the trade work about 10 hours per day; the wages are very low compared with those given in England. On the other hand, living being cheaper, and the climate favorable, the men are able to live comfortably — The Jewish World.

THE HIRSCH COLONIES IN CANADA.—In the annual report of the Baron de Hirsch Institute of Montreal, says the American Israelite, very encouraging particulars are given of the prospects of the newly-formed Iewish colony to which the title of "Hirsch" has been given. The land has been acquired from the Dominion Government under the Homestead laws, and already forty-nine families or groups have been settled on the soil, which is regarded with so much favor that a large number of Jewish families have taken up ground in the immediate vicinity and settled there at their own expense, whilst the surrounding Government lands have nearly all been taken up, thus increasing the value of property in the colony and the other lands adjoining. Much difficulty was experienced in the initial stages owing to the absence of sufficient resources completely to equip the Colony, especially with oxen. The settlement is being thoroughly organized so that the Government regulations may be strictly carried out. A synagogue will be built shortly, and a sincere and good friend of the colony, Mr. Pierce, of Oxbow, has promised to present sufficient lumber for the building. Mr. D. S. Friedman, the treasurer, and Mr. Moses Vineberg, trustee of the Young Men's Hebrew Benevolent Society, Montreal, visited the colony last August and reported very favorably on what they saw, except that they regretted the inadequate supply of agricultural machinery and implements and of draught oxen. A special commissioner appointed by the Canadian Pacific Railway has just reported on the various colonies in the Northwest of Canada, and speaks very well of the Hirsch settlement. He says the "Jewish farmers are quite equal to the majority of the Canadian farmers in Ontario."--The Tewish World.

The Agricultural School at Jaffa (Jewish), reports good progress, attention is devoted to vegetables, trees and vines, American vines being much in demand. Mulberry trees are to be planted and great interest is felt in the prospect of the production of silk. A plantation of asparagus has also been laid out. The report continues: "Altogether we may be satisfied with the results achieved. The winter crops are all safely stored. For the first time we have a good amount of hay, and we shall try the experiment of feeding our cattle with it during the winter. The lupines produced two rich crops, whilst our cattle is suffered to pasture on a third crop which is sprouting up. Of summer plants I can report favorably on the water melons only.

"Of our six farmers, only five had a good crop of corn. The fields of the sixth being situated too low, have been inundated. The springing up of weeds has done much damage, we have cut much of them

before they were ripe, to be dried for fodder.

"Almost all of the orange trees planted during the year have properly taken root, only three having died out of five hundred. The places left free by the trees have been utilized in various ways, for vines, cucumbers, cabbage, and potatoes, of which the latter promise good results."

The Jewish Era is a most valued exchange. It is published by the Chicago Hebrew Mission and contains much important news concerning Christian work among the Jews and also gives many delightful and soul-inspiring expositions of typical and prophetic Scripture. God speed it in its grand mission. Light is indeed rising for Israel. Praise the Lord.

— The Way of Truth.

MISSIONARY CONGRESS IN CHICAGO.—The committee on a missionary congress has issued its address and sketch of program for the week beginning Sept. 28 and ending Oct. 5. The sessions will be held in the new Art Institute building, and the subjects and dates of discussion are as follows:

September 28.—"City Missions."
September 29.—"Home Missions Outside of Cities."

September 30.—"The Unevangelized Nations."

October 1.—" World's Missionary Day." October 2.—"Foreign Missionary Agencies."

October 3.—"What the World Owes to Missions."

October 4.—"The Responsibilities of Christian Governments."

October 5 .-- "Forward to Victory."

The general subjects assigned for each day are subdivided into topics covering each subject exhaustively and providing for morning, afternoon and evening sessions The committee, of which the Rev. J. H. Barrows is chairman, has already received assurances from the most distinguished evangelists and publicists of this and foreign countries that they will be present. Among these are: Archdeacon Farrar, London; Count A. Bernstoff, Berlin; Sir Monier-Monier Williams, Cambridge University, England; Professor Henry Drummond, Edinburgh, Scotland; President George H Washburn, Roberts College, Constantinople; President J. P. Angell, Michigan State University; the Rev. George W. Lenox, Japan; the Rev. John G. Paton, Australia; President W. G. Miller, English College, Madras, India; the Rev. H. Grattan Guinness, London, England; President Harrison; Gen. Booth, London, England; Miss Frances Willard; Mrs. Ballington Booth; the Rev. John McCall, Paris; Prince Kunwar, Harnam Sigh, India; Bist op Vincent; Bishop Potter; Bishop Fowler; Bishop Wilberforce; Dr. Jessup, Beirut, Syria; Sir William Muir, Edinburgh; the Rev. Dr. Miner, Boston; Dr. A. T. Pierson, London; Dr. George F. Pentecost, London; Dr. Lyman Abbott, New York; Dr. W. C. Roberts, Philadelphia; Dr. John Hall, New York; Dr. A. J. Gordon, Boston; Dwight L. Moody.

"What a gathering of the faithful that will be," and how many lovers of Israel. They are each and all invited to visit The Chicago Hebrew Mission, 22 Margaret street, and being invited so long in advance, will surely

be able to plan it into their program.

THE recent death of Rev. Prof. Paulus Cassell, D.D., removes from the active service of the Master a most distinguished man, noted alike for his profound learning, his devoted piety and faithful ministry. Dr. Cassel was born at Glogau, in Silesia, Feb. 27, 1821, of Jewish parents, had a careful and thorough education, and by his study of the history of Israel was led to embrace christianity. He was none the less a Jew, and devoted his influence which was great to the defense of his people from anti-semitic persecutions. His death occurred December 23, 1892, his last words being "Wo ist denn das Himmelreich." He was for many years connected with The London Society for promoting Christianity amongst the Jews.

THE last number of THE JEWISH ERA, a "Christian Quarterly in behalf of Israel," is of exceptional interest. There are articles upon the opening of the Jaffa-Jerusalem Railway, upon the present condition of Palestine, and its prospects as regards both country and people; upon the prophecies in relation to it; and the condition of missionary work among the Jews in America. If one wishes to keep up with the fast-changing events in regard to the Jewish history now making before his eyes, he cannot do it better than by reading this little quarterly. It is edited by Mrs Charles F. Howe of the Chicago Hebrew Mission, 6123 Michigan avenue (Englewood), (25 cents a year or 10 cents a number.) - The Advance.

The above notice is a model in its way, and THE JEWISH ERA is deeply indebted to The Advance. Subscriptions have followed almost daily as a result of this intelligent notice. It gives exactly the information people need about a new periodical informing them what the paper contains, what it costs, and how to send for it. Will not other friendly exchanges thus favor THE ERA, especially those that are enriched by selections from it, and sometimes by still further courtesies?

#### THE JEW.

The Obligations of Christians to God's Ancient People.

Bishop William R. Nicholson, D.D., of the Reformed Episcopal Church, Philadelphia. From the text Esther 3: 4: "For he had told

them that he was a Jew."

The bishop reviews the history of this wonderful people, but the part of his discourse which is especially appropriate for this number of THE ERA relates to the harmony, indeed the unity, of the Old and New Testaments, and so important is this selection that if this paper contained nothing more, it would be worth while to send it to the ends of the earth, heralded by the blessed rallying cry of Israel, "Hear, oh Israel, the LORD our God is one LORD."

The Jew is remarkable for having in his own sacred books the very gospel we would preach to him. In this he is intensely peculiar, and is pre-eminent among all peoples not professedly Christian. There is not an essential principle of a sinner's salvation by

Christ but is taught in the Old Testament.

It is his own law which condemns him as a sinner. "Thou shalt not covet" is the interpreting clause of the whole decalogue, showing that in each of the commandments Jehovah looks at the heart as well as the outward conduct. The thoughts and the desires, which human legislation cannot reach are here placed under the immediate jurisdiction of him who is the searcher of hearts, and who has said, "The wicked shall be turned into hell." "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness," all forbid and condemn not alone overt acts, but also those feelings and thoughts and motives which would lead to such acts. Anger, hatred, malice, even though kept secret in the soul; lascivious desires, though, while entertained within, not expressed without; purposes of deception, fraud, injustice, though never performed; unkindness of feeling, a mischief-making disposition, a lying spirit, though there be no actual utterance; in a word, all secret selfishness—such are the sins which the soul-piercing decalogue ascertains and exposes to the awful indignation of the sin-punishing Jehovah. Now, can anyone of all mankind, as tried by this law, escape its condemnation? Inevitably, conscience brings in the verdict, "Guilty." And so it is his own law which arraigns the Jew as a sinner before God, convincing him of his need of deliverance from righteous punishment. And this need is the fundamental principle underlying the salvation of Christ.

Again, it is his own terror at the reception of the law which brings home to the Jew his need of a mediator between God and the sinner. At the giving of the law from Sinai-for the law is holy, and burns with righteous wrath against all sin-there were thunderings, and lightnings, and noise of trumpet, and fire, and cloud, and thick darkness, and the mountain smoking. And the people removed and stood afar off, and said: "This great fire will consume us; if we hear the voice of the Lord our God any more then we shall die." "Go thou near," they said to Moses, "and hear all that the Lord our God shall say, and speak thou with us, and we will hear; but let not God speak with us, lest we die." Accordingly, Moses did stand between Jehovah and them. It was the Jew's own conscience then, his own moral sensibilities, which called for a mediator. Instinctively he felt that there being on one side himself, the sinner in his unworthiness. and on the other side the Almighty in his supremacy of holiness and his faithfulness of justice, there must needs be a go-between to make possible a friendly communication from one to the other. And Jehovah said to Moses, 'They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and whosoever will not harken to my words which he shall speak, I will require it of him." That is, Moses was not a sufficient mediator. Moses was but the shadow. A greater than he-though like him as being a messenger of mediation, and raised up from amongst the Jews themselves-should come and really carry on that needed mediation between God and sinners, without submission to which no sinner could be saved. Thus the Jew is even self-committed to the truth of the necessity of a mediator. And that mediator-who but Jesus, the Christ, the Son of David, is he?

Again, the Jew's own ritual law teaches him the necessity of vicarious atonement. A mediator there must be, but also expiation of sin. "It is the blood which maketh atonement for the soul," says God in Leviticus. The needed atonement, then, cannot be effected by any amount of sorrow for sins, by any amendment of life on the part of the sinuer. It is the blood which expiates sin; one life as given for another life. Accord

ingly, there were daily and special sacrifices of lambs, and bullocks, and goats, wherein their blood was poured out before the Lord. And that it should be a vivid expression that the blood presented to the Lord was for satisfaction for sins, the offerer was required, while confessing his sins upon the victim that was to yield up its life instead of himself, to put his hands upon its head, thus representing the actual transfer of the sins to it; and thereupon the life sacrificed of the sin-laden substitute was accepted in the room of the sinner's punishment. On the great day of annual atonement two goats were selected. One named "Jehovah's lot," was put to death under the sins of the people, and was Jehovah's satisfaction for their sins; the other, named "the scape-goat," was then sent into the wilderness, bearing upon its head the sins of the people which the High Priest by his confession for them, and the laying on of his hands, had transferred to it, bearing away from the people, completely and forever, the very sins for which a life had been given up. One life for another as the atonement to the Lord, and forgiveness of sins as the sure outcome of it. "When I see the blood I will pass over you." said Jehovah; and because, in that night of Egypt's dread visitation, the atoning blood was on the doors of Israel's houses, they all sat within in perfect safety, while yet plague-smitten Egypt was convulsed with consternation and agony. Yes it is the laws of Moses which say, There is no salvation without vicarious atonement A mediator is necessary, but, by the decision of Leviticus, mediation without atonement is not adequate mediation, and is without effect.

And again, it is the same ritual law which was meant to make evident that no real atonement for sin was ever effected by means of its animal sacrifices; that, on the contrary, such sacrifices were but figures of real atonement, did but represent it, were therefore but temporary, and were designed to shadow forth and predict the great meritorious Sacrifice to come. For those sacrifices had to be repeated continually, and from year to year; wherein was self-proclaimed their own insufficiency, else, had they really taken away sins, why had they not ceased to be offered? Besides, they were at best only a partial provision of atonement, there being no sacrifices provided for adultery, or murder, or any presumptuous sins, which was the same as to say, that blood of beasts, in the nature of the case, cannot take away sin, else did God intend, while exacting atonement for lesser sins, to let the greater go free? Thus the very structure of the ritual law was ever pointing onward to the coming substance of its own mere shadows. And as when one voice blending with another voice makes music, so, in harmony with the self-proclaimed insufficiency of Leviticus, the prophets foretold that needed reality at which Leviticus was but figuratively pointing. 'Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counselor, the Mighty God, the Prince of Peace." "He was wounded for our transgressions he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Jehovah laid upon him the iniquity of us all, made his soul an offering for sin. Himself shall bear their iniquities. And the pleasure of Jehovah shall prosper in his hand." So did Isaiah expound and supplement the teachings of the ritual law. The great Mediator himself should be the true Sin-Sacrifice. Moses and the high priest foreshadowing him as the Mediator, at the same time the animal sacrifices foreshadowed him as the expiation of sin. Thus a complete mediation, and because, according to the prophets, he should be both God and man, an all-sufficient mediation. And that mediation--whose should it be but that of Jesus Christ, the Son of Man, the Son of God, the Lamb of God, who taketh away the sin of the world?

Wherefore, as I have said, the very gospel we should preach to the Jew is in his own sacred books. He has drifted away from these teachings; still his God given books are his inalienable heritage. Why did God write in them the foundation truths and principles of the salvation of Christ? Was it not for the Jew's instruction and blessing? And if he was at such pains to give them the symbols of that salvation, does it not argue that he would have us be at pains to bring them acquainted, by his blessing, with the substance of the symbols? The fact that Leviticus is still God's book, that its record is imperishable—is it not calling upon us to show forth our appreciation of his wisdom and love in that great work, the ritual law? And if blindness has happened to the Jew, how may we, who know the gospel, more adoringly indulge our interest in the works of God, than by doing what we may to lift the veil from the eyes of the Jew, and show him the wondrous things of his own Leviticus? "The works of the Lord are sought out of

all them that have pleasure therein."

This fact of the Jews having the gospel in their own records bears materially upon the character of gospel-work among them. They and the gospel-worker meet together on the common ground of the divine authority of the Old Testament scriptures. If the Jew object, and place himself in opposition to the gospel, then his own guns are turned against him. So that, if only his attention has been won, nine cases out of ten he will himself be won. The art of gaining his attention, then, is what we Christians should

study and cultivate. Ay, but there's the rub, you say. The Jew is so set against Christians, he will not listen to them. But who made him so? Who petrified him? Is it not because of the grievous wrongs done him by so-called Christian nations? Have they not harried him, and battered him, and impaled him on their sharpest hatreds? So much the more, then, should we not be at pains to prove our interest in him? How shall we remunerate him save by seeking to love him into the gospel? And love will conquer all. The traveler's cloak is drawn tightly about him while the wind blows and the sleet is falling; but let the summer's sun burst forth, and at once the cloak falls. Love is sure to win attention, and thousands of even Jews will lay themselves down in the

arms of Jesus.

To the Jew we Christians owe a debt of gratitude bigger than can be measured Christianity itself, under God is derived from him. The New Testament is the child of the Old Testament. At the same time it is the developed manhood of that picture-loving babyhood. It is that bud in full-blown flower; that germ in ripened fruit. It speaks with the same voice, only more articulately, and with richer strength and sweetness of Our Christ is the realization of the Jew's Messiah; our gospel the realization of the Jew's Leviticus. In particular, we depend in part on the Jew's prophecies for identifying and ascertaining our Savior. The foremost pointer to his identity, indeed, is the historically-proven event of the resurrection of Jesus from the dead-a demonstration of his Christhood sufficient in itself. But when in ancient predictions, ages antecedent to the appearance of Jesus, we read that Messiah should come-that he should be both woman-born and virgin-born, God and man together--that he should come at a certain time, be born at Bethlehem, of the seed of Abraham, of the tribe of Judah, of the house of David-that he should do wonderful works-that he should suffer and die for sins of men, should die on a cross, be cruelly mocked and derided, have vinegar and gall offered to him, his garments divided, and lots cast for his vesture-that he should cry out in agony, "My God, my God! why hast thou forsaken me?"—that not a bone of him should be broken, while yet his side should be pierced—that he should die with malefactors, and yet be buried honorably—that he should rise from the dead, and ascend into heaven—and other particulars equally minute and identifying—then confirmation is doubly confirmed, almost redundant becomes the demonstration, the "head of the corner" is lifted to its place "with shoutings," yet more triumphant, of "grace, grace unto it."

To the Jew's moral law we are indebted for the revelation of us to ourselves and the realization of our need of a Savior. Prohibitions and precepts abound in the New Testament, but they are all emanations from the one moral law; the same that was thundered from Sinai for the purpose of convincing of sin. To the Jew's ritual law we are indebted for God-given, vivid illustrations of the salvation by Christ. And this is no slight gain. Certainly the New Testament teachings of salvation are of the plainest, and, what is more, are the expression of salvation accomplished; but not seldom the plainest statements of truth do need to be lighted up with the vividness of illustration. There is a steam engine, and here is its picture. As to the question of value, there is no comparison between the two things; but going from your examination of the engine to its picture, you will then study it with marked advantage, and all its complicated parts and relations will be definitely apprehended. Leviticus is the picture-gallery of the gospel of Christ. In that series of representations are exhibited to us, in the form and with the clearness of sense-perceptions, the stated truths of the New Testament; as for instance, Christ's substitution for the sinner, the satisfaction of his death to the justice of the Godhead, the actual pardon and deliverance effected for the sinner. Each worded idea of the finished gospel stands out as an object of sight. And therefore each several illustration is as a feather for an arrow of truth in its flight to the hearts of men.

To Abraham we are indebted for the covenant of grace. That covenant is the one ground of all our hopes. For how came it that "Christ redeemed us from the curse of the law, being made a curse for us?" It was, says Paul. "that the blessing of Abraham might come on the Gentiles through Jesus Christ." For "to Abraham and his seed were the promises made. He saith not: And to seeds, as of many; but as of one—and to thy seed, which is Christ." Thus all the work and all the salvation of Jesus Christ come to us out of the good pleasure of God's will as expressed in his sovereign engagement with Abraham. Our pardon, our acceptance, our future inheritance, all have

floated down to us from that one bubbling spring of covenanted mercy.

To Abraham and Isaac and Jacob we are indebted for exemplifications, divinely sanctioned and unsurpassed, of the nature and operation of saving faith. As when Abraham went out from home and kindred, not knowing whither he went; simply because God had bidden him. As when he staggered not at God's promise to him of a seed although the promise seemed to be against nature. As when, at the voice of God,

he made ready to slay his son Isaac, not doubting that somehow the promise would still be true, that "in Isaac his seed should be called." As when Isaac and Jacob sojourned in the land of Canaan in full expectation of their posterity inheriting it, solely because God had said it, although as yet they had not a foot of ground in it. Now, it is he that believeth that is saved; and here, in these fathers of the Jewish race, we have living illustrations, sanctioned of God, of what saving faith is. How submissive to God's will, how confiding in God's truth, how it goes onward as seeing him who is invisible, how it feels and says, "Let God be true, but every man a liar!"

To David, the sweet Psalmist, we owe those sublime compositions of pious sentiment and gospel fervor; those "thoughts that breathe and words that burn," that mouthpiece of godly devotion, which has voiced the hearts of the sons and daughters of God all along the Christian ages, those wings of contemplation on which we mount heavenward, those divine models of penitence and faith and prayer, of thanksgiving and praise.

ward, those divine models of penitence and faith and prayer, of thanksgiving and praise. To the Apostles, who were Jews, we owe the founding of the Christian Church—that mighty institution which, although so abused and damaged by its professed friends, distorted, disfigured, corrupted, besmeared, befouled—nevertheless has ever been to human society very much as the prophet's cruse of salt to the spring of deadly waters, and it is to-day the greatest factor in whatever there is of purity of feeling, decorum of manners, and serviceable good will of the world.

To the Jews, Matthew and Mark and Luke and John, Peter and Paul and James and Jude, we owe the New Testament itself; the preservation of the words of Jesus, the record of his life and character, the wondrous story of his atonement, the unfolding of

its efficacy, the description of his coming kingdom.

In fine, and more than all, the divine Jew, Jesus himself, is our Savior. Of a Jewish mother, the Son of God became incarnate. In Jewish Bethlehem was enacted the wonder

of the universe. On Jewish calvary\* was wrought out the expiation of sin.

In a word, how inestimable our wealth inherited from the Jew! Now, just imagine that all these treasures were snatched out of our minds. Imagine yourself waking up some morning with every idea received through the Jew lost to your thoughts, and lost to Christendom. What a shrivelled remainder of your former self! Darkness cim-

merian, darkness that could be felt, worse than Egyptian.

And shall we do nothing toward discharging this, our debt of gratitude? But you say, "It is to God we owe our gratitude; the Jew was but one of his second causes, a mere vehicle in his hands for conveying to us these blessings." So, then, you think the child owes nothing to his mother because God gave her to him; and our country owes nothing to Washington because God raised him up for his country's service. Away with this indifference, this hard-heartedness, as to our plainest obligations! Have we no tongues of fire, no hearts of love, no lives of devotion, with which to show our thankfulness, and give back to the Jew an interest in these treasures, the loss of which has made him poor indeed?

\*A Jewish calvary is an impossibility. Jno. 18: 31, 32. [Ed-

Jewish Era.

Faith's Record for February contains in mourning rules the obituary of Dr. Geo. E. Shipman, the founder and beloved Superintendent of The Foundlings' Home. He was stricken December 12, and January 19, entered into rest. He requested that his tombstone should bear the inscription: "By grace are ye saved."

His last Sunday evening's instructions had been given from what

he entitled the "Five Ables."

"Able to save, unto the uttermost, all who come unto him."

"Able to build you up."

"Able to succor them that are tempted."

"Able to keep you from falling "

"Able to present you faultless before his Father with exceeding joy."

For nearly fifty-five years, he had been in the habit of reading the Bible through four times each year, and of reading, at least, one chapter of the New Testament, in the Greek. Early in his sickness, he requested his daughter to bring the Bible and the Greek Testament, and, directing her to the places in each, which marked his last reading, he said, "Write 'Record closed December 12."

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DR. LOUISA MARTIN, 943 W. Madison St.

DR. A. H. TAGERT, 966 W. Lake St.

DR. H. B. DE BEY, 576 W. Eighteenth St.

The Lord is pouring out a spirit of inquiry upon many Jews to-day. We praise God and take courage, for he who has begun the good work is able to finish it.

#### A PLEASANT INCIDENT.

Our Jews are most eager to read the Hebrew New Testament which they receive from us at the Mission. But our supply had given out; we had but a few copies left, which we kept sacredly for some special need. However, the Jews at one of our Saturday services insisted on having a New Testament, claiming that they are entitled to it, inasmuch as they are regular attendants at our services; and they are eager to read, in order to find the truth. Finally, we were led to give away one copy to one of the most earnest inquirers. The others saw it and entreated us to let them also have a copy. So we gave all we had. Great was our delight to learn soon after of the arrival of 2,000 Hebrew New Testaments, and also of 2,000 parts in German-Hebrew. These were sent for our Mission by Rev. John Wilkinson, of the Mildmay Mission, London, England.

#### INQUIRING JEWS.

Our Mission does not fail to attract and to challenge the attention of the Jews of Chicago, of whom thousands have been directly reached with the Gospel message. Many come, Nicodemus like, to the Mission, outside of the regular meetings, in order to gain clear views of what missionaries believe concerning Jesus of Nazareth.

A highly-educated Russian Jew came one day to have a private conversation with me. Said he: "No doubt, when so many hundred Jews come, as it is well known, to this Mission to have a talk with you concerning the Christian religion, it is worth while for me, also, to come

and ask you to grant me a few moments conversation."

Then he went on complaining, as I often hear it, that the Jews of today are drifting away from the faith of their fathers. Negative creeds and modern theories about religion do not satisfy a Jew. Especially are they filled with unrest when they hear of the better way, or when they come in contact with true converted Jews whose feet are on the rock of salvation. "Yes," said he, "I see but one solution to the Jewish question, a solution which will make an end to our national calamity and spiritual misery, and that is by our becoming true followers of our Messiah, Jesus of Nazareth, in whom you believe."

#### SOWING THE SEED.

While there is much stony ground in the Jewish mission field, we are not discouraged. We are able to sow the seed, and we have evidence that our labor in the Lord is not in vain. Our preaching services are well attended. While we preach the word the Holy Spirit brings the truth home to the heart of some inquiring Jew. To the praise of God, be it said that not a few Jews have found Christ in our Mission, and have testified to the power of the Gospel to save to the uttermost.

We have helpful prayer meetings with our converts and inquirers,

and realize the presence and the power of the Holy Spirit.

#### THE DISPENSARY.

We sow seeds of kindness in our Dispensary, which was attended during January by 85 old and 117 new patients; in February by 105 old and 139 new patients. Prescriptions filled at the Mission in January were 255 and in February 258. It is a work of love. Our doctors give their services free of charge, and often—at great inconvenience to themselves—visit the very poor in their homes.

We come across pathetic cases. One Jew, on being asked what his sickness was, replied, "Heartache; give me something for the heart, for it aches." Then he told us that he had left his family behind in Russia. Twice they were on the way to this country. Twice they had reached the German frontier, but they were refused permission to cross it and returned. He was already in America; and now, while his heart yearns for his family and fears that their distress may increase, he is powerless to help them, and hardly dares hope that he can even see them again. These, alas, are the heart-breaking trials to which Israel has been subject through the centuries of her dispersion.

A woman on being asked why her child—a baby of eleven months—looks starved, replied she had only two cents a day to spare for milk, one cent's worth of milk for the baby and one for the rest of the family.

We try to help and also to advise these poor Jews as much as in our limited power lies. Our nurse deaconesses have done loving service in nursing the sick and helping in the Dispensary. We sow the seed also in the night school, sewing and Sunday schools. We are thankful to the teachers of these schools, also to the workers who work in connection with our Dispensary and in visiting among Jews.

A few persevering friends from Oak Park and this city have continued to teach in our schools. Our children love to see the faces of Mrs. Wood, Miss Howard, Mrs. Higgins, Miss Jacobs, Miss White and Miss

Brown.

My good wife continues to share the burden of the increased work with me.

#### IN THE JEWISH QUARTER.

While visiting in a Jew's store near the place where I used to preach Christ to groups of Jews on the street, the woman began to speak abusively of missionaries. But her husband remarked, "I have changed my opinion concerning these missionaries; they do as much good to our

poor as any Jew I know of in this city." And a customer who had just come in, a poor Jewish woman, looking the very picture of misery, said, "I shall never forget the good these people have done to my daughter. She was sick for a long while, and unable to make a living, but at their Free Dispensary she has been cured; and I have heard of many of our poor Jews who have been kindly treated and helped there. They are our true friends."

We would like to assure all Jews, that the friends of the Hebrew

Mission are most sincerely friends of Israel.

#### FULLY PERSUADED AND BAPTIZED.

The Jewish brother of whom I wrote in the last number of The Jewish Era as being "almost persuaded" is now a follower of the Lord Jesus. His conversion is another miracle of grace that the Lord has

permitted us to witness in our Mission. Glory to his name.

Out of deep darkness the Lord has led him into the marvelous light of the blessed Gospel. I had the privilege of baptizing him in the presence of a large gathering of converted and unconverted Jews. After baptism, this brother gave a short address in simple language. He said that his soul trusteth in Jesus, because he is the one of whom Moses in the law and the Prophets did write—the true Messiah; the Lamb of God which taketh away the sin of the world. Furthermore, he knows by experience that Jesus is able to save to the uttermost. He urged his brethren to accept this "great salvation." He closed his testimony with Rom. 6: 53: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." We are glad to see that this brother has the missionary spirit, and, like Andrew, he tries to bring his friends to Christ. This is also the case with another of our converts, Bro. Zeitlin, who is assisting me in the work at the Mission. He also visits the Jews in their homes.

Bro. Freuder's testimony is blessed to Jews and Gentiles alike.

#### JEWISH CHILDREN.

As usual, we had also this time at the close of the year a Christmas Festival. About 200 Jewish children had gathered at the Mission, and an elaborate programme was well carried out. Some of these bright children recited verses from the Old and New Testaments, and the whole school joined in singing Christmas selections which we had specially printed for them, and in which Mrs. Wood took so much pains to drill them.

At the close of the exercises, Prof. Graham Taylor made an appro-

priate address to the children.

The meeting was closed with the benediction by our president, Prof. H. M. Scott. Then followed the distribution of Christmas presents, which our friends kindly sent for the occasion.

We praised God for what our eyes had seen and our ears heard; a gathering of 200 Jewish children singing: "Glory be to Jesus forever,

forever!

#### THE LORD WILL PROVIDE.

The opportunities for work multiply on every hand. Especially during the time of the World's Fair, with the many thousands of Jews from foreign countries, will there be an exceptional opportunity of sowing the seed of Divine truth.

We are thankful to see that the circle of friends is growing, also that some of the city churches are interested in the Mission. Dr. Goodwin of the First Congregational Church and Dr. Withrow of the Third Presbyterian Church gave us a Sunday evening in which to present the work

to their people.

Prof. Scott, Bro. Freuder and myself addressed the audience. I also had an opportunity to speak on the work in the Methodist Church of Berwyn, Ill. Bro. Freuder and Mrs. J. E. Howland have spoken in different churches. Everywhere the people are glad to hear of the existence and the progress of this work.

Bro. Krohn, who presented our work before Swedish congregations,

has lately joined the Jewish Mission at St. Paul.

We trust that our dear Swedish brethren who have helped the Lord's work among the Jews in Chicago will be continuous in their sympathies.

Through The Jewish Era especially, many Christian friends are awakened to a sense of their duty towards Israel. Some may be glad to know of a more definite way to help the Chicago Hebrew Mission.

They can do so by joining the circle of friends who promise to pay or raise from friends the sum of one hundred dollars during 1893, payable, if possible, quarterly. I have secured so far the names of eight friends who are willing to become responsible for that amount towards the maintenance and enlarging the work during the ensuing year.

May all our readers share in the privilege and blessings of befriend-

ing God's ancient people.

We ask your prayers in our behalf. Will our friends also bear in

mind the growing needs of the Mission.

Besides maintaining the work, we must meet in July the semi-annual payment on the building. This will leave an indebtedness on the building of \$2,096.00, of which the last \$500 are promised as soon as the rest is paid.

We have \$297.00 towards the new building, and we wait on God in

prayer for the completion of the needed amount, \$11,000.

GIFTS.—Miss Howard, bandages, bundle clothing, through Miss H., one overcoat; Miss Wheat's and Miss Hill's Junior circles of King's Daughters, La Grange, Ill., bandages; Mrs. John Wirton, two George Bacon, Clinton, Ia., one spread; Mrs. overcoats; Mr. Hauck, a bundle of patches; Mr. Haywood, package flannel and calico goods; through Miss Howard boys' clothing and two girls' dresses; Mrs. L. G. Holley, girl's cloak and jacket; Misses Wood, babies' clothing; Ladies' Aid Society of Lincoln Park Congregational Church, two barrels clothing; Mrs. J. E. Howland, one lot of secondhand furniture and clothing; through Mrs. Wood, 3 overcoats; Mr. Albert, 6 dozen bottles; also contributions of clothing from the following ladies: Mrs. J. A. Mack, Mrs. Higgins, Mrs. Chandler, Miss Thomas, Mrs. L. E. Windsor, Mr. L. G. Holley, Mrs. Anne Davis, Mrs. Gregg; from unknown parties 6 bundles of clothing; Through Dr. L. B. Hayman, Hebrew New Testaments; Ladies' Aid Society of Lincoln Park Congregational Church, one Dorcas bag, (containing 60 new

dresses, bandages, etc., for mother and baby); through Rev. Mr. Egle, Berne, Ind., 18 new comforters, 6 new quilts, bed-sheets, and 2 boxes of new babies' dresses and clothing for children. Contributions for Christmas festival: Mrs. J. M. Horton, 1 box oranges; C. Plumer, 16 lbs. candy; through Mr. Sinclair, from "a Friend," \$14 worth of toys, also 25 testaments and psalms; Mrs. J. E. Howland and Mr. Wolpert, toys; King's Daughters Congregational Church, Oak Park, bags for candy; Mrs. S. F. Orton, \$2; Mrs. Yates, \$2; Mrs. C. E. Simmons, \$2; a friend, \$1; "Through Grace to Glory," \$1; Mrs. A. Dow, \$5; Mrs. J. E. Howland, \$5; through Mrs. J. E. H., \$1; a friend in Ohio, \$1; Mrs. Linsley, \$1; Mrs. Bliss, 60 cts.; Rev. C. R. Egle, \$5; Mrs. M. M. Summers, \$1; Miss S. A. Allen contribution from the Sunday school of Leverett, Ill.

Mrs. Angel desires to thank through The Jewish Era all our friends who have in any way remembered our poor during this severe winter. When our friends send barrels of clothing, will they please always notify us by mail about it, for in some instances this is the only sure way of our knowing it. Also friends that send bundles of clothing or other gifts

kindly give name and address.

In behalf of the Mission,

BERNHARD ANGEL, Supt.

#### REPORT OF THE REV. SAMUEL FREUDER.

In the past six months, while pursuing my studies at the Seminary, it has been my privilege to present the claims of the Chicago Hebrew Mission to thirty-eight different congregations. I found everywhere a deep sympathy with the work for God's ancient people, and a ready

response to the appeal made in its behalf.

I spent a few weeks—the Christmas vacation—in the city of St. Louis, where a great door and effectual was opened unto me through the kindness of the Rev. Dr. Brookes and the efforts of the well-known Christian worker, Mrs. Frank Ely. While in that city, I preached to the Jews on Saturdays, in a hall situated in the heart of the Jewish population. The meetings were well attended and those present seemed to be deeply moved. The Rabbis, however, who are at the head of the so-called reformed congregations, were greatly stirred up and severely denounced me in the papers. History repeats itself. From the very dawn of Christianity, denunciation was the ever ready weapon used by the enemies of the gospel. The Lord have mercy on them and pour out upon them the spirit of grace and supplication.

But while the Rabbis as a rule persevere in their hostile attitude, every observer must admit that the great mass of the Jewish people, especially in this country, are at present more friendly inclined towards Christianity than ever before. "Until the day break and the shadows flee away," let us work with all our might to bring the saving knowledge of Christ to the lost sheep of the house of Israel. "And let the beauty of the Lord our God be upon us, and establish

thou the work of our hands upon us."

SAMUEL FREUDER.

#### PRAYER MEETING FOR ISRAEL.

This meeting is held every Saturday at 10:30 A. M., at one of the Bible Society rooms, Room 90, 115 Dearborn street (east side of Dearborn, south of Washington). To these meetings all our friends are cordially invited. Topics relating to the Jewish question are discussed and prayer is offered for the conversion of Israel and for God's blessing upon Jewish Missions.

The loud call for more work and workers, the need of means to carry on the work, also the need of an outpouring of God's Spirit upon Israel, are fresh incentives to prayer at all the meetings in that upper room.

## TREASURER'S QUARTERLY REPORT. CONTRIBUTORS TO THE CHICAGO HEBREW MISSION.

A friend	
	Illinois
A friend	
A Colored	
A friend	
A friend in Ohio	
A lover of Israel	California
Allon Miss Couch A	Tilimaia
Allen, Miss Sarah A	Immors
Baird & Bradley Blackstone, Wm. E	Illinois
Blackstone, Wm E	Illinois
Brion Poht F	Miccouri
Bilei, Robt. E	MISSUUII
Brier, Robt. E.  Budlong, Mrs. M. S.  Carpenter, Myron Jay	Illinois
Carpenter, Myron Jay	Illinois
Cash	Illinois
Chandles Mas C W	Tili
Cash Chandler, Mrs. C. W Clark, Cyrus E	IIIInois
Clark, Cyrus E	Missouri
Clark Miss Florence	Mohmonko
Curtiss, Mrs. L. M. Davis, I. J. De Krueff, Rev. Henry De Pree, Wm. and Henry	Illinois
Curuss, mis. L. m	IIIIII eis
Davis, I. J	Illinois
De Krueff, Rev. Henry	Michigan
De Pree Wm and Henry	Michigan
Do Vones E	Tillia
De Yonge, F	IIIIIIOIS
Dickey, Mrs. Laura	Illinois
Dickey, Mrs. Laura Dorsett, Mrs. Ellen R	Ohio
Dow Mrs A	Illinois
Dow, Mrs. A. Dougherty, Miss Jessie	immors
Dougherty, Miss Jessie	Missouri
Douglass, Benj	. California
Elderkin, Geo. D. Egle, Rev	Illinois
Folo Roy	Illinois
Tierra Tara	IIIIIIIOIS
Farson, Jno	I III mois
Farwell, Jno. V. Jr.	Illinois
Egle, Kev. Farson, Jno. Farwell, Jno. V. Jr. Frost, M. S. Gibbs, Misses Lena and L. C. Gordon, Jno. Green, W. L. Haskell, Mrs. Sarah E. Hayman, Dr. L. B. Hemingway, A. T. Higgins, Mrs. E. M.	Illinois
Oibba Misson Lone and I C	Vanaga
Globs, misses Lena and L. C	Kansas
Gordon, Jno	Illinois
Green, W. L	Missouri
Haskell Mrs Sarah E	Illinois
Houman Dr. I. D	Tilinois
nayman, Dr. L. B	Illinois
Hemingway, A. T	Illinois
Higgins, Mrs. E. M	Illinois
Holley L. G	Illimoia
Hollow Mrg. I. C.	Illimois
Holley, Mrs. L. G.	Illinois
Holley, Mrs. L. G. Houston, Mary E.	Illinois Missouri
Holley, Mrs. L. G Houston, Mary E Howland, Mrs. J. E.	Illinois Missouri Illinois
Holley, Mrs. L. G. Houston, Mary E. Howland, Mrs. J. E. Hubberd, Mrs. Marg. App.	IllinoisMissouriIllinois
Holley, Mrs. L. G. Houston, Mary E. Howland, Mrs. J. E. Hubbard, Mrs. Mary Ann. Kishbod, Mrs. Wary Ann.	Illinois Missouri Illinois Illinois
Holley, Mrs. L. G. Houston, Mary E. Howland, Mrs. J. E Hubbard, Mrs. Mary Ann Kirkhoff, Mrs. Wm	IllinoisMissouriIllinoisIllinoisIllinois
Holley, Mrs. L. G. Houston, Mary E. Howland, Mrs. J. E. Hubbard, Mrs. Mary Ann Kirkhoff, Mrs. Wm. Linsley, Mrs. E. H	Illinois Missouri Illinois Illinois Illinois Illinois
Higgins, Mrs. E. M. Holley, L. G. Holley, Mrs. L. G. Houston, Mary E Howland, Mrs. J. E. Hubbard, Mrs. Mary Ann Kirkhoff, Mrs. Wm Linsley, Mrs. E. H. Lorenz, Miss Anna E.	Illinois Missouri Illinois Illinois Illinois Illinois
Mook Mrs T A	Illinois Missouri Illinois Illinois Illinois Illinois Illinois Illinois
Mook Mrs T A	Illinois Missouri Illinois Illinois Illinois Illinois Illinois Illinois
Mook Mrs T A	Illinois Missouri Illinois Illinois Illinois Illinois Illinois Illinois
Mook Mrs T A	Illinois Missouri Illinois Illinois Illinois Illinois Illinois Illinois
Mook Mrs T A	Illinois Missouri Illinois Illinois Illinois Illinois Illinois Illinois
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Mook Mrs T A	Illinois Missouri Illinois Illinois Illinois Illinois Illinois Illinois
Mack, Mrs. J. A. Madison, Mrs.Jno. R Michel, V. Murphey, Miss Hattie F. Niccolls, Dr. S. J. Noel. Henry M	Illinois Missouri Illinois
Mack, Mrs. J. A. Madison, Mrs.Jno. R Michel, V. Murphey, Miss Hattie F. Niccolls, Dr. S. J. Noel, Henry M. Nystron Mrs. Eller	Illinois Missouri Illinois Missouri Missouri
Mack, Mrs. J. A. Madison, Mrs.Jno. R Michel, V. Murphey, Miss Hattie F. Niccolls, Dr. S. J. Noel, Henry M. Nystron Mrs. Eller	Illinois Missouri Illinois Missouri Missouri
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Mack, Mrs. J. A. Madison, Mrs.Jno. R Michel, V. Murphey, Miss Hattie F. Niccolls, Dr. S. J. Noel, Henry M. Nystron Mrs. Eller	Illinois Missouri Illinois Missouri Missouri
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Mack, Mrs. J. A. Madison, Mrs.Jno. R Michel, V. Murphey, Miss Hattie F. Niccolls, Dr. S. J. Noel, Henry M. Nystron Mrs. Eller	Illinois Missouri Illinois Missouri Missouri
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Mack, Mrs. J. A. Madison, Mrs.Jno. R Michel, V. Murphey, Miss Hattie F. Niccolls, Dr. S. J. Noel, Henry M. Nystron Mrs. Eller	Illinois Missouri Illinois Missouri Missouri
Mack, Mrs. J. A. Madison, Mrs.Jno. R. Michel, V. Murphey, Miss Hattie F. Niccolls, Dr. S. J. Noel, Henry M. Nystrom, Mrs. Ellen Orton, Mrs. S. F. Osborne, Henry S. Packard, S. W. Parsons, Mrs. S. W. Parsons, Mrs. Geo. H. Pellett, Mrs. Mary	Illinois Missouri Illinois
Mack, Mrs. J. A. Madison, Mrs.Jno. R. Michel, V. Murphey, Miss Hattie F. Niccolls, Dr. S. J. Noel, Henry M. Nystrom, Mrs. Ellen Orton, Mrs. S. F. Osborne, Henry S. Packard, S. W. Parsons, Mrs. S. W. Parsons, Mrs. Geo. H. Pellett, Mrs. Mary	Illinois Missouri Illinois
Mack, Mrs. J. A. Madison, Mrs.Jno. R Michel, V. Murphey, Miss Hattie F. Niccolls, Dr. S. J. Noel, Henry M. Nystrom, Mrs. Ellen Orton, Mrs. S. F. Osborne, Henry S. Packard, S. W. Parsons, Mrs. Geo. H. Pellett, Mrs. Mary Peterson, Gustav Peterson, Miss Hilda	Illinois Missouri Illinois
Mack, Mrs. J. A. Madison, Mrs.Jno. R Michel, V. Murphey, Miss Hattie F. Niccolls, Dr. S. J. Noel, Henry M. Nystrom, Mrs. Ellen Orton, Mrs. S. F. Osborne, Henry S. Packard, S. W. Parsons, Mrs. Geo. H. Pellett, Mrs. Mary Peterson, Gustav Peterson, Miss Hilda	Illinois Missouri Illinois
Mack, Mrs. J. A. Madison, Mrs.Jno. R Michel, V. Murphey, Miss Hattie F. Niccolls, Dr. S. J. Noel, Henry M. Nystrom, Mrs. Ellen Orton, Mrs. S. F. Osborne, Henry S. Packard, S. W. Parsons, Mrs. Geo. H. Pellett, Mrs. Mary Peterson, Gustav Peterson, Miss Hilda	Illinois Missouri Illinois
Mack, Mrs. J. A. Madison, Mrs.Jno. R. Michel, V. Murphey, Miss Hattie F. Niccolls, Dr. S. J. Noel, Henry M. Nystrom, Mrs. Ellen Orton, Mrs. S. F. Osborne, Henry S. Packard, S. W. Parsons, Mrs. S. W. Parsons, Mrs. Geo. H. Pellett, Mrs. Mary	Illinois Missouri Illinois

Pliss, Mrs	Illinois
Ramlose, Miss	Missouri
Richardson, Miss Helen Bom	bay. India
Ripley, Mrs. Wm	Illinois
Robitischek, Solomon	Maine
Rounds, Mrs. T. C.	Illinois
Russell, Mrs. J. K	Illinois
Simmons, Mrs. Chas. E	Illinois
Solberg, A	
Summers, Mrs. M. M	
Snydam, J	
Swanson, Mr	Illinois
"Through Grace to Glory"	Illinois
Through Mrs. Howland	Illinois
Towner, Mrs. Geo. P	New York
Townsend, Mrs. A. W	Illinois
Van Hensen, Mrs. Theodore V	New York
Van Vliet, Mrs. G. D	Illinois
Wickes, Wm. R	Illinois
Williams, Mrs. Wm	Illinois
Wood, A. W	Illinois
Wood, Mrs. A. W	Illinois
Wood, Miss Olive	New York
Yates, Mrs. H. H	

#### CHURCHES, SOCIETIES, ETC.

Auburn Park Cong. ChurchChicago
Benevolent Soc., First Cong. ChurchOak Park
Church of the RedeemerChicago
Collection Box Hebrew Mission Chicago
Cong. Church. Webster Groves Missouri
First Congregational Church Chicago
German Branch of the Olivet Church New York
Industrial School Hebrew Mission
La Fayette Park Presbyterian Church,
St. Louis, Missouri

	valley,	TITITIOIS
Sw. Free Ev. ChurchPr	inceton,	Illinois
Sw. Free Mission Church	Cable,	Illinois
Sw. Free Mission Church	. Joliet,	Illinois
Sw. Free Mission ChurchL	ockport,	Illinois
Sw. Free Mission Church	Moline,	Illinois
Sw. Free Mission Church Mor	nmouth,	Illinois
Sw. Free Mission Church	Streater,	Illinois
Sw. Luth. Ladies Sewing Society		
		Indiana
C Minited Change	Charles	Tilingia

		Indiana
Sw. Mission Church	1 (	Cuyler, Illinois
Sw. Mission Church	1	Peoria, Illinois
Sw. Mission Friends	sCrysta	l Lake, Illinois
Sw. Mission Friends		
Third Baptist Churc	hSt. I	ouis, Missouri
Y. M. C. A. Meeting		St. Louis
I. M. C. M. MOUTING		7111111001 220020

#### CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION.

FROM DECEMBER 1, 1892, TO FEBRUARY 1, 1893.

RECEIPT	RECEIPT	RECEIPT	· RECEIPT	RECEIPT
NO. AMOUNT.	NO. AMOUNT.	NO. AMOUNT.	NO. AMOUNT.	NO. AMOUNT.
978 \$ 5.00	1005\$ 1.00	1032 \$ 12.65	1059\$ 25.00	1086 \$ 5.10
978a 1.00	1006 21.00	1033 2.90	1060 5.00	1087 19.99
979 12.00	1007 70.00	1034 3.00	1061 1.00	1088 5.00
980 5.00	1008 62.75	1035 100.00	1062 10.00	1089 1.00
981 2.00	1009 10.00	1036 50.00	1063 50.00	1090 2.35
982 3.60	1010 33.45	1037 5.00	1064 5.00	1091 25.00
983 56.60		1038 5 00	1065 9.31	1092 6.00
984 1.00		1039 5.00	1066	1093 40
985 1.00	1013 5.00	1040 2.00	1067 3.65	1094
986 25.00	1014 5.00	1041 2.00	1068 10.00	1095 6.10
987 25.00	1015	1042 4.63	1069 1.35	1096
989 5.00	1016 5.00	1043 10.00	1070 13.10	1097 100.00
990 5.00	1017 4.71	1044 10.00	1071 2.79	1098 4.00
991 25.00		1045 4.75	1072 2.00	1099 1.50
992	1019 2.85	1046 2.35	1073 10.00	1100 2.10
993 5.00	1020 1.21	1047 2.00	1074 25.00	1101 50.00
994	1021 5.00	1048 4.75	1075 29.53	1102 10.00
995 10.00	1022 1.00	1049 12.00	1076 22.05	1103 1.05
996 2.62	1023 25.00	1050 3.00	1077 5.00	1104 25.00
997 5.00	1024 14.00	1051 18.66	1078 3.00	1105 25.00
998 2.00	1025 1.35	1052 6.18	1079 1.90	1106 3.00
999 100.00	1026 5.90	1053 1.25	1080 20.00	1107 1.00
1000 36.00	1027 3.25	1054 13.00	1081 25.06	1108 5.26
1001 5.00	1028 4.21	1055 5.00	1082 1.00	
1002 5.00	1029 4 00	1056 1.78	1083 6.56	
1003 5.00	1030 3.34	1057 12.00	1084 1.56	
1004 25.00	1031 5.14	1058 100.00	108555	
1004 25.00	1031 5.14	1058 100.00	108555	

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QUARTERLY REPORT C	F THE	CHICAGO HEBREW MISS	ION.
From De	c. 1, 1892,	то Feb. 27, 1893.	
RECEIPTS.  Cash on hand, Dec. 1, 1893	\$14.00 839.68 26.35 10.00 .41 11.25 27.60	EXPENDITURES.  Salaries of Missionaries. Relief Fund. Students' Fund. Mission House Expenses, including Coal, Gas, Janitress, etc.  Traveling Expenses of Missionaries. Dispensary. Printing, Stationery, etc.	\$345.60 52.35 10.00 289.68 61.58 196.82
Contributions for Mrs. A., personal use Sale of Photographs of Mission. Industrial School. From Patients in Dispensary for Medi- cine. Borrowed during the Quarter and used for General Fund and Dispensary Purposes.	17.39 24.50 2.00 32.30	Tewish Meetings in St. Louis	16.31 10.85 19.50 31.39 66 00
Total			\$1,100.08
	BUILDIN	G FUND.	
Receiets.		Expenditures.	
Balance on Hand Dec. 1, 1892	544.12	Semi-annual Payment on Mission Property	\$500.00 106.45 62.70
Balance due on Building		Total	\$ 669.15
N	EW CHAP	EL FUND.	
Balance on Hand Dec. 1, 1892			\$179.00 100.00
Relence on Hend			
			\$279.00

Treasurer.

308 Clinton Ave., Oak Park, Ill.

I have examined the Treasurer's account and find same correct, with proper vouchers attached.

Edw. P. Rice,
Chicago, March 1, 1893.

For Auditing Committee.

#### THE JEWISH ERA.

## CHICAGO HEBREW MISSION.

CHARTER.

STATE OF ILLINOIS, DEPARTMENT OF STATE.

ISAAC N. PEARSON, Secretary of State.

To all to whom these presents shall come. Greeting:

WHEREAS, A certificate, duly signed and acknowledged, having been filed in the office of the Secretary of State on the 11th day of March, A. D. 1891, for the organization of

"THE CHICAGO HEBREW MISSION,"

Under and in accordance with the provisions of "An act concerning corporations," approved April 18, 1872, and in force July 1, 1872, and all acts amendatory thereof, a copy of which certificate is hereto attached

Now, therefore, I. Isaac N. Pearson, Secretary of State of the State of Illinois, by virtue of the power and duties vested in me by law, do hereby certify that the said "The Chicago Hebrew Mission" is a legally organized corporation under the laws of this State.

In testimony whereof, I hereto set my hand and cause to be affixed the great Seal of the State.

Done at the City of Springfield this 11th day of March, in the year of our Lord one thousand and eight hundred and ninety-one and of the Independence of the United States the one hundred and fifteenth. I. N. PEARSON, Secretary of State.

#### CONSTITUTION.

We, the undersigned, Wm. E. Blackstone, Hugh M. Scott, Chas. E. Simmons, J. Shelley Meyer, citizens of the United States, propose to form a corporation not for pecuniary profit, under the Act of the General Assembly of the State of Illinois, now in force in that regard, and for the purpose of such corporation, do hereby state as follows, to-wit:

First. The name of such corporation is "The Chicago Hebrew Mission."

Second. The object of this Society is to promote the intellectual, social and religious welfare of the Jews!

Third. The number of Trustees shall be twenty-one, who shall be Evangelical

Christians, and seven of whom shall constitute a quorum to do business.

Fourth. The names of the Trustees for the first year are Wm. E. Blackstone, Peter Sinclair, Charles E. Simmons, E. P. Rice, Elwood M. Wherry, H. M. Scott, Wm. H. Kirkhoff, B. F. Jacobs, Samuel W. Packard, Mark Avres, N. O. Westergreen, J. S. Meyer, Watts DeGolyer, G. S. Mackenzie, Mrs. T. C. Rounds, Miss E. Dryer, Mrs. A. W. Wood, Mrs. L. A. Calder, George R. Clark, Mrs. J. E. Howland, Mrs. J. M. Horton.

Fifth. The location of the principal business office shall be in the city of Chicago,

in said Cook County.

Dated January 9, 1891.

WM. E. BLACKSTONE.	[Seal.]
HUGH M. SCOTT.	[Seal.]
J. SHELLY MEYER.	[Seal.]
CHARLES E. SIMMONS.	[Seal.]

STATE OF ILLINOIS, COOK COUNTY.

I, Josiah F. Cleveland, a Notary Public in and for the said County in the State, aforesaid, do hereby certify that Wm. E Blackstone, Hugh M. Scott, J. Shelly Meyer and Charles E. Simmons, personally known to me to be the same persons whose names are subscribed to the foregoing instrument, appeared before me this day in person and acknowledged that they signed and sealed the said instrument as their free and voluntary act for the uses and purposes therein set forth.

Given under my hand and notarial seal, this 31st day of January, A. D. 1891. J. F. CLEVELAND, Notary Public. [Seal.]

#### BY-LAWS. ARTICLE I.

MEMBERSHIP.

SECTION 1. This Society shall consist of the original incorporators and Trustees and other persons as may be elected at any meeting, also any Evangelical Church in Chicago and vicinity is invited to designate a person to represent it in this Society, and such persons when approved by this Society, shall be members thereof.

#### CORRESPONDING MEMBERS.

Any person or persons residing in any section of our country may, upon the recommendation of any members of this Society, be elected as corresponding members for the purpose of extending the work of this Society to Jews living in their vicinity by the distribution and sale to them of such tracts, Testaments and literature as the Society may furnish.

SEC. 3. Corresponding members shall report their work to the Secretary quarterly, and any of them who may attend the meetings of the Secretary shall have the same priv-

ileges as other members.

SEC. 4. In all cases it shall require a two-thirds vote of the members of the Society present at any meeting for the election of any member, and any person's membership may be terminated by a like vote at any annual meeting.

#### ARTICLE II.

#### TRUSTEES.

Section 1. The management and control of the property and affairs of this Society shall be vested in a Board of Trustees, twenty-one (21) in number, sven (7) of whom shall constitute a quorum for the transaction of business.

SEC. 2. The Trustees shall be divided by lot into three (3) classes of seven (7) each, one class to hold office one (1) year, one class two (2) years, and one class three (3) years

and until their successors are appointed.

SEC. 3. Any vacancies occurring in this Board of Trustees may be filled by the Board until the next annual meeting.

Sec. 4. The Society shall, at its annual meeting, elect by ballot Trustees to fill

vacancies and successors to those whose term of office is expiring.

A majority vote of those members of the Society present shall be sufficient to elect. The persons elected to fill vacancies shall hold office for the unexpired portion of the term of the persons they each succeed, and all others for the term of three years, and each and all until their successors are elected.

#### ARTICLE III.

#### MEETINGS.

Section 1. There shall be an annual meeting of the Society and of the Board of Trustees in the month of January of each year, the date to be fixed by the President and Secretary, and the Board shall also meet on the second Wednesday of April, July and October.

Sec. 2. The Society or the Board shall meet at such other times as they may be called together by the President or Secretary, or by three (3) members of the Board.

#### ARTICLE IV.

#### OFFICERS.

Section 1. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer, Assistant Treasurer, Superintendent and two Auditors.

SEC. 2. The officers shall be elected by majority ballot by the Board of Trustees at the annual meeting, and shall hold office until their successors are elected.

SEC. 3. Any vacancies occurring may be temporarily filled by the Board until the

next annual meeting.

SEC. 4. It shall be the duty of the President to preside at all meetings of the Society and of the Board of Trustees; to sign all contracts, deeds and obligations in writing made by or on behalf of the Society, and to perform such other duties as are usual to such office.

SEC. 5. It shall be the duty of the Vice-President to perform the duties devolving

upon the President in case of the absence or inability of the President.

SEC. 6. It shall be the duty of the Secretary to take and keep the custody of the corporate seal of the Society, to countersign all deeds, contracts and obligations in writing made by said Society, and attach the corporate seal thereto when neccessary, and to perform such other duties as are usual to such office.

Sec. 7. The duties of the Treasurer and Auditors shall be such as are usual to such

officers.

SEC. 8. The Superintendent shall have charge of the work of the Mission in the interim of the Executive Committee meetings, and he shall, under control of the Executive Committee engage and appoint Missionaries and other workers.

Ec. 9. The Trustees shall perform their duties according to law, and under the

direction of the Society.

SEC. 10. The Board of Trustees shall appoint at the annual meeting an Executive Committee of five (5) persons, three of whom shall constitute a quorum, which shall have charge of the affairs and work of the Society in the interim of the Board meetings.

Such committee shall meet on the second Monday of each month, or at such time as they may be called together by the chairman or secretary.

The Secretary of the Society shall be ex-officio an additional member of, and Secretary

of this committee.

Any vacancies occuring in this committee may be filled by the Board at any of its meetings, and the persons appointed shall serve until their successors are appointed.

#### ARTICLE V.

COMMITTEES.

SECTION 1. The Board shall appoint such committees as they may deem wise for the interests of the work.

#### ARTICLE VI.

AMENDMENTS.

SECTION 1. These By-Laws may be amended by a vote of two-thirds of all the members present at any meeting, notice of such amendment having been given at the preceding meeting.

#### OFFICERS.

President—Prof. H. M. Scott, D. D. Vice-President—Wm. E. Blackstone. Secretary—Mrs. A. F. Wood, 446 N. Grove Ave., Oak Park, Ill. Treasurer—Mrs. T. C. Rounds, 308 Clinton avenue, Oak Park, Ill.
Auditors—E. P. Rice, Peter Sinclair.
Superintendent—Rev. Bernhard Angel.

TRUSTEES TERM EXPIRING IN 1894.

Mrs. M. Horton, Mrs. T. C. Rounds, Mrs. A. F. Wood, Rev. M. E. Ranseen, Mrs. J. E. Howland, Miss E. Dryer, Mr. Watts De Golyer.

TERM EXPIRING 1895.

Mrs. E. M. Higgens, Wm. E. Blackstone, Prof. F. Risberg, Rev. N. O. Westergreen, S. W. Packard, Prof. H. M. Scott, D. D. Peter Sinclair, TERM EXPIRING 1896.

Rev. J. A. Sprunger, Rev. Bernhard Angel, Miss Mary C. Howard, Rev. Elwood M. Wherry, D. D., Prof. Samuel Ives Curtiss, D. D., Chas. E. Simmons, Rev. W. Marcusson.

#### MEMBERS.

Angel, Rev. Bernard. Angel, Mrs. Bernard. Atwater, John L. Ayres, Mrs. Mark. Baker, Mrs. E. V. Barrows, D. D., Rev. J. H. Blackstone, Wm. E. Blackstone, Mrs. Wm. E. Capp, M. Case, Mrs. C. H. Chandler, Mrs. C. W. Clark, Mrs. Geo R. Conley, Rev. J. W. Converse, Clarence F. Curtiss, D. D., Prof. S. I. Curtiss, Mrs. S. I. De Golyer, Mrs. Watt. De Yonge, J. F. Dryer, Mrs. E. Elderkin, Geo. D. Freuder, Rev. Samuel. Gordon, John. Harvey, T. W. Haskell, Dr. L. P.

Haskell, Mrs. S. F. Hayman, Dr. L. B Hielman. Rev. L. M. Higgens, Mr. E. M. Hitchcock, Luke. Hitchcock, Rev. A. N. Holley, Mrs. L. G. Howard, Miss Mary C. Howe, Mrs. Chas. F. Howland, Mrs. J. E. Horton, Mrs. M. Hoyt, D. D, Rev. H. N. Hubbard, Mrs. M. A. Kirkhoff, Wm. H. Marcusson, Rev. W. Marquis D. D., Prof. D. C. McCormick, Mrs. Nettie F. Morgan, Mrs. George Murphy, Miss Hattie F. Orton, Mrs. S. F. Packard, S. W. Packard, Mrs. S. W. Plummer, Chas. Princell, Prof. J. Gustav.

Ranseen, Rev. M. E. Rosenthal, Rev. Kr.
Rounds, Mrs. T. C.
Risberg, Prof. F.
Scott, D. D., Prof. H. M. Stryker, Rev. M. W. Shute, Mrs. L. A. L. Simmons, Mrs. Chas. E. Simmons, Chas. E. Sincleir, Peter. Sprunger, Rev. J. A. Straight, Miss Marie, Taylor, D. D., Prof. Graham. Thomas, Miss H. U. Townsend, Geo. B. Underwood, Mrs. S. D. Van Hise, Mrs. Dora. Van Vliet, Mr. and Mrs. Van Ess, Rev. B. Warnhnis, Rev. J. Westergren, Rev. N. N. O. Withrow, Dr. J. L. Wood, Mrs. A. F.

Wherry, D. D., Rev E. M.

#### CORRESPONDING MEMBERS

Budlong, Mrs. Minnie F., Rockford, Ill. Burdick, Mrs. F. H., Pasadena, Cal. Baldwin, Mrs. F. M., Riverside, Cal. Cole, Major J. H., Adrian, Mich. Culbertson, Mrs. Julia, Chambersburg, Pa, Cops, DeBruyn, Rev. J. C., St. Paul, Minn Dodge, Mrs. H. A., Sante Fe, N. M. Duncan Mrs. J. A., Rochester, N. Y. Ely, Mrs. Frank. St. Louis, Mo. Erdman, Rev. W. J., Ashville, N. C. Flex. Rev. J., Muskegon. Mich Frost, Rev. A. J., San Barnardino, Cal.

Garrett, Robert U., Asheville, N. C. Hunt, Mrs. Chas. P., Wilkesbarre, Pa. Kiplinger, Mrs. E. L., Loomis, Neb King, Mary B. Allen, Rochester, N. Y. Love, Miss Florence Y., Louisville, Ky. McCay, Miss Hattie, Atoka, Indian Ter. Robertson, Mrs. Helen, Oakland, Cal. Stockbridge, Mrs. Henry, Rochester, N. Y. Tarbox, Myron H., Lockport, N. Y. Wilson. Edward, Springfield, Ill. Winbigler, Rev. Chas., Riverside, Cal.

#### EXECUTIVE COMMITTEE.

Blackstone, Wm. E.
Scott, D. D., Prof. H. M.
Curtiss, D. D., Prof. Samuel Ives.

Dryer, Miss E Rounds, Mrs. T. C.

#### PUBLICATION COMMITTEE.

Howe, Mrs Chas. F. Angel, Rev. Bernhard.

Blackstone, Wm. E. Rounds, Mrs. T. C.

#### FINANCE COMMITTEE.

Blackstone, Wm. E. Howland, Mrs. J. E.

Sprunger, Rev. J. A. Rounds. Mrs. T. C.

#### BUILDING COMMITTEE.

Blackstone, Wm. E. Packard, Samuel W.

Rounds. Mrs. T. C.

#### DEVOTIONAL COMMITTEE.

Dryer, Miss E. Angel, Rev. Bernhard Rounds, Mrs. T. C. Howland, Mrs. J. E. Wood, Mrs. A. F.

#### Form of Bequest to the Chicago Hebrew Mission.

We, the undersigned, saw [give name] sign the paper, which he acknowledged to be his last will and testament, and we have signed it as witnesses at his request, in his presence and in the presence of each other. [Three witnesses.]

REV. SAMUEL FREUDER, formerly a Jewish Rabbi, but now preparing for the Christian ministry in Chicago Theological Seminary, will fill engagements so far as his time will permit to speak in Christian churches concerning the Mission and his own conversion. Those desiring to arrange a service for him may address Prof. H. M. Scott, 520 West Adams street.

\$30,000 to build or buy a Chapel, where Christian Jews and Gentiles may "teach Jacob the law" and proclaim the gospel to Israel is the immediate need of The Chicago Hebrew Mission.



#### CHICAGO HEBREW MISSION.

22 MARGARET St., CORNER HENRY (Two BLOCKS EAST OF BLUE ISLAND AVE ) REV. BERNHARD ANGEL, PASTOR AND SUPERINTENDENT.

מארנארעם ספרים. הארנער הענרי. (צוויי בלאקם איזט פאן בלוי איילאנד עוזעניו )

יעדען שכת אום 3 אוחר נאכמישאנ אויך יעדען זאננטאג אום 3 אוהר.

יעדען פרייטאג אבענד אום 8 אוהר  $\mathbb{C}$ 

יעדען דיענסטאג אונד דאנערסמאג פאן האלב 8 ביז 9 אוהר

יעדען מישמוואך אום 4 אוהר נאכמישאנ.

יעדען דיענסטאג, דאננערסטאג אונד שכת אום 3 אוהר

### CHICAGO HEBREW MISSION

22 Margaret Street, COR. HENRY,

TWO BLOCKS EAST OF BLUE ISLAND AVE.

PREACHING TO JEWS.
Saturdays and Sundays, 3 P.M.
SUNDAY SCHOOL.
Saturdays and Sundays, 4 P.M.
PRAYER-MEETING.
Fridays, 8 P. M.

NIGHT SCHOOL, Tuesdays and Thursdays

SEWING SCHOOL

#### FREE DISPENSARY

Open Tuesdays, Thursdays and Saturdays, 3 P. M

#### MISSIONS NUMBER.

# THE JEWISH ERA

## A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

יזכר לעולם בריתו (תהלים קיא ה.)

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

JULY, 1893.

#### CONTENTS

	PAGE.
MISSIONS TO ISRAEL—Wm. E. Blackstone.	193
A Look Backward-Mrs. T. C. Rounds.	198
RABINOWITZ—(with portrait).	201
ANTI-SEMITISM, EXTRA GIFTS, Wm. E. Blackstone 203-	
AN APPEAL TO THE JEWS-Miss Ida M. Newcomb.	207
To This Agree The Words of The Prophet—Miss E. Dryer.	209
EDITORIAL PAGES:—	
SECULAR STRAWS, The same section of the second section of the	210
Religious Straws, 11 - 12 - 12 - 12 - 12 - 12 - 12 - 12	212
JESUS AND THE JEWS-Rev. Bernhard Angel.	214
CHICAGO HERREW MISSION.	991

PUBLISHED BY

THE CHICAGO HEBREW MISSION.

#### THE NINTH OF AV.

כה אָמר יהוה צבאות צום הרביעי וצום החמישי וצום השביעי וצום העשירי יהיה לבית יהודה לששון ולשמחה ולמועדים מובים והאמת והשלום אהבו: • י'ט.)

"Thus saith the Lord of hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts: therefore love the truth and peace." (Zecharia 8: 19.)

The Jews will observe the fast of the Ninth of Av this year on Sunday, July 23, beginning on the eve of that day. They read in their synagogues the book of Lamentations. The fast is kept in commemoration of the final overthrow of Jerusalem and the destruction of the temple. The day is memorable in many ways.

The rabbis say, "On the Ninth of Av five things happened. It was decreed in the wilderness that Israel should not enter into the land. The temple was destroyed, both the first and second time. The great city named Bither was taken, and there were in it thousands and tens of thousands of Israel, and they had a great king, whom all Israel and the greatest of the wise men imagined to be King Messiah. But he fell into the hands of the Gentiles, and the Israelites were all slain, and there was a great affliction similar to the desolation of the temple. On this same day, destined for punishment, the wicked Turnus Rufus ploughed up the sanctuary and the adjacent parts, to fulfill that which is said, 'Zion shall be ploughed as a field.' (Mich. 3: 12.)" (Hilchoth Taanioth, c. v.)

Jesus the Messiah wept over Jerusalem. How pathetic his appeal, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate." (Matt. 23: 37, 38.)

"And when he was come near, he beheld the city, and wept over it. Saying, 'If thou hadst known, even thou, at least in this day, the things which belong unto thy peace,' but now they are hid from thine eyes." (Luke 19: 41, 42.)

Let us pray for the peace of Jerusalem. The God of Israel will yet remember his covenant with Abraham, Isaac and Jacob, he will also remember the land. "Ye that are the Lord's remembrancers, keep not silence, till he establish, and till he make Jerusalem a praise in the earth." (Isaiah 62: 7.)

Note.--"From the time of the destruction of the city and temple, the Jews of the captivity have kept four fasts in commemoration of the calamities which then happened to their nation; the first on the tenth day of the tenth month, because then Nebuchadnezzar first laid siege to Jerusalem; the second on the ninth day of the fourth month, because then the city was taken; the third on the tenth day of the fifth month, because then the city and temple were burned by Nebuzaradan, and the fourth on the third day of the seventh month, because on that day Gedaliah was slain, and the remainder of the people were dispersed and driven out of the land, and its desolation was thereby completed." Prideaux, book 3.

# THE JEWISH ERA.

VOL. 2.

CHICAGO, JULY, 1893.

No. 3.

"A light to lighten the Gentiles and the glory of thy people Israel."

PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR.

ENTERED AT THE CHICAGO POSTOFFICE.

MRS. CHARLES F. HOWE, EDITOR.

MISS E. DRYER, REV. B. ANGEL, ASSOCIATE EDITORS.

#### MISSIONS TO ISRAEL.

WM. E. BLACKSTONE.

The synagogue may be said to have been the birthplace of the church. It was in the synagogues that Jesus taught. It was his custom to go there on the Sabbath day (Luke 4: 16). It was there that he fulfilled that wonderful prophecy of Isa. 61: 1 and part of 2. He came to the lost sheep of the house of Israel. He came to his own, but his own received him not. It was to them especially that he sent his disciples, and they taught and preached in the synagogues. It was only because of the rejection of Jesus and his disciples by the Jews that the church ever had any other home than the synagogue.

Gradually this separation became pronounced, and the Jews persecuted the church, and it, in turn, forgetting the spirit of its founder laid for long centuries a heavy hand of persecution upon the brethren of her Lord. The original object of the inquisition was for the persecution of the Jews. No wonder the church which sanctioned it has had little testimony for Jesus among Israelites. The asylum for Jewish proselytes in Rome, founded by Loyola in 1543, and the order of "Our Blessed Lady of Sion" founded in Paris in 1845, are the only centers of Roman Catholic missions among the Jews.

Luther, the founder of the Protestant church, though at first friendly to the Jews, became afterward bitter in his feeling toward them.

However, the spirit of mission work for the heathen which began in Germany in the eighteenth century developed also the "Institutum Judaicum" which was established by Callenberg at Halle in 1728, and many missionaries from it were sent out to the Jews. But it is this nineteenth century which has proved one of great activity in missions to the Jews, as well as to the heathen.

The more evangelical the church has become, the more thoroughly has she recognized her duty to preach the gospel to Israel, and a quickened conscience is awakening to the fact that the divine order has ever been "to the Jew first."

MISSIONARY SOCIETIES.

The London Society for Promoting Christianity among the Jews (Church of England), was organized in 1809. Address 16 Lincoln's Inn Field, London, W. C., England. It now has twenty-two ordained missionaries and 108 assistants (not including wives of missionaries) scattered through Europe and the Orient. Income 1891, about \$175,000. Organ, The Jewish Intelligence.

The British Society for the Propagation of the gospel among the Jews, (interdenominational), was founded in 1842. Address 96 Great Russell street, Bloomsbury, London, W. C., England. It has about thirty missionaries and ninety voluntary helpers in Europe. Income about \$40,000. Organ, The Jewish

Herald.

The Mildmay Mission to the Jews (interdenominational), was founded in 1876 by Rev. John Wilkinson. Address, 79 Mildmay Road, London, N., England. This society reports fifty-six paid and voluntary workers, mostly in England, but some on the continent. It is doing a remarkable service in the distribution of the Hebrew New Testament. Revenue 1892 about \$35,000. Organ, Service for the King.

Parochial Missions to Jews (Church of England), 1875. Address, Arundel House, Victoria Embankment, London, W. C., England. Has missions in London, Cairo and Bombay; ten workers.

Income about \$5,500.

East London Mission to the Jews, organized in 1885 (?), Church of England. Mission House in Commercial Road. Address, Rev. Michael Rosenthal, 32 Navarina Road, Dalston, London, N. E., England. Income about \$15,000; supports a home for Jewish children.

Jewish Mission of the Presbyterian Church of England, organized about 1870, has work in London and Morocco. Address, 60 Beresford Road, Highbury, London, N., England. Income about \$6,000.

Barbican Mission to the Jews, reorganized in 1889. Address, 33 Finsbury square, London, England. Director, C. T. Lipschytz with five men and two lady assistants. Expenses about \$5,000 a year; has stations also in Paris and in Germany. Publishes "The Hope of Israel" in Jewish jargon jointly with Pastor Gæbalein in New York.

The Church of Scotland Com. for Conversion of the Jews, 1841. Address, 21 St. Andrews square, Edinburgh, Scotland. It has five stations in the Orient with twenty-one workers. Income, \$23,000; also twenty-three workers in the Ladies' Association. Income, \$6,000.

Free Church of Scotland Committee for Conversion of the Jews, 1843. Address, Auchtermuchty, N. B., Scotland. Has seven stations in Europe and the Orient and thirty-nine workers. Income 1891, \$34.665.

Scottish Home Mission to the Jews, 1885. Edinburgh, Scotland. Income about \$1,500.

Presbyterian Church of Ireland Jewish Mission, 1841. Address, 12 May street, Belfast, Ireland; three stations in Germany and Damascus. Income 1889, \$23,000.

#### GERMANY.

Edzard Stiftung (Edzard Fund), Hamburg, 1667; cares for Jewish proselytes.

Die Gesellschoft zur Beforderung des Christenthums unter den Juden. (The Society for Promoting Christianity among the Jews), 1822. Address, 28 Wilhelm street, Berlin, W. Works in Germany; has four workers. Income about \$9,000.

Der Evangelisch - Lutherische

Centralverein fur die Mission unter Israel. (The Central Association of the Evangelical Lutheran Mission among the Jews), formed in 1871 by the union of several societies in Germany and Norway. Address, 3 Johannes street, Leipzig; has three stations; revenue in 1889 about \$3,800. Organ Saat auf Hoffnung.

Der Reinisch - Westfalische Verein fur Israel. (The Rhinish-Westphalian Association for Israel), 1842. Address, Cologne; has four workers in Cologne and Frankfurt; revenue in 1889 about \$3,500.

The Students Instituta Judaica, 1880. Address, 3 Johannes street, Leipzig, and similar associations in Erlangen, Halle, Greifswald and Berlin have been formed to study Judaism and missions among the Jews.

#### SWITZERLAND.

Der Verein der Freunde Israel. (The Society of Israel's Friends), Basle, 1830; supports a home and two missionaries, one in Basle and one in Prague; revenue in 1889, \$3,600. Organ, Der Freund Israels.

#### HOLLAND.

The Netherland Society for Promoting Christianity among the Jews, 1844, Amsterdam; revenue about \$900. Cares for proselytes and distributes literature.

The Netherland Society for Israel, 1861, Amsterdam. Has two missionaries; revenue, \$2,500. Or-

gan, De Hope Israels.

The Christian Reformed Mission among the Jews, 1875, Alblasserdam. Has a home and distributes literature; revenue about \$800.

#### SCANDINAVIA.

The Central Committee of the Mission to the Jews, 1865. Consolidated with the German Society in 1871. Address, Christiana, Sweden. Revenue about \$7,000; two

stations at Leipzig and Kischenew. Organ, Missions Blad for Israel.

The Society for Missions to Israel, 1876, Stockholm, Sweden. Revenue about \$9,500. Organ, Missions Tidning for Israel; has four missionaries who itinerate through Sweden.

The Evangelical National Society established a mission to the Jews in Hamburg in 1889.

The Swedish Mission Union, 1877. Has two workers in Algiers.

#### FRANCE.

The French Society for the Evangelization of Israel, 1888, Paris; one missionary. Organ, Le Reveil d'Israel; revenue, \$1,200.

The Paris Mission to the Jews, 1887, Paris. Revenue, \$2,400; one

missionary.

Pastor, M. Hirsch, also labors among the Jews in Paris.

#### RUSSIA.

Aggressive Mission work in Russia is mostly restricted to the Greek church, and its methods are becoming similar to those used in Spain 400 years ago, baptism or exile.

Jews may be baptized by Lutheran or Reformed pastors on a permit from the government.

An asylum for Jewish girls in St. Petersburg founded in 1864 by a former London missionary, is supported by a circle of ladies, and a Christian mother cares for the girls. Revenue in 1889, \$1,300.

The Baltic Lutheran Church Mission to the Jews, 1870; one missionary at Riga. Revenue about

\$1,500.

Probst R. Faltin's Mission to the Jews in Kischenew begun prior to 1869; supports a home. Revenue about \$4,500.

Joseph Rabinowitz's Mission to Israel in Kischenew begun in 1883, allowed to officiate publicly in 1885, but cannot baptize converts. He is one of the most active of Jewish evangelists. A committee in aid of this work was formed in London in 1887. Address James E. Mathieson, Esq., 47 Phillimore Gardens, Kensington, London W., England.

There are several other small missions or individual missionaries in Great Britain and Germany, and collections for Jewish work are also taken in Australia and South

Africa.

#### UNITED STATES.

The Church Society for Promoting Christianity among the Jews (Protestant Episcopal). Address, 68 East 7th street, New York city. Begun in 1859 and organized under present name in 1878. Has one missionary, Mr. Lerman at work in New York, and 5 ladies teaching schools in Chicago, New Orleans, Philadelphia and New York. Revenue in 1892, \$12,978. Organ, The Gospel of the Circumcision.

The Hebrew Christian Mission, founded by Rev. Jacob Freshman in 1882. Address, 17 St. Marks place, New York city. Organ,

The Hebrew Christian.

Evangelical Lutheran Mission to the Jews, 1883. Address, Daniel Landsman, 95 Avenue D, N. Y.

New York City Mission and Tract Society, Jewish work begun in 1889. Address, 65 Avenue D, New York. Missionary, Mr. Hermann Warszawiak and two assistants. Maintains a home for inquirers and preaching services in De Witt Memorial Church, 280 Rivington street. Expenses about \$8,000 per year. Mr. Warszawiak is reaching multitudes of Jews and distributing a great number of New Testaments and other literature among them. Three workers from the Missionary Alliance also assist in this mission.

The Missionary Alliance, 250

West 44th street, New York; has a special department (begun in 1892) for work among the Jews in charge of Miss W. Wibel, with three workers. Mr. and Mrs. L. Cruckshank and Rev. A. E. Funk. They work in connection with Mr. Warszawiak. Also two workers in Jerusalem.

Hebrew Christian Mission, begun November, 1892 (Presbyterian). Address, Rev. H. Faust, 126 For-

sythe street, New York.

New York Church Extension and City Missionary Society (Methodist Episcopal), special department for mission to the Jews. Allen Memorial Church, 91 Rivington street, begun April, 1893. Address, Rev. A. C. Gaeblein, 77 East 7th street, New York. This mission is already reaching large numbers of Jews. Publish the *Hope of Israel* in jargon.

Chatham Square Mission (Baptist). Address, Mariners Temple, No. 1 Henry street, N. Y. Special department for Jewish work begun in 1891. Missionaries, Mr. Lichtenstein and Miss Jeanette Gedalius. Expenses about \$2,000 per

vear.

Christian Mission to the Jews of Brooklyn, begun in September, 1892. Rockaway avenue Congregational Church, between Sutter and Black avenues. Missionary, B. A. M. Shapiro, 485 State street, Brooklyn, N. Y. Issues Israels Watchman. This mission is affiliated with the Brooklyn City Mission. Advisory committee of 15, W. H. Hoople, Esq., Treas.

Mr. David P. Saltzman, missionary to the Jews. Address, 1839 South 11th street, Philadelphia. (interdenominational). Bishop W. R. Nicholson, chairman of com-

mittee.
The Norwegian Lutheran Zion Society for Mission among the Jews, 1880. Address, Rev. P.

Werber, 913 N. Calhoun street, Baltimore, Md. One missionary in Miusk, Russia and one in Baltimore.

Hebrew Messianic Association (undenominational), begun in 1888. Address, 18 Portland street, Boston, Mass. Pays no salaries. Has three self supporting missionaries in Boston, two in Worcester, one in Haverhill and two in Providence, R. I. Expenses about \$700 per year. Superintendent, Dr. Edward S. Niles, who reports 100,000 Jews in New England, 20,000 of them in Boston.

Mission to the Jews in Rochester, N. Y., begun December, 1892. Address, care of A. D. Jackson, 210 E. Main street. Missionary, Mr. John Legum. Organization just being formed, and another helper engaged. Estimated number of Jews in Rochester, 4,000.

Mr. S. K. Braun, of Camden, N. J., a converted Jew, is working independently among the Jews in Camden and the colonies in New Jersey. The Minneapolis and St. Paul Hebrew Mission Society, (interdenominational,) begun January, 1892. Address, Rev. Nathanial Friedman, 48 East Robey street, St. Paul, Minn. Has two missionaries; annual expense about \$2,000.

The Chicago Hebrew Mission, (interdenominational), began in November, 1887. Address, 22 Margaret street, Chicago, Ill. One ordained missionary, three assistants, five physicians assist voluntarily in the Dispensary. Organ, The Jewish Era.

Prayer Circle for Israel, Toronto, Canada. Supports industrial school and house to house visitation. Address, Miss E. Y. Sams, Toronto, Canada.

Rev. A. Ben Oliel and family are devotedly working in Jerusalem, Palestine; begun in 1889. Supported largely by contributions from Scotland and the United States.

Mr. Peter Rudolph is working among the Jews in Alexandria, Egypt.

From the foregoing it will be seen that there are about 497 workers who give the whole or a portion of their time to Jewish missions. Of these, 415 are supported by the societies of Great Britain, while the United States supports only forty-four. We may hope to see this disproportion greatly lessened in the near future, because the United States is becoming one of the most important Jewish mission fields in all the world, and Christians are rapidly awakening to their responsibility to obey the great command of Israels Messiah by preaching the gospel according to the divine order "to the Jew first."

#### MANY JEWS KILLED.

The Inter-Ocean.—The Jews of Yalta, in the Crimea, refused to obey the decree to retire within the pale. For several days the clergy exhorted the rest of the population to rise and expel them. Last week an anti-Jew mob took possession of the streets, broke into houses occupied by Jews, and tried to drive the occupants from the town. The Jews fought back. Dozens were dragged into the streets and were beaten. Many were killed. The houses owned by Jews were plundered and wrecked. Troops were called to the town to restore order. None of the rioters were killed and but few were injured.

God brought him forth out of Egypt; he hath, as it were, the strength of an unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion; who shall stir him up? Blessed is he that blesseth thee and cursed is he that curseth thee.—Num. 24: 8, 9.

#### A LOOK BACKWARD.

The beginning of the work among the Jews of Chicago was a day of small things. A small upper room at 264 West Twelfth street, with a small bedroom and kitchen attached, a few texts in Hebrew and English. a few chairs, a few Jews and we have the outline picture of the Mission. to which we may add a long table which had served its time in a saloon. but now was promoted to the dignity of a reading table, covered with books, tracts, etc. Behind this might be found almost every evening and Saturday the bright face of our new Iewish missionary, Mr. Bernhard Angel, lately from New York city, giving to his brethren "a reason for the hope that was in him," sustained by the presence, faith and prayers of his earnest, faithful wife. It was "the constraining love of Christ" which led our dear brother after he had "found him of whom Moses and the prophets did write," to give up a lucrative position because he saw he could not follow it and be a consistent Christian, and accept a salary of one-tenth the amount; and that led him in "patient continuance in well doing" to travel for four years, the distance of two miles or more, between the Chicago Theological seminary and his house to prosecute his studies at that institution and keep up his labors among his "kinsmen according to the flesh," oftentimes "in perils by his own countrymen," and often in "weariness and painfulness and watchings," visiting as he had opportunity, with his devoted wife, the Jewish families in the immediate neighborhood, obliged many times to go out in the night to see the sick and suffering, and many times studying all night to keep up with his class.

Four times was the growing tree transplanted before it found a soil suited to its needs. But it was "a branch of the Lord's own planting, the work of his own hands," Is. 60: 21, so it grew and prospered. Friends began to rally around it from the first, and by their prayers and pecuniary help all the obligations were met. To Mr. William E. Blackstone, the lover of Israel (whose portrait appeared in the July number), and one of its original founders, the work owes a debt of gratitude. To his generosity the Mission was indebted for the roof over its head, until the present building was purchased, he paying the rent for three years. He has been "instant in season and out of season," "ministering to the necessities" of needy Israel, with his pen, purse and presence.

To our honored president, Prof. H. M. Scott, D. D., not a little of the prosperity of the Mission is owing. Always interested in "God's ancient people," his heart longed to see Israel saved, so Saturday by Saturday, especially in the early days, could he be found at the Mission, with Mr. Blackstone and Angel, preaching or disputing boldly with the Jews that resorted thither, "opening and alleging that Jesus is the Christ," and the Jewish students found in him—and our earnest friend Prof. Sam. Ives Curtiss—true and sincere brothers.

Among the early friends who helped us solve the financial problem was the German branch of the Olivet Church in New York city, the spiritual birthplace of both Brother and Sister Angel, and which has faithfully sent us unsought monthly contributions ever since. During the third year of our existence the Lord stirred up the hearts of the dear Swedish people to "Minister to us of their substance," through the labors of two converted Jews from Sweden, who went among them and told the story of their own conversion and the work of the Hebrew Mission.

Most touching are the stories of love and self-denial on the part of many of these dear people that could be told in order that they might give something that would "fall out to the furtherance of the gospel" among the Jews. God will surely reward and bless them according to his word.

The writer recalls the time when she was called to act as secretary and treasurer during the absence abroad and in the Holy Land of Bro. Blackstone, the first secretary and treasurer. It was a time of financial straits and difficulties. But God raised up Bro. Benj. Douglass, who was also one of the original founders and benefactors, to stand in the breach. Again and again did he prove himself "the friend in need," giving with a readiness and willingness which evinced that it was given from a sincere love for this work of God, and the Israel of God.

As the work enlarged the expenses increased, and many times perplexity sat enthroned on our brows—as we found ourselves without resources. From necessity, we were thrown upon the Lord, and to the

praise of his glory be it said, he has never failed us.

Our Missionary and his wife bore the burden and heat of the day with a patience that was inspiring. An empty exchequer always meant that we should "make our requests known unto God," the God of Elijah, and times without number, as he sent bread in the wilderness to his servant, so in answer to believing prayer, he supplied all our needs. Upon one such occasion after looking to him for help, there came a letter from a converted Jewish brother in Maine, of whom we had never heard, enclosing a sum of money, in which he promised to be a regular monthly contributor, and he has ever been a true friend of ours. At the same time another letter came from a friend in California, which together just supplied the need. This we took as a token from him that he had command of all the wealth from Maine to California, and when needs be could send to our assistance. At another time, we were in sore need with many bills pressing upon us for one thing or another. our extremity we were led to cry out in remembrance of his former mercies, "Oh, Lord, it is nothing for thee to send us this money. Thou coulds't bring it from the uttermost part of the earth if necessary." In a day or two a remittance came from a brother in China, who had visited the Mission some months before and saw the blessed work. The Lord thus showing that he had not only taken the prayer *literally*, but proving that "before they call I will answer, and while they are yet speaking, I will hear."

During the visit of Miss Helen Richardson of Bombay, India, who is devoting her own income to rescue work among her fallen sisters in that city, she attended one of the prayer meetings held Saturday morning at the Bible work-rooms, No. 115 Dearborn street, in behalf of God's chosen people, the Jews. Becoming interested in the work, she felt led of God to give us \$50. With her sweet face all aglow she said "I have had this money for a long time to give to some Jewish work, and I think I had better put it here." She continued, "It has been my observation that no Christian worker is really prosperous until he has given something to 'the Jew first,' for God's order is 'to the Jew first, and afterward to the Gentile." The lesson went home to my own heart, and I trust it will to all who read this. Have we been, are we true to God's direct command in this direction?

Other instances might be told of the faithfulness of a prayer hearing

God, but time will fail us. Still the work goes on week by week, with its Sunday-school, its night school, its sewing school, its free Dispensary, its preaching services, its deaconesses work, its labors among the poor, gathering strength with its years. So here we raise our Ebenezer and say "Hitherto hath the Lord helped us," and we confidently expect that he which has begun a good work \* \* will perform it unto the day of Christ Jesus," and that "though thy beginning was small, yet thy latter end shall greatly increase."

#### MR. RABINOWITZ WELCOMED.

On Thursday, July 6, friends of Israel met at the Home of the Bible Work to welcome and become nearer acquainted with Mr. Rabinowitz and his work. After an exquisite lunch, provided by Miss Dryer, we gathered in the parlor. A hymn was sung and the Bible handed to Mr. Rabinowitz. Opening it at random he began to read from the 63d chapter of Isaiah.

It was a treat to listen to Mr. Rabinowitz, as he spoke of him of

whom the prophet speaks.

He introduced his remarks by saying that the word always speaks to us. It is charged with electricity, only believe that it is the word of the living God for you, and you will hear the voice of the Lord. And of whom does the word speak here but of Christ, who trod the winepress

alone, who shed his precious blood for you and for me.

Mr. Rabinowitz impressed those present with his great love for the Master and for his people. He urged the friends of Israel to be more earnest and zealous in behalf of God's ancient people. Rev. Mr. Angel also spoke of the work at the Chicago Hebrew Mission, and the good effect of Mr. Rabinowitz's preaching upon the Jews. Rev. Dr. Gordon-spoke of his work among the Jews in Boston, and of the more hopeful condition of the Jewish Mission field at the present day. Dr. Gordon

closed this informal gathering with prayer.

We went to the parlors of the Third Presbyterian Church in the evening, where a goodly number of friends from all parts of the city had assembled. Prayer was offered by Rev. Mr. Torrey, of the Bible Institute. Mr. Rabinowitz was then introduced and spoke of the wonderful way in which the Lord has led him. The news of his conversion spread among the Jews in Russia, where he had been well known as a lawyer and publicist. His tracts and sermons are being read and discussed, and many have been led to see in Jesus their Brother and King, the one on whom the Lord has laid the iniquity of us all. Mr. Blackstone and Prof. Scott also spoke in behalf of Israel, and Dr. Withrow closed this happy meeting with prayer. The friends of the Jewish Mission were greatly encouraged by what they saw and heard. They realized anew their duty towards God's ancient people, and they were strengthened in their assurance that God did not cast off his people, and that the set time to favor Zion has come.

We commend Mr. Rabinowitz and his work to the prayers of all

lovers of Israel.

How BEAUTIFUL upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, Thy God reigneth.—Isa. 52: 7.

#### RABINOWITZ.

Joseph Rabinowitz was born in Bessarabia, Southern Russia, Sept. 23, 1838. He was brought up in the most orthodox faith and well versed in the Hebrew language, the Bible, the Talmud and Jewish



Joseph Rabinowith

literature. By profession he was a lawyer and was a man of influence among his people, over four millions of whom live in Russia.

When the persecution of the Jews began in 1882 his heart was heavy with sorrow for his people. In the great distress, caused by the expulsions, many Jews emigrated to Europe and America, while others turned their thoughts and hopes toward Palestine. Prominent men asked Mr.

Rabinowitz to visit Palestine and investigate the outlook for colonization there. Consenting to this he went first to Constantinople. Here he met Mr. Oliphant and, though pleased with his earnest efforts for the Jews, he became convinced that he was a "false messiah."

At Joppa he was filled with enthusiasm as he had his first view of the Holy Land. But he found that the colonization committee were meeting so much opposition from the authorities, and difficulties in getting land, that there was no hope that Jews would abide under their own vine and fig tree. He was taken on to Jerusalem and was enthusiastically received by the prominent Jews residing there. He found they could give little encouragement as to colonization. He asked them to take him to the Wailing Place, one of the most sacred places in all Palestine to the true-hearted Jew. But here he was surprised to see how Arab children disturbed the worshipers in their weeping and prayers. "Why do you not endeavor to stop this?" he asked. "Ah! we must be careful," they replied. Overwhelmed with grief he buried his face in his hands and wept sorely because that his people were not even allowed to pray in peace in this sacred place. Returning in sadness to the house he was invited to go out to see a new monument erected on Olivet by a rich Jew of Boston. While sitting on Olivet, perhaps near where Jesus sat, and looking on Jerusalem, two prominent buildings attracted his special attention, the Dome of the Rock (Mosque of Omar), where the Temple once stood, and the church of the Holy Sepulchre, where Jesus was buried. Suddenly the thought burst upon him, is not the Jew who was crucified and buried there the real keeper of Israel?

Going to his room he opened a small New Testament which he brought merely as a guide book, and lo! his eyes fell on the passage in John 15: "I am the true vine, \* \* \* without me ye can do nothing," and from that moment the little testament became the real guide book to Jesus as his Messiah, and he returned to Russia with this message to the Jews, "The key to the Holy Land lies in the hand of our brother

Tesus."

If the conversion of Mr. Rabinowitz was remarkable, so has his right to proclaim the gospel to Jews in Russia come in the most remarkable manner. Being persuaded that he was called of God to preach to his brethren, he went alone to St. Petersburg seeking the necessary governmental permission. This could only be granted on recommendation of the Holy Synod, and so alone he went and introduced himself, in the name of Jesus, to the procurator, Pobiedonosseff, and made known his request. When asked how many followers he had, he replied, "a railway does not first secure passengers, but a roadway, an engine and suitable cars and then look for passengers." God gave him favor with this great dignitary of the Russian Church, and in due time came the permission from the Government not only to preach in Kischineff, but anywhere in Russia, by notifying the local police and also to have a chapel in Kischineff, which by help from Scotland he has since been able to build. Already he has a large number of "believers in Jesus as the Messiah, known as the congregations of Israelites of the new covenant." When it is remembered that he is the only man in all Russia who has this permission to evangelize the Jews, the importance of the privilege will be appreciated. Let all the people thank God for this great kindness shown to him by the Russian Government.

#### "ANTI-SEMITISM."

WM. E. BLACKSTONE.

All students of the Bible are well aware that the spirit of hatred toward Israel had its origin in Egppt, but many may not have noticed that it was God who turned the hearts of Pharaoh and his people to hate Israel. But such is the statement of God's Word. He who called for the famine, who sent the lad, Joseph, into Egypt, who sent a king to release him.\* He also turned the hearts of their oppressors to hate Israel. Psa. 105: Not that God put a spirit of hatred into the hearts of the Egyptians, but he turned their spirit of hatred toward Israel. He would not have the heirs of the promised land settle down contentedly amid the flesh pots of Egypt. He would show Israel that they were chosen out from among the nations to dwell alone in the land that he had given to Abraham, and that there was no sure abode for them in any other place, nor under the wing or protection of any nation.

And so it has ever been. When the Jews have settled down contentedly to make a permanent home in the land of their dispersion, antisemitism has sprung up and either voluntary or forced exodus has surely

resulted.

From a human standpoint anti-semitism springs from economic, social or religious causes. It may at times be only one, or it may be all combined. In Russia the peasants find themselves destitute in the midst of hard times. They have the land on which to labor, but they have no money. The Jews, who are largely, either from choice or per force of circumstances, tradesmen from the very nature of their occupation, have money, little it may be, but it is *money*, of which the peasant has comparatively none.

Jealousy springs up, riots ensue, the Jewish quarter is raided, windows are smashed, houses are burned, and, at the worst, blood is shed. The government, confronted by tremendous difficulties, because of the heterogeneous character of the population, deems it best to oppose its multi-million peasant population, and so not only winks at the peasant riots but inaugurates a systematic plan for restricting the residence and

business of the few million Jews.

They are prohibited from the schools, from all official position, especially in the army, even though they have repeatedly shown their loyalty and valor. They are restricted to the pale or border provinces, and for the most trivial offences are expelled in hundreds and thousands from the country. As a poor Jewish boy told the writer a few days ago, "We were chased out."

Often the blood accusation is brought against the Jews in Syrial, North Africa, Roumania, Greece and even Germany. This consists in the charge that Jews kill Christians to get the blood to mix with the matzah (passover bread) or the wine. This base and ridiculous charge was first made in the twelfth century and has been often repeated since. Ridiculous we say, for there is nothing more specific in the law of Moses than that the Jew shall eat no blood. So strict are the Jews in this that they are even now meeting great opposition in Switzerland and other countries against their Sechitah laws, which specially provide for the drawing of the blood from animals killed for food. But though

the charge has been uniformly disproved in courts of inquiry, yet so deep seated is the prejudice that it is often charged that the Jews get their human blood from Africa or other remote regions.

But the limits of this article will not allow enlargement upon these causes of anti-semitism. The simple fact remains that even in this country of boasted liberty for all people, it is still as deep-seated and virulent as ever.

Jews have been lately excluded from the schools in Roumania, and very recently even the rich Jews have been prohibited from abiding at

the watering places in the Crimea.

In Germania the wild ravings of Herr Ahlwardt, instead of burying him politically as was expected, have resulted in his being re-elected to the Reichstag by two constituencies. Instead of the three anti-semites in the last Reichstag there are seventeen in the present one which has just

been opened.

One can hardly conceive the evil that may result. Wholesale slaughter in Persia has only been prevented by French and English interference. But even international protection can avail little in the powerful empires of Russia and Germany. Surely God has a purpose in all this, and as certainly as he delivered his people from Egypt, so will he do from all the nations whither they be scattered.

Mr. Rabinowitz has very aptly said that "the smashing of windows in Russia is to wake up the Jews to hear the word of the Lord."

"Awake! awake! thou that sleepest."

Let us not forget that when God had accomplished his purpose upon Israel through the wicked and cruel hatred of Egypt, he did not let Egypt go unpunished. And just so in the case of Babylon he fulfilled his word, saying, "I will punish the stout look of the king of Babylon." So with Assyria, Rome and Spain. Will Russia escape? Oh, no. Let him who would know what shall befall Russia read the 38th and 39th chapters of Ezek., in the new version. If we mistake not this is a description of the Russian empire which comes forth like a flood out of the North in the last days. And strange to say, the prophet tells us that Gomer (Germany) and all his bands shall be with them and shall share in the dire calamity. Oh! Russia! Oh! Germany, Persia and Phut, beware!

THE printed page is, in the providence of God, a mighty auxilliary to the human voice in the heralding of the gospel in these latter days. This, together with the marvelously perfect mail service of the modern world, is evidently one of the definite means which God has committed into the hands of the busy Eleventh Hour laborers wherewith to do their hasty work. Therefore we find a distinct and significant literature (if we may use so dignified a word in this connection), in this line of Christian work. We refer not so much to books, as to periodicals, issued weekly or monthly, or quarterly, and flying, as it were, on the wings of the wind, laden with evangelical thought and stirring intelligence. They are partly doctrinal, partly practical and partly newsy. Their very names

gence. They are partly doctrinal, partly practical and partly newsy. Their very names often indicate their character and mission.

"Age-to-come Herald," "Coming Age," "Christian Herald," "Herald of Life," "Herald of Salvation," "Herald of Holiness," "Messiah's Herald," "Israel's Watchman," "Watchword," "Watch Tower," "Faithful Witness," "Holiness Evangelist," "Jewish Era," "Truth," "Times of Refreshing," "Times of Restitution," "Rejious Beyon," "Missionary Weekly," "War Cry," "Warning Cry," etc., etc.

These names indicate the breezy, stirring character of these messengers, also their doctrinal bent and practical extent. They are full of expectancy regarding the closing of this age, and the beginning of the next, which is to be far better. They inculcate that holiness without which none shall see the Lord. They look for the restoration of all things, as all the holy prophets have spoken. And they most emphatically herald these glad tidings throughout the earth. — The Watchword. glad tidings throughout the earth. - The Watchword.

#### EXTRA GIFTS.

WM. E. BLACKSTONE.

The Jew could make no gift to the Lord until he paid his tithe. Many people think that the tithing system rests upon Mosaic enactments. This is a great mistake, for there are scriptural instances of tithing long before the time of Moses, i. e.—Jacob's vow, Gen. 28: 22; and Abraham paying tithes to Melchizedek, Gen. 14: 20.

Probably the tithe was recognized as belonging to the Lord from the very earliest ages, and the Mosaic statutes only bring out and strongly enforce this principle. In Lev. 27: 30, we read "All the tithe of the land \* \* \* is the Lord's; it is holy unto the Lord," and in verse 32,

the same is said of the flock.

The tithe of the seed, of the fruit, and of the flock belonged to the Lord. It belonged to him before Jacob's vow and before Abraham's tribute to Melchizedek. There has never been any abrogation of his

ownership of the tithe, and hence it belongs to him now.

When the Angel of Death passed over the houses of the Israelites in Egypt, the first born thus spared were claimed by the Lord as belonging to himself. Upon the establishment of the Tabernacle worship, he made an exchange and took the tribe of Levi instead of the first born; but he commanded Moses to number each and there were found to be 22,273 of the first born and only 22,000 of the Levites, leaving an excess of 273 belonging to the Lord. One would think this little balance so insignificant that he who owns the silver and the gold, and the cattle upon a thousand hills, would pay no attention to it. Not so! Nothing is small in his sight. He carefully protected his ownership by requiring a redemption price of five shekels each to be paid to Aaron, the Priest; Num. 3: 39-51.

The Lord was none the less jealous of his right to the tithe. Israel was often careless about it and God said "Ye have robbed me. \* \* \* In tithes and offerings. \* \* Ye have robbed me even this whole nation." Mal. 3: 8, 9. This foundation principle, that the tithe belongs to the Lord, is from its very nature no less binding upon the Christian than upon the Jew. Possibly the Christian may claim that he should include his taxes in his tithe, inasmuch as the secular government of Israel was originally supported by the tithe. But we must not forget that the Jew was required to pay a second tithe for the festival for the Levites, and the poor and infirm, which doubtless would more than offset the taxes of the Christian. Therefore we conclude that a tithe of all the income of a Christian belongs to the Lord for his use in benevolent and evangelistic work, just as truly as does that of the Jew.

And what can be more reasonable than that he who gives us everything, should ask us to give him a tenth. It would seem as though every regenerate person would gladly do it. What a privilege to be co-

laborers with God the Infinite Creator.

How marvelous his grace, that he condescends to accept our contributions as a gift to himself. Whenever Israel was faithful in the tithes a blessing surely followed. Notice the examples in the time of Hezekiah, II. Chron. 31: 10, and Nehemiah, chapters 12, 44 and 13, 12. God has promised that it should always be so, Mal. 3: 10, 11. If Christians were only faithful in this, the church would never lack in any of its treasuries.

The writer once attended several services in the Adventist Church at

Battle Creek, Mich. Strange to say, there were no collections, no fairs, no festivals, nor questionable entertainments for raising money. How was the church supported? On inquiry it was learned that they depended on tithes, and though many individuals were remiss in their duty, still there was enough for all necessities. How nicely this scriptural plan would meet the depleted treasuries of all the missionary societies, and afford enough and to spare for sending more laborers into the white harvest fields.

But as with Israel, so with Christians, they do not bring the tithes into the storehouse. Hence the necessity for extra gifts from those

stewards who are consecrated in heart to the Lord's service.

The Jew who, in addition to his tithes, brought his free-will offerings, inherited the assured blessing that the "liberal soul shall be made fat." Proverbs 11: 25. Does the Christian inherit less? "It is more blessed to give than to receive," are the words of our Lord Jesus. "More Blessed." Ah, he knows what the heart experiences through the outgoes from the pocket.

"Sell that thou hast \* \* \* and give" was not a stern command to that rich young man, but words of deepest love for his soul's welfare

and his heart's joy.

"Treasure in Heaven." Do we realize that it is actually possible to "lay it up" by the simple use of the substance we handle here for a

time? For a time. Oh how short the passing days, and then!

In a record of millionaires published not long since, there was one little word that seemed to outweigh all the rest. As the five millions, ten millions, twenty or more millions were mentioned, it was said of each one that he "left" it. Left it. All the accumulation of the weary years of toil and labor had been simply left. Had each one seized the passing opportunities for giving, how much might have been laid up to enrich him on the other shore.

Oh what chances God gives us to make investments for eternity in the little while of our stay here. Probably there never was an opportunity to convert material substance into heavenly treasure equal to that which exists now. The fields are indeed "white already for the harvest."

Souls, human souls are crying for the bread of life.

Thirty dollars will support a native teacher-preacher in North India for a year, and scores of villages are asking for such teachers to be sent to them. They are poor villagers of the lowest caste, many of them outcasts. But they have souls. And what a treasure will a score, a hundred, a million of such souls be when we see them "pure" and "white" and "faultless" in the kingdom.

Really there is no such thing as an extra gift to the Lord. It is simply an investment which shall return an income eternally of thirty, fifty or

an hundred fold.

Forty dollars will support a native Bible woman in almost any foreign field.

Two or three hundred dollars a year will support a Deaconess.

Twenty-five thousand dollars will build a commodious Mission House with Chapel, Dispensary Rooms, and free baths for our Chicago Hebrew Mission.

Who is ready to make this investment for the people of whom God has said, "I will bless them that bless thee."

#### THE JEWISH ERA.

#### THE JEWISH ERA

THIRTY-TWO PAGES.

# PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the Era to The Jewish Era, Mission House, 22 Margaret Street, Chicago, Ill.

The July number of The Era has been delayed to give an account of Mr. Rabinowitz. It is not the purpose to repeat such irregularities in date of publication often. It may have been unwise at this time.

#### AN APPEAL TO THE JEWS.

IDA M. NEWCOMB.

With the introduction of sin into the world, a promise was given the mother of all living that her seed should bruise the serpent's head.

Nearly six thousand years have passed away, and sin and its conse-

quences still fill the earth with mourning and woe.

God made a covenant with Abraham that he and his seed should inherit the land of Canaan for an everlasting possession, and in his seed should all the families of the earth be blest. The horror of death's darkness has fallen upon him, and you, his descendants, are scattered to the four corners of the earth.

David was assured that his home and his kingdom should be estab-

lished forever.

But the kingdom of David is no more, and the children of Israel "abide without a sacrifice, without an ephod, without a prince and without a king."

Scoffers say, "The God of the Hebrew has failed to make good his

word."

Let us see. He who said to Israel, "I am the Lord your God," said also, "If ye break my covenant, I will set my face against you, I will make your heaven as iron and your earth as brass." "I will deliver you to be removed into all the kingdoms of the earth, to be a reproach and a proverb, a taunt and a curse in all places." "I will punish you seven times for your sins."

He also said, "He that scattered Israel will gather him, and keep him as a shepherd doth his flock. I will bring them from the North country and gather them from the coasts of the earth. I will assemble the outcasts of Israel and gather together the dispersed of Judah from

the four corners of the earth.

"I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them."

The seven times of your punishment, or 2,520 years, counting from the Babylonian captivity, are nearly run. The close of the nineteenth century sees the beginning of the fulfillment of the promise of the resto ration of Israel to their own land. The judgments upon Israel have been meted out as foretold. Their restoration is as sure; but how shall the promise made to David find a fulfillment? Is there a Jew upon the face of the earth who can trace his lineage to the house of David? Your genealogies were destroyed with the temple. No human being can prove his right to David's throne.

The Messiah was to be of the line of David. He was to be born in Bethlehem of a virgin, of the tribe of Judah. Isaiah foretold that he would be a man of sorrow and acquainted with grief. He was to be "as a lamb led to the slaughter, and as a sheep before his shearer is dumb so he opened not his mouth." Was there no meaning in your sacrifices? Were they not lessons to teach you of the one great sacrifice? The prophet foretold of the coming of one who should "be taken from prison and from judgment; and who shall declare his generation, for he was cut off out of the land of the living; for the transgression of my people He made his grave with the wicked. It pleased was he stricken. the Lord to bruise him; he hath put him to grief;" yet his soul was not left in the grave, neither did he see corruption. Is there no meaning in this, oh Jew! In what way could all these be fulfilled if the Christ was not to suffer, to die, and to rise again from the dead? Your prophet Daniel says the Messiah would be cut off, but not for himself.

Only by conquering death could the seed of the woman bruise the serpent's head. Jesus of Nazareth has done this. He has ascended on high, he has led captivity captive, he has received gifts for men. Ps. 68: 18. He came as a lamb. As the lion of the tribe of Judah he will return, to take away the rebuke of his people, when he will rule all nations with a rod of iron and dash them in pieces like a potter's vessel. His dominion shall be from sea to sea and from the river to the ends of the earth. His kingdom will be an everlasting kingdom and all dominions

shall serve and obey him. Ps. 72:

We are nearing the time when Michael, your great prince, will stand up. It is but fitting that some of your own nation should be ready to receive him.

The only hope of the world is in the coming of your Messiah—the desire of nations—who shall judge the people with righteousness. He shall save the children of the needy, and break in pieces the oppressor. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth.

Then will be fulfilled the covenant made with David that his house should be established forever, and the oath to Abraham that in his seed should all the families of the earth be blest; and the promise made in the beginning that the seed of the woman should bruise the serpent's head will find a complete fulfillment when "He shall swallow up death in victory; and the Lord God will wipe away tears from off all faces."

For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Hebrews 2: 16, 17.

#### "TO THIS, AGREE THE WORDS OF THE PROPHETS."

MISS E. DRYER.

To what do the words of the prophets agree? Such a sentence as this invites the careful study of any child of God, be he Jew or Gentile. No prophet in the holy scriptures is at variance with any other prophet; but, in the wide range of prophecy, it cannot be emphatically said of every subject, "to THIS, agree the words of the prophets." A subject on which all the prophets agree, must be one of remarkable importance, and clearly specified as such.

These words were spoken by James (Jas. 1:1; Gal. 2:12), the presiding apostle of the apostolic council, at Jerusalem, about A. D. 50; and they express the apostolic verdict on Gentile-Christian observance of Mosaic customs, but do not, here, decide those questions for Jewish-Christians. And the decision is based on prophecy, which is not, even

to-day, fulfilled.

Let us read the words written in Acts 15: beginning at v. 14. \* \* \* Simon Peter had declared (vs. 7-11), how God, by Peter's preaching (Acts 10:) did BEGIN to fulfill the prophecies of Joel, 2: 27-32 and Amos 9: 11-15. God then gave his holy spirit to the Gentiles, as Peter obediently preached to them the gospel of Christ, and the immediate purpose of God's great gift of his holy spirit is declared to be to take out of the Gentiles, a peculiar people, for his name. And (v. 16), "after this" is accomplished (see Isa. 9: 2, 6, 7; 42: 6-9; 60: 1-3; 49: 6-9 and 62:) who will return? Isa. 9: 2, 6, 7, answers: The "child born," the son, on whose shoulder is the government, "the Prince of Peace," of the increase of whose government and peace there shall be no end, upon the throne of David. Peter repeats the same truths, in Acts. 3: 18-24. And when Christ was about to ascend into Heaven, the disciples asked him, "Lord wilt thou, at this time, restore again the kingdom to Israel?" And he said not, the kingdom you expect will not come, but "he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive POWER, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me \* \* \* unto the uttermost parts of the earth." (See also Ps. 2: and Ps. 110:). this"—after God has visited the Gentiles, to take out of them a people to his name. "Jesus Messiah will return, and will build again the Tabernacle of David, he will build the ruins, he will set it up, (Acts 15: 16, 17) that the residue of men might seek after the Lord." According to these scriptures, mankind will not all seek after the Lord, until our crucified, risen, ascended Messiah returns and gathers Israel in the Holy Land. Then "Ierusalem shall be a joy and a praise in the whole earth," then "out of Zion shall go forth the law, and the word of the Lord from Jerusalem," and the nations shall learn war no more (Isa. 2: 2-5). "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Here in Acts 15: 13-18, we find, outlined in brief order, the greatest events of God's purposes for the church and for Israel, until his kingdom come, and his will be done, on earth, as it is in heaven. Come thy king-

dom, Lord!

# THE JEWISH ERA.

CHICAGO, JULY, 1893,

#### SECULAR STRAWS.

If there are still Christians who are not quite sure that great changes are in progress touching the Jews, and if the religious press does hesitate in some cases to speak out boldly in the face of established prejudices the world has less to fear and is quick to recognize advance movements and live issues.

#### PROPHECY MAY BE FULFILLED.

New York Mail and Express.—The Russian Jews are now crowding into Palestine by hundreds, and, according to reliable information directly from that country, they all find a place of abode. It may lie within the immediate divine purpose to make these Jewish outcasts the agents of the overthrow of the despotic Mohammedan domination, the restorers of the holy land to its original inhabitants, and the pioneers of a new industrial and social epoch that shall ultimately redeem this historic land from the evils that have cursed it through the impious and nomadic habits of the present possessors.

#### PROSPERITY IN JERUSALEM.

Scribners.—The price of land about Jerusalem is something surprising when we consider that the place has almost no manufactures, very little foreign commerce, and that the city contains a multitude of poor people. Two acres that were sold in 1890 for \$250 per acre sold in 1891 for \$750; twelve acres sold in 1890 for \$435 per acre sold in 1892 for \$2,178; seven acres sold in 1886 for \$363 per acre sold in 1892 for \$6,534; two acres sold in 1886 for \$1,200 per acre sold in 1892 for \$3,000; half an acre sold in 1881 for \$200 sold in 1892 for \$3,700, that is for the half acre; one acre sold in 1872 for \$40 sold in 1892 for \$12,000; two-thirds of an acre sold in 1886 for \$100 sold in 1891 for \$3,600; one acre sold in 1865 for \$1,000 sold in 1891 for \$24,000. These are not in one section or locality, but in different directions about the city, varying from one-fourth of a mile to one mile distant from the town.

WOMAN'S PLACE IN HEBREW THOUGHT—MISS ANTHONY AND MRS. HOOKER JOIN IN TRIBUTES
TO THE JEWISH RACE.

The Chicago Herald.—In Columbus Hall yesterday morning the services were dedicated to the Hebrews. The great hall was filled. Mrs. Sarah A. Stewart, of Philadelphia, presided. The first paper was read by Minnie D. Louis (Jewish), upon "Woman's Place in Hebrew Thought." The history of Jewish womanhood was traced through the long struggles of the race and, among other things, she said: "With our Hebrew women, our warriors, our statesmen, our Moses, our Isaiah, nay, our Jesus, do we not belong to the world of the worthy? We have trod every walk in the spiritual world; nay, our shoes were worn when you began. In martyrdom may I not say all belongs to us? (Applause.) We ask you, our christian sisters, to study us. There are misconceptions in the christian mind. I ask you as co-workers, as our American sisters, to guard well the escutcheon of Columbus. Permit no prejudice to mar its beauty. From Sinai to Monticello let us clasp hands in fraternal, christian embrace and do all we can to promote and perpetuate the gracious gift of true American womanhood.

Miss Susan B. Anthony was called for and stepping to the front of the platform said:

It is beautiful, it is impressive to be here. I like to hear these women speak, these Jewish women. Now, friends, this meeting is a religious one, it is a Jewish meeting, it is governed by Jewish thoughts. If asked to what church I belonged I would say that I am a quakeress and not a Jewess. But, like all quakers, I believe in the equality of the human family. It is wonderful the changes that twenty-five years have produced.

Miss Isabella Hooker said:

I came to this building to-day to attend a woman's suffrage meeting, but owing to the great crowd I have been unable to secure admission to that hall. My next choice was to appear in this meeting dedicated to Hebrew women. I can assure you that I am glad to be here. All my life I have wished that I had at least one drop of Jewish blood in my veins (applause), because they have been the patient sufferers of the centuries. The highest religious law of any land is the decalogue, which had its origin with the Jewish people in the wilderness of old. The greatest of scientists tell us that in matters of sanitation we must go back to the old Jewish laws, and we have got to do it. As a mother, I wish this great people were better known and better understood than they are; if so they would not be expelled as they are from the countries of the old world.

The Chicago Times.—"Bab," New York correspondent of The Chicago Times, devotes nearly two columns in a recent issue of that paper to a bold defense of the Jews against the absurd charges of thoughtless prejudice and heartless intolerance, and draws a strong contrast between this narrowness and the broad and generous magnanimity and benevolence of the Jew. She says:

The Rothchilds, who created their great fortune by being honorable to the man who believed in them, never ask whether you are a Protestant or Jew if you are in need of money. And this family, all over the world, has built hospitals for the sick, nurseries for little children and retreats for old people, and the question of your coming or going is never made one of faith. That you are in need of kindness, of a shelter, that you are sick and poor, is enough. Some of the greatest doctors have been Jews. The editor of the best known medical journal in existence—the <code>Lancet</code>—Ernest Hart, is a Jew, and it is his wife who is bringing into this country and exhibiting at the World's Fair the Irish village, with a view of promoting the sale of Irish lace, and so helping the poverty-stricken peasants of Ireland.

Great diplomats have been Jews—Disraeli's name telling of the race from which he came, and of which he never ceased to be proud. It is said that Mme. Adam is a Jewess, certainly Sarah Bernhardt is. As for the great musicians who have been Jews, you can count all over your fingers, come back, count again, and even then you will not have

got the names of all.

The Jews are an honest people; they live well, and invariably pay their debts. In some charitable work connected with a Catholic maternity I have met a number of Jews, and it has never been neccessary to ask them for a penny. They have invariably said to me: "You have something to do with the Babies' home, haven't you? Put this in for me." And "this," nine times out of ten, was a good round sum, for when the Jews give they give gladly and liberally. Among the French people, almost without exception, the cleverest writers and the cleverest painters are of Jewish birth, and though at first it may seem strange, few Gentiles have been able to paint the madonna and child as has the Jew. Do you know why? Because there are no people who have the same respect for women and who are so tender toward them. The mother is the queen, and to her and for her is given every possible consideration.

Once in a while I get very angry at my own people; and this is one of the times. Mr. Seligman gave his money to the Union soldiers to fight against the rebels; and I am one of the rebels; but when I think that a political club deliberately blackballed his son, simply

because he was a Jew, I am ashamed I was not born somewhere else.

The educated Jew of to-day is three times as liberal as the so-called Christian, who seems to think that the way to exhibit his Christianity is to do as the Romans did and crucify a man.

#### THE PALESTINE RAILWAYS.

Philadelphia Times.—This road, the Jaffa-Jerusalem, is merely the precursor to the great railway system that is now preparing to girdle the Holy Land from north to south. A French company has secured concession for a line from Beyrout to Damascus, and has already begun operations for the construction of a narrow guage road. An English syndicate is now building a railway from Haifa to Damascus, and this will be the most important section of the system. The distance, as surveyed, is about seventy-five miles. Starting from Haifa, with a short eight mile branch round the famous Bay of Acre to Aka, this road will run along the northern base of the long elevated range of Carmel thence to the Plain of Esdraelon, and proceeding northeasterly to the valley east of Naz-

areth, and passing the villages of Nain, Jezreel and Beisan. It is quite probable that a branch may be run to Nazareth, which is a favorite resort for pilgrims. Leaving Mount Tabor, it will traverse the Plain of Butthauf and cross the river Jordan on a trestle near the point known as Majameh, the Bridge of Meeting, where the little Jordan joins the greater river. The line will here skirt the southern shore of the Sea of Galilee for a brief distance, and then runs almost without a curve along the western border of the famous wheat region, called in bible times the Plains of Bashan, and now known as the Hauran, to the southern gate of Damascus. It will be about one hundred and twenty miles long, and must prove of the greatest advantage to the commercial and agricultural interests of the country, opening these vast wheat fields to the markets of the seaboard, and developing a section of Syria rich in mines and in grain, cotton, wool, silk, aloes and tropical fruits, and which only awaits such an enterprise to become an important factor in the food supply of the East.

The cost of this Damascus road will be about \$10,000,000. As a supplement to this new road and a prospective feeder, both to it and to the Beyrout line, a Belgian company is pushing work on a road from Damascus, a distance of seventy-five miles, into the heart of the grain district of the Hauran. These roads will ultimately be extended to the valley of the Euphrates, and thus, before the century dies, civilization and commerce will have pushed their resistless way into that mystical land so long neglected as to be well-nigh forgotten, and which is believed to have been the cradle of the human race.

well-nigh forgotten, and which is believed to have been the cradle of the human race.

But there is still another part of the Holy Land, further south than any yet mentioned, where the pickax of the navy and the hammer of the iron-worker are waking the echoes of the historic hills and vales. The Jaffa road is to have a branch to Gaza, in ancient Philistia, and this will continue down to Egypt, with its probable terminus at Port Said. This latter road will tap the great grain producing region of Southern Palestine and

Upper Egypt.

As a result of all this railroad building, the whole of Syria is now experiencing such a "boom" as has never before been felt in the East. A new life is beginning for Palestine, and this fact is being recognized in a most practical way by many Europeans, who are making investments in land here. Building schemes on a large scale are talked of, and there is in prospect an early and literal fulfillment of the prophecies relative to the restoration of the waste places and the building up of Jerusalem, for with such a network of railways on every hand, the ancient capital of the Jewish kings is already giving signs of feeling the impetus of modern enterprise and progress.

The harvests of the Hauran—where the finest wheat and barley in the world are raised—now exceeds 200,000 tons of cereals, of which five-eighths are exported, being carried on camel-back to Damascus, which adds 50 per cent to the cost. Caravans from Damascus which, with its population of 300,000, is the commercial center of Selytravria, through Mesopotamia, by the Tigris and Euphrates to Mosul, Bagdad and

Hilleh, and to the most distant parts of Arabia, Africa and Egypt.

It is impossible to foreshadow, even in the faintest degree, the great changes that must follow the new regime in these ancient countries. Damascus, the "Pearl of the East," hitherto difficult of access to travelers, will become an Asiatic counterpart of Paris or London. Old as history itself, its re-birth will diffuse new life and energy into the surrounding people with whom its merchants have relations. The West, which drew its life and intellect from the East, is now repaying the debt of the ages by a vivifying transfusion that sets the future of these Oriental lands aglow with hope.

#### RELIGIOUS STRAWS.

"There is a marvellous connection between the evangelization of the world and the conversion of the Jews. See how the prophet puts it: 'Arise, shine, for thy light is come.' And then what follows: 'The Gentile shall come to thy light, and kings to the brightness of thy rising.' It is not, therefore, till God's light has dawned upon his ancient people, that we can expect any considerable progress in the evangelization of the world. But, thank God! as we have already been reminded, there are indications of the coming light. The Jews are going back to Palestine in large numbers. Fifty years ago there were about 8,000 Jews in Palestine; now there are 100,000. Jerusalem, as we have been told, is already a Jewish city, containing 30,000—and it may be 40,000—Jew-

ish inhabitants. This indicates that the full return of the Jews to Palestine is very near; and with that return comes the great ingathering of the nations to Christ. We cannot tell, dear friends, how closely the two events are connected together. When the Jews are converted to Christ they will give an impulse to Missionary enterprise such as the world has never seen. Just think of their force of character, their shrewdness, their vigor of intellect, their thrift and perseverance. Look at their faculty not only for acquiring wealth, but also for acquiring knowledge generally, and particularly languages. There will be no such Missionaries as the Jews, when they take up this work in earnest. Speaking to those who I know have the great Missionary work at heart, I say that as they would have that cause succeed they must see to it that the evangelization of the Jew be first accomplished. God's work will be done; God's purpose is plain."

REV. Dr. A. J. Gordon, of Boston, editor of The Watchword, related recently in a company of friends of Israel, an experience illustrating the rapid change now taking place in the attitude of the Jews toward Christianity. He said that twenty years ago, when his heart began to be stirred within him to bring the glad tidings of the gospel to the Lord's brethren, he began to address them in whatever way or place he could meet them in connection with business, but found no hearers and finally abandoned the attempt for many years, still praying for the peace of About three years ago a member of his church, also loving God's ancient people, spoke to him proposing to undertake some work in their behalf if his pastor would agree to co-operate with him. Together they rented a hall and Dr. Gordon began to hold services on Saturdays for Jews. The hall was soon filled and the meetings have continued with most encouraging results. The review of Missions, published in this number of THE ERA, furnishes overwhelming evidence of the change this century has wrought in the attitude of Jews and Christians toward each other.

#### Words of Truth publishes the following:

THE land of the Philistine is a series of broad plains—a very garden compared with the barren, rocky hills of Judah. Even to-day, nothwithstanding their imperfect tillage, its vast fields are exceedingly productive. With the same type of rude, wooden plow used in Bible times, consisting of a bent limb or a beam sharpened at the end, and drawn through the ground at an angle, the natives scratch the surface of the soil a little and then sow the seed. A spring-tooth harrow would produce far more stir in the earth. To bring an American plow through the Turkish customs, so admirably adapted to checking all progress, would cost as much as a small farm, and the increased taxes would soon bankrupt the proprietor. The rule seems to be the poorer the cultivation the greater the actual income to the owner. Thus the rich sub-soil of these fertile plains remains quite untouched after 3,000 years, a rich treasure to be discovered the moment the land is thrown open to Western arts. Here we saw the not very common sight of natives plowing with camels. These awkward, melancholic animals looked more disgusted than usual as they slowly ambled across the fields drawing the pointed sticks. More comical still were the strange combinations of animal kind which we saw thus unevenly yoked together. The donkey and the cow succeeded after long practice in hitting upon a gait which would not be displeasing to the snail should it have been yoked in as the third. The time of spring sowing and harvest in Southern Palestine corresponds very closely with that in New York state. About the first of June reapers go into the fields with their sickles to gather the grain. Then on the thrashing floors beneath the open heavens the grain is beaten out by the same ancient process—thrashing sledges drawn by oxen. Rain at this season is entirely unknown.—The Inter Ocean.

THE LONDON SOCIETY holds an annual prayer meeting for Israel, January 25, the anniversary of the arrival of the first Bishop of the Church of England in Jerusalem in 1842, and of the consecration of Christ Church in 1849. This year simultaneous meetings were held in London, Liverpool, Birmingham, Norwich, Worthing and other places.

#### JESUS AND THE JEWS.

REV. BERNHARD ANGEL.

"Jesus and the Jews" is the title of a sermon recently preached by a prominent rabbi of this city, and published in the *Reform Advocate* of April 23, 1893.

The rabbi begins his sermon thus: "Why the Jews reject Jesus is a standing puzzle to Christians," and, in the course of his sermon, he

gives some reasons for Jewish tenacity of traditional belief.

He takes occasion to refer to Christian doctrines, such as incarnation, divine sonship and atonement, and tries to show that they are not

consistent with the teachings of the Mosaic law.

We venture to correct some misconceptions of Bible doctrine which the sermon contains, and to prove that the Christian doctrines mentioned above are in full harmony with the teachings of the Bible, and even with those of the synagogue.

#### INCARNATION.

The rabbi finds a great difficulty in the doctrine of incarnation, "because" he states, "the Jew could never reconcile it with his reason, and it did not agree with his Old Testament, that a God can become a man, and a man can become a God."

That statement does not fairly express the Christian's belief. It is

not Bible doctrine that "a God becomes a man."

The New Testament teaches concerning Christ: "God was in Christ reconciling the world unto himself." II Cor. 5: 19.

"For in him dwelleth all the fullness of the Godhead bodily." Col.

2: 9.

"Who is the image of the invisible God, the first-born of every

creature." Col. 1: 15.

"Whom God hath set forth to be a propitiation, through faith, by his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3: 25.

"In the beginning was the Word, and the Word was with God, and

the Word was God." . John 1: 1.

"But when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galations 4: 4, 5.

It results from these statements that it entered into God's plan of salvation that the divine nature should be united to the human nature

in order to redeem sinful man.

The Messiah must be God—man, for man himself who is conceived in sin cannot redeem his brother; "None of them can by any means redeem his brother, nor give to God a ransom for him." Ps. 49: 7.

The Savior of the world must be, not only David's son, but David's

Lord as well. Ps. 110:

Again, this does not imply that "a God became a man," but that the divine being who spoke to Moses out of the midst of the bush (Ex. 3: 4), who was in the pillar of cloud and of fire (Ex. 13: 21), who dwelt between the cherubim (II Kings 19: 15; Ps. 80: 1), "in the fullness of time," was pleased to dwell in the temple of the sinless body of Jesus Christ.

We believe this Jesus to be the "Jehovah" of the Old Testament,

who appeared in visible form as "the angel of Jehovah."

Hagar saw him, "and she called the name of the Jehovah that spake

to her, thou art God, visible to me." Gen. 16: 13.

In Gen. 31: 13, the Angel of God says, "I am the God of Beth-el, where thou anointedst the pillar, and where thou vowest a vow unto me."

This Angel of Jehovah, also appeared to Manoah and his wife. Manoah asks the angel, "Art thou the man that spakest unto the woman?" and he said, "I am." Manoah is anxious to know the name of this messenger, "and the Angel of Jehovah said unto him, wherefore askest thou after my name, seeing it is Wonderful."

The narrative closes as follows: "For it came to pass when the flame went up toward heaven, from off the altar, that the angel of the

Lord ascended in the flame of the altar." Judges 13: 20.

This Angel of the Lord, or of the covenant (Mal. 3: 1), or Angel of his presence (Isa. 63: 9), is an uncreated being, and spoken of by the rabbis as the Memra (the Word, Logos), the Metatron (the Keeper of Israel), the Shechinah. He has power to save and to bless. Thus we read in the prayer of Jacob, "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." Gen. 48: 15, 16.

And the incarnation was predicted to be accomplished in the God—

man, the Messiah.

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isa. 9: 6.

#### SON OF GOD.

The rabbi contends with the doctrine of divine sonship, and cites what Mahommed says concerning this doctrine. But why resort to the Koran for light, since God gave Israel his precious word?

We read in Ps. 2: 7, "I will tell of the decree: the Lord said unto

me, this day have I begotten thee," also verse 12, "Kiss the son \* \* \*

blessed are all they that put their trust in him."

Prov. 30: 4, "Who hath ascended up into heaven and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou knowest?"

Isa. 4: 2, "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for

them that are escaped of Israel."

Zech. 6: 12, "Behold the man whose name is the Branch; and he shall grow up out of his place. To the person of the Messiah, Jehovah addresses himself as one who is his equal."

Ps. 110: 1, "The Lord said unto my Lord, sit thou at my right hand,

until I make thine enemies thy footstool."

Zech. 13: 7, "Awake, O Sword, against my shepherd, and against

the man that is my fellow, saith the Lord of Hosts."

The prophet Daniel beheld this "Son of Man" in a wonderful vision. I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that

which shall not be destroyed. Dan. 7: 13, 14.

#### TRINITY.

The rabbi probably has the doctrine of trinity in mind when he says, "that it did not agree with his Old Testament which taught him again and again, that God is one, indivisible and absolute."

The Old Testament teaches that the Lord is one (Deut. 6: 4); also

that God is a trinity in unity.

The Hebrew word for "one," *echad*, used in Deut. 6: 4, denotes a compound unity, as in Gen. 1: 5, "and there was evening and there was morning day one."

Ezek. 37: 17, "And join them one to another into one stick, and

they shall become one, echad, in thy hand."

Judges 20: 1, "Then all the children of Israel went out, and the congregation was assembled as one, echad, man."

Ezek. 37: 22, "And I will make them one, echad, nation in the land,

upon the mountains of Israel."

There is a word in Hebrew to express an absolute unity, the word vacheed, but it is never once used to express the unity of God!

The word Elohim, God, is a plural noun, and very often accompanied

by adjectives or verbs in plural.

In II Sam. 7: 23, we read, "And who is like unto thy people, like Israel, one, *echad*, nation, in the world, whom THE GODS went (plural—they went) to redeem to himself for a people?

In Isa. 5: 4, 5, "For thy masters (owners) are thy MAKERS, the LORD of Hosts is his name; and thy Redeemer is the holy one of Israel, the

Gods of all the earth shall be called."

From these passages it must be clear to the Jew that the Bible does not teach that God is an absolute oneness of person.

The God of Israel is a TRIUNE GOD—Father, Son and Holy Spirit.

To the spirit, personal attributes are ascribed, such as striving, speaking, being grieved.

We read in Gen. 6: 3, "My spirit shall not always strive with man." Isa. 63: 10, "But as for them, they rebelled and vexed his holy spirit."

Ps. 106: 33, "They provoked his spirit."

II Sam. 23: 2, "The spirit of the Lord spake by me."

This spirit is to abide forever, "And I will pray the Father, and he shall give you another comforter that he may abide with you forever." John 14: 16.

In Isa. 6: 3, the worship of a triune God is indicated; "And one cried unto another, and said, holy, holy, holy is the Lord of hosts: the

whole earth is full of his glory."

I would ask my Jewish brethren to read carefully the narrative as recorded in the eighteenth chapter of Genesis. It begins, "And the Lord appeared unto him in the plains of Mawre: and he sat in the tent door, in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, my Lord, if now I have found favor in thy sight, pass not away, I pray thee from thy servant."

Thus the Lord, Jehovah, manifested himself in the form of three wayfaring men. He is mentioned in the verses 1, 13, 14, 17, 20, 22, 33

of the same chapter.

The following passages from Isaiah also clearly prove a trinity.

Isa. 63: 8-10, "He was their Savior: In all their adversity, he was no adversary, and the angel of his presence saved them. But they rebelled and grieved his holy spirit."

Isa. 48: 16, "And now the Lord Jehovah hath sent me (the Messiah)

and his spirit."

#### THE ATONEMENT.

The rabbi again does not give a fair statement of the doctrine of atonement when he says: "But even if Jews could have conceived of a suffering, bleeding God, even if they could have reconciled themselves to the thought of a God who is a mediator to God, their Bible taught them that 'the Lord is a merciful and gracious God, long-suffering and abundant in kindness,' their Bible taught them that 'as a father hath mercy on his children, so hath the Lord mercy on those that fear him;' their Bible taught them that God is love, is grace, is mercy, is holiness, is father."

Still the same Bible tells us, "For it is the blood that maketh an

atonement for the soul." Lev. 7: 11.

This is also the teaching of the New Testament, "and without shed-

ding of blood is no remission." Heb. 9: 22.

God is merciful, but he forgives sin only in his own appointed way, through the blood of the sacrifice. But all the sacrifices of the Mosaic law were only types of the great sacrifice, the Messiah, on whom the Lord has laid the sins of us all. Isa. 53: 6.

Again, God is love. This love we find revealed in the gift of his son. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have eternal life." John 3: 16.

The object of the atonement, on the day of atonement, was not as another distinguished rabbi explained it, that man might become at-one

with himself; for man is already too much at-one with himself; but the atonement was for the purpose of making man to be at-one with his creator and judge. This can only be accomplished by removing sin, through the blood of the sacrifice; for it is sin which separates man from God." "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59: 2.

The Jews, to-day, keep the day of atonement without the atonement. Oh, that they only knew, as they will yet know, that the blood of Jesus

Christ cleanses from sin.

An atonement was needed for all the people, "and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation." Lev. 16: 33.

Yet there was no efficacy in the blood of these sacrifices, else God would not rebuke his people, saying: "To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats." Isa. 1:11.

The sacrifices of the Mosaic law were object lessons to remind Israel of sin, and to symbolize the blood of "the Lamb of God which taketh

away the sin of the world."

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man (Christ Jesus), after he had offered one sacrifice for sins, for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us, for after that he had said before, "this is the covenant that I will make with them, after those days," saith the Lord, "I will put my laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more." Heb. 10: 11-17.

This new covenant was to be established through the atonement made by the Messiah. And that the Messiah should be the sin-bearer, every devout Jew acknowledges when he recites the following passage,

as found in the Jewish prayer-book for the day of atonement:

פנה מנו משיח צדקנו,
פלצנו ואין מי לצדקנו,
עונותינו ועול פשעינו,
עומס והוא מחולל מפשעינו,
סובל על שכם חמאתינו,
סליחה מצוא לעונותינו,
נרפא לנו בחבורתו,
נצח בריה חדשה עת לבראתו,
מחונ העלהו,
משעיר הדלהו,
להשמיענו בחר הלבנון,
שנית ביד ינון.

We give the English translation: "Messiah our righteousness is departed from us; horror hath seized us, and we have none to justify us. He hath borne the yoke of iniquities, and our transgression, and is wounded because of our transgression. He beareth our sins on his shoulder, that he may find pardon for our iniquities. We shall be healed by his wound at the time that the eternal will create him (the Messiah) as a new creature. Oh, bring him up from the circle of the earth, raise him up from Seir, to assemble us the second time, on Mount Lebanon, by the hand of Yinnon." (Psa. 72: 17.) Yinnon is the name of the Messiah, as alluding to Ps. 72: 17.

There is another remarkable passage in the prayers for the first day

of Passover, where the Messiah of the 53d of Isaiah is referred to.

ברח דודי עד שיפוח קץ מחזה. חיש ונסו הצללים מזה. ירום ונשא וגבה נכזה ישכיל ויוכיח וגוים רבים יזה.

It is translated: "Fly, my beloved, until the end of the vision. Speak. Hasten that the shadows may flee away. Let him be exalted, and extolled, and high, that is now despised. Let him deal prudently, and reprove, and sprinkle many nations."

We assert that this is Christian doctrine.

But if Christ came as a sacrifice, he must be "despised and rejected," he must be "led to the slaughter as a lamb" (Isa. 53: 7); he must be utterly forsaken, as the sacrifice was, so that in the agony of the cross he would cry out, "My God, my God, why hast thou forsaken me?" Psa. 22: 1.

How remarkable that Jesus should, in his agony, so fulfill the prophe-

cies relating to a sacrificial death!

The rabbi remarks, "when in the eyes of the church, the feature of Jesus' life was his death, and his thirty years counted for nothing, compared with the moment of dissolution on the cross; when the evangelical churches repeat again and anon that Jesus was an atonement for the sins of man, and whoever does not believe in him must be damned to eternity; what could the Jew do but protest and protest, and protest, reject with his heart, reject with his mind, reject with his very life, and in season and out of season declare it was not true?"

And yet this utter rejection of Jesus as the sacrifice for sin, by the Jewish nation, is the surest proof of his Messiahship. "Blindness in part is happened unto Israel until the fulness of the Gentiles be come in."

Romans 11: 25 and Luke 21: 24.

Happily that "end (Dan. 7:) is nigh." "Yea, and all the prophets from

Samuel \* \* \* have forestold of these days." Acts 3: 24,

"He (Messiah) was despised, and rejected of men; a man of sorrows and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not. \* \* \* He poured out his soul unto death, and was numbered with the transgressors; yet he bore the sin of many and made intercession for the transgressors." Isa. 53:

"And when he (Jesus) hath spoken these things, while they (the Apostles) beheld he was taken up; and a cloud received him out of their

sight." Acts 1:9.

Any Jew who humbly and prayerfully reads the New Testament will,

I think, come to the conclusion that the New is the key to the Old Testament, and unless he believes in the New Testament the Old will remain a sealed book.

The rabbi's flock will certainly profit a great deal more from such a study than from the perusal of some other books, as Chizzuk Ammunah, which the rabbi recommends by quoting Voltaire, who says: "He (the Jewish author) has compiled all the difficulties which infidels have ever since promulgated. In fact the most pronounced infidels have never asserted anything which may not be found in the book (Chizzuk Am-

munah) of Rabbi Isaac."

In conclusion, the rabbi asks, "But if Jesus was not a God, what becomes of the atonement, the communion, the salvation, the mediator, the Savior? They certainly have lost their foundation," as Paul said, "and if Christ be not risen, then is our preaching vain, and your faith is also vain." (I Cor. 15: 14.) But Paul adds (I Cor. 15: 20-22), "but now hath Christ been raised from the dead, the first fruits of them that are asleep; for since by man came death, by man came also the resurrection of the dead; for as in Adam all die, so also in Christ shall all be made alive."

Paul was an intelligent Jew, "a Hebrew of the Hebrews," and after Jesus of Nazareth appeared to him he both believed and taught, from the scriptures of the Old Testament, that Jesus is the Messiah, the Son of

God, and so taught the other apostles who also were Jews.

And to-day every Jew who is led by the Holy Spirit to know that his sins are forgiven through a crucified and risen Savior is ready to join in the triumphant shout of the apostle, "O death, where is thy victory? O grave, where is thy sting? The sting of death is sin, and the power of sin is the law, but thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15: 55-57.

Jesus Christ is the author of a religion which the learned rabbi, in the course of his earnest sermon, describes as "a belief that has inspired the grandest self sacrifice, and has conjured up in the hearts of millions the

highest ideals and the most soothing hopes."

To this beautiful truth we heartily say, amen. And when Israel shall again look upon him whom they have pierced, and shall mourn for him as one mourneth for his only son, \* \* \* and call upon his name, he will hear them and will say, "It is my people and they shall say the Lord is my God." Zech. 12: 13.

And the LORD shall be king over all the earth; in that day shall there

be one LORD and his name one. Zech. 14: 9.

WITH what justice do we banish him (Jesus) whose pure life, and beautiful teachings, and kindly deeds; whose gentleness and sympathy with the lowly and weak; whose unsparing severity on the haughty and hypocritical are beautiful illustrations of what noble character, what exemplary specimens of humanity, Jewish home life, Jewish schooling, Jewish religion can unfold and ripen? Why banish him who has won a vast portion of humanity for civilization, for peace and good will, not by means of foreign dogmas or intricate theological abstractions and mysticism, but almost exclusively through such sublimely beautiful precepts and parables and incidents as the Sermon on the Mount, the parable of the Good Samaritan, his tenderness toward the little ones, the freedom of his intercourse with the lowly, that are all Jewish, that sprang from and were nurtured on Jewish soil—why banish such an illustrious cion of our race, one of the best proofs to a prejudiced world of what the Jew really was, is still, and ever shall be?—Rabbi Joseph Krauskopf.

#### CHICAGO HEBREW MISSION.

INCORPORATED.

22 MARGARET ST., CORNER HENRY (TWO BLOCKS EAST OF BLUE ISLAND AVE.)

REV. BERNHARD ANGEL, PASTOR AND SUPERINTENDENT.

Preaching to Jews—Saturdays and Sundays, 3 P. M. Sunday School, 4 P. M. Prayer Meeting, Friday, 8 P. M. Night School, Tuesdays and Thursdays, 7:30-9 P. M. Sewing School, Wednesday, 4 P. M. Free Dispensary open Tuesdays, Thursdays and Sunday School, 4 P. M. Saturdays, 3 P. M.

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Secretary, Mrs. A. F. Wood, 446 N. Grove Ave., Oak Park, Ill.

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DR. N. H. CHURCH, 800 S. Halsted St.

We praise God for the many opportunities of witnessing for Christ to our Jewish brethren. They continue to come in large numbers to our Mission. Our experiences with the Jews are varied, as we have to deal with the orthodox, the reform and infidel Jew. We have been again greatly encouraged in the work as some of our inquiring Jews have confessed faith in Christ. A few have asked for baptism and others also are testifying for Christ in the small circles of their homes and shops. Will our friends join us in prayer for an outpouring of the spirit of God upon these newborn babes, that they may have grace to live for their master.

Bread Cast Upon the Waters.—Older inquirers are becoming rooted and grounded in the faith. One of these came to tell me of his experiences with other Jews. His wife and also his father-in-law are strictly orthodox, and great calamity would befall his family life should he be baptized. But as it is, he is permitted to preach the gospel to them and to the friends that visit their house. There they have discussions concerning the Redeemer of Israel, and they read from the Hebrew New Testament, copies of which they received at our Mission. Our friend tells me, "I sympathize with my unbelieving Jewish brethren, for they are just in the same position in which I was some three years ago, before I came to this Mission. But you explained to me the Messianic passages in the Old Testament. Why did not the same scripture make such an impression on my mind before? Why did I not realize sooner that I was a lost sinner, and that God has laid all my sins on Jesus, the Messiah, even as it is written in Isa. 53: 5 and 6. (But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.)" Then he went on praising the goodness of his Savior, whose blood cleanseth from all sin and expressed a willingness to do more for the spread of the gospel among his brethren according to the flesh. Our hearts are often gladdened by such testimonies, some Jews even taking pains to commit their experiences to writing and hand them to us.

New Testament Distribution.—In the last two months, we have distributed nearly one thousand copies of the Hebrew New Testament, and parts in German-Hebrew. The Jews gladly take them. At our Saturday and Sunday services each Jew is supplied with a copy, and is thus enabled to follow when I read and expound the scriptures of the New Testament. The Jews learn to love this book. They read it in leisure moments and commit parts of it to memory. Thus, gradually, they become acquainted with the true story of Jesus of Nazareth. May the Lord bless the reading of the New Testament to the salvation of many Jews. We intend to make efforts to reach thousands of Jews with this blessed book, of which we have an ample supply, Rev. J. Wilkinson of the London Mildmay Mission to the Jews having sent us another 6,000 Hebrew New Testaments, and 4,000 parts in German-Hebrew.

VISITS FROM MISSIONARIES.—In the meantime we had pleasant visits from our brother C. T. Lipshytz of the London Barbican Mission to the Jews, also from Rev. Nathaniel Friedman of the Jewish Mission in St. Paul. These two brothers are greatly blessed in their respective fields. Our Jews were helped by their testimony for Christ.

Moody's Interest in the Jews.—While calling on Mr. Moody, I was glad to learn from him that he had telegraphed for Mr. Joseph Rabinowitz to come to Chicago. He wanted us to arrange for meetings where Mr. Rabinowitz might meet his Jewish brethren. Mr. Rabinowitz is the witness whom God raised up among the Jews in Kishineff, southern Russia. His testimony has been richly blessed of God, and we expect great blessings from his visit and work here.

Joseph Rabinowitz at the Mission.—On Saturday, July 1, Brother Rabinowitz preached in our Mission for the first time. Our rooms were packed with Jews. Mr. R's preaching is of no uncertain sound, and as he exalted the name of Jesus, some Jews, especially new comers, rose in indignation. But we were glad to see that many of our older Jews have an ear for the story of Jesus and his love. Bro. R. also preached on Sunday to a large congregation. We have arranged for meetings on Saturday morning at 10:30 in the Ewing Street Church, 241 Ewing street, near Halsted street. We thank the kind people of that church for allowing us the use of it for these meetings. The usual gospel meetings on Saturday and Sunday afternoon will be continued at our Mission.

Provoking Unto Good Works.—One of the effects of our work is that the Jews try to imitate our methods with regard to helping their own people. Of course, there is no Christ in their work, and so is our work helped by their activity. They have lately established a Free Dispensary, but our kind Doctors are kept busy more than ever, in season and out of season, with the Jewish patients that seek relief at our Dispensary or that are treated at their homes. During the month of June 383 Jewish patients have been treated at our Free Dispensary and 446 prescriptions filled.

House to House Visitation.—One of our converts reports for the last two weeks: "During the last week I visited 43 families, also spoke to small groups of Jews in the street. I gave away

Hebrew New Testaments and Christian literature. I am sorry to say that the Jew does not know what true Christianity means. They talk a great deal about so-called Christianity, but the Jew does not know what the love of Christ can do for him. Still I must say that I have found some of my Jewish brethren, who have told me that they believe in Christ as the true Messiah and Savior from the bondage of sin, but do not yet feel able to come out boldly, as they only can find work with Jews. It is our duty to preach Christ 'to the Jew first.' For, 'how shall they believe in him of whom they have not heard?' and let us pray continually for Israel's salvation."

Encouraging Signs.—Surely, in these latter days the Lord is doing great things for Israel. He is pouring out a spirit of inquiry upon his people. Many Jews to-day are eager to read the New Testament, many are willing, as we see at our Mission, to hear of Jesus and his redeeming love. Some are earnest inquirers, having an hunger and thirst after truth, while others come out boldly for Christ, besides there is a multitude of secret believers. May it be the heart's desire and prayer of God's children everywhere, that Israel be saved.

THE LORD WILL PROVIDE.—We look to the Lord, whose we are and whom we serve, to supply our needs. He has not failed us, praise his name. We thank our kind friends who have tried and succeeded so well to win other friends for the cause. Surely, the God of Israel will grant them a blessing in their own souls, according to his promise, "I will bless them that bless thee."

DISPENSARY

FROM MARCH 1,	TO JUNE 1, 1893.
CONTRIBUTORS.	RECEIPTS.
A friend from 3d Presbyterian ChurchIllinois	Contributions to Dispensary\$27.00
Dr. L. B. HaymanIllinois	From Patients 52.00
Dr. A. H. TagertIllinois	
C. J. KasbaumIllinois	Total\$79.00
Primary Class S. School of Presbyterian	
Church, South Evanston Illinois	EXPENDITURES.
Patients for Medicine in Dispensary.	Dispensary (Drugs, Instruments and sun-
CONTRIBUTIONS.	dry expenses)\$68.30
	Cash on hand
Receipt. Amount. \$10.00	
No OD	Total 970.00

 No. 2 D.
 5.00
 Total...
 \$79.00

 No. 3 D.
 2.00

 No. 4 D.
 5.00
 Bernhard Angel,

 No. 5 D.
 5.00
 22 Margaret St., Chicago, Ill.

 I have examined the account of receipts and expenditures of Rev. Bernhard Angel, and find same correct.
 EDW. P. Rice, Auditor.

 Chicago, June 15, 1893
 Auditor.

GIFTS.—Dr. E. W. Wood, of Oak Park, 11 cases vaccine points; Mrs. J. E. Howland, one carpet and 3 books, one skirt, two coats and two vests; Miss Fixen, one bundle stockings; Mrs. Webb, one bundle clothing; W. E. Blackstone, 3 dozen copies "Jesus is Coming" in German and 2 dozen in English; from Ladies of Union Park Congregational Church, 5 bundles clothing and old linen for Dispensary; Mrs. S. W. Packard, bundle of clothing, dolls; Rev. C. Tris, tracts; Mrs. Higgins, bundle of linen and clothing; Mrs. Shipman, barrel of children's clothing; Mrs. Davis, clothing, 3 chairs; through Mrs. J. E. Howland from Ladies' Aid Society of Union Park Church, 3 bundles containing 15 infant skirts, 5 night dresses, 13 infant slips, 1 skirt, 1 bundle of old linen, 7 drawers, 70 diapers; through Mrs. Rounds, bundle of cravats and stockings, one trunk; Chicago Tract Society, one parcel tracts for Jews; Mrs. C. E.

Reed, 8 copies of Prof. Totten's "Our Race"; Mrs. F. Chandler, one rug; through Mrs. J. E. Howland, 16 pair new shoes, one bundle clothing; Mrs. H. E. Owsley, one pulpit; Rev. J. Wilkinson of Mildmay Mission to the Jews, London, England, 6,000 copies of Hebrew New Testaments and 4,000 parts in German-Hebrew.

### TREASURER'S QUARTERLY REPORT.

#### CONTRIBUTORS TO THE CHICAGO HEBREW MISSION.

FEBRUARY 27 TO JUNE 1, 1893.

,	9 0 0 M M 1 1 2 0 0 0 1
A California Friend	Pederson, OmmundIowa
A FriendIllinois	Reed, Mrs. E. C
A Friend of Israel	Pounda Mrs. II. C
A Friend of Israel	Rounds, Mrs. T. C
	Schultz, R. A
Allen, Mrs. O. D Illinois	Simmons, Chas. E
Beaudry, Mrs. N. J Michigan	Smith, Mrs. Adeline M
Blackstone, Wm. E Illinois	Stanton, L. O. Illinois Straight, Marie L. Illinois
Bowles, Mrs. Edwin lltinois	Straight, Marie L
Breding, Carl	Strain, J. A Kansas
Brown, Miss MaryIllinois	Strain, J. A. Kansas Townsend, Mrs. A. U. Illinois
Calder, Mrs. L. A Illinois	Wood, Mrs. A. WIllinois
Coggeshall, C. C. PIllinois	
Custer, Mrs. S. E	CHURCHES, SOCIETIES, ETC.
Curtiss, Mrs. L. MIllinois	
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Dow. Mrs. A Illinois	StearnsPennsylvania
Field, Marshall Illinois	Collection Box Hebrew Mission
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Gray, Rev. George, D. D Illinois	Central Presbyterian ChurchJoliet, Illinois
Gurnsey, Miss Alice M Illinois	First Congregational Church Rockford, Illinois
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Hayman, Dr. L. BIllinois	Industrial School, Hebrew Mission
Hemingway, A. TIllinois	King's Daughters of La Grange, Illinois
Hood, Miss Mary D	Millard Avenue Congregational Church
Horton, Mrs. J. MIllinois	Illinois
Howe, Mrs. Chas. F Illinois	Pilgrim Congregational Church Illinois
Howland, Mrs. J. EIllinois	
Hubbard, Mrs. Mary AnnIllinois	Through the Chicago Bladit, per J. Martenson
Johnson, Mrs. HerrickIllinois	The Christian Endeavor Society, Palo Alto
Kops, Rev. J. C. de BruynMissouri	California
"L" Mauck Chunk Pennsylvania	The Cumberland Presbyterian Church. U. S. A.
Lyman, E. W Illinois	The Oakley Avenue Congregational Church
Madison, Mrs. Jno, RIllinois	ChurchIllinois
Mateer, Mrs. J. DIllinois	The Third Presbyterian Church, Chicago, Illinois
Mateer, MaryIllinois	South Congregational ChurchChicago, Illinois
McCoy, Miss Gussie	Union Meeting Baptist ChurchOak Park
Mitchell, Rev. Jas., D. D Georgia	Woman's Foreign Missionary Society,
O. N. R., Hinsdale	Friends Union, Y. P. C. E. Wilmette, Illinois
O. Z Z	

#### CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION.

FROM FEBRUARY 21, 1893, TO JUNE 1, 1893.

RECEIPT	RECEIPT	RECEIPT RECEIPT		2	RECEIPT		RECEIPT	
NO. AMOUNT.	NO. AMOU	NT.	NO. AM	OUNT.	NO. AM	OUNT.	NO. AM	OUNT.
1109 \$38.00	1129 \$5	5.00	1149	\$15.81	1169	\$8.14	1189	\$1.00
1110 3.00	1130 25	5.00	1150	25.00	1170	25.00	1190	29.45
1111	1131	.25	1151	25.00	1171	.75	1191	10.00
1112 2.00	1132 10	0.00	1152	.50	1172	1.00	1192	1.00
1113	1133 36		1153	.50	1173	7.00	1193	1.00
1114 1.00	1134 1						1194	
1115 50.00							1195	.25
1116 5.00					1176		1196	1.00
1117 5.00	1137 43				1177	2.61	1197	51.62
1118 3.00	1138	. 50	1158	.25	1178	10.00	1198	3.86
1119 6.09	1139 2	0.8	1159	2.00	1179	1.00	1199	.25
1120 4.50								
1121 2.00	1141 1	1.00	1161	30.00	1181	24.00	1201	25.00
1122 14.00	1142 1	1.00	1162	25.00	1182	1.00	1202	2.21
1123 7.71	1143 10	00.0	1163	11.00	1183	.75	1203	10.00
1124 20.00	1144 20	0.00	1164	100.00	1184	2.00	1204	10.88
1125 3.00	1145 10	0.00	1165	1.00	1185	5.00	1205	8.00
1126 2.00	1146	.35	1166	10.00	1186	5.00		
1127 1.00								
1100 1 00					1100	9 90		

#### OUARTERLY REPORT OF THE CHICAGO HEBREW MISSION.

FROM FEB. 2	77, TO JUNE 1, 1893.
RECEIPTS.	Expenditures.
Contributions to General Fund	7 Paid Missionary Workers, 161.00
. /	Coal, Gas, Janitress, etc
	Dispensary 31.40
	Printing, Stationery, etc
	poses
	Cash on hand 2.46
Total \$822.9	7822.92
RUILD	ING FUND.
	ECEIPTS.
Balance on Hand Feb. 27, 1893	8.62.70
Cash on HandBalance que on Building	\$163.51 \$3,000.00
NEW CH	IAPEL FUND.
Cash on Hand Feb. 27	\$279.00
	MRS. T. C. ROUNDS, Treasurer,
	308 Clinton Ave., Oak Park, Ill.
	count and find same correct, with proper vouch-
ers for same.	EDW. P. RICE, Auditors.
Chicago, June 8, 1893.	PETER SINCLAIR, \ 120073.

#### Form of Bequest to the Chicago Hebrew Mission.

bequeathed is in Real Estate, give description and add "in fee simple forever."]

PLEASE do not send postage stamps of larger denomination than two cents in payment of subscription; nor drafts on distant local banks.

FRIENDS will please observe that the Era is published only four times in the year. It is encouraging to know that readers are sufficiently interested to write for the March and February Numbers, but embarrassing to be asked for that which is not on the program.

THE JEWISH ERA.—Among many excellent exchanges with which we are favored none are more appreciated than "The Jewish Era," an ably conducted quarterly, devoted to interests connected with and centered upon God's ancient people and his dealings with them to-day. Earth's people are promised a period of peace and righteousness extending over a thousand years, and the concensus of opinion, derived from study of Bible prophecy is, that the gathering from all parts of the earth and nationalization of the Jewish people in the land given them by God through Covenant to Abraham, must measurably take place before the bloom and blossom of the Messiah's Kingdom and millennial glory burst forth. Hence Christians have a vital interest in the consummation of God's purposes in the restoration of his people. This quarterly is issued on the first of January, April, July and October, 25 cents per year. Edited by Mrs. Chas. F. Howe. — The Right Way.



## CHICAGO HEBREW MISSION.

22 MARGARET St., CORNER HENRY (Two Blocks East of Blue Island Ave.)

REV. BERNHARD ANGEL, PASTOR AND SUPERINTENDENT.

מארנארעם סטרים. קארנער דענרי, (צוויי בלאקס איום פאן בלוי איילאנד עוועניו )

יעדען שבת אום 3 אוהר נאכמימאנ אויך יעדען זאנגמאג אום 3 אוהר.

ררשה ליהורים נעבעטשטונרע

ברי סקול י לערנעז ענגליש

יעדען דיענסטאנ אונד דאנערסמאנ פאן האלב 8 ביז 9 אוהר

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פרייע דיספענסערי,

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# THE JEWISH ERA

## A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

יוכר לעולם בריתו נתהלים קיא ה-1

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

#### OCTOBER, 1893.

#### CONTENTS:

	PAGE.
THE DAY OF ATONEMENT—Rev. B. Angel.	225
As the Wings of a Dove— $W$ , $E$ , $B$ .	228
God's Battle-Axe—Kate A. Helliwell.	230
THE JEWS AND JESUS—W. E. B.	232
THE MARKS OF IDENTIFICATION— W. E. B.	235
Conversion of Israel—Poem—Rev. A. J. Gordon, D. D.	236
Prof. Hugh McDonald Scott, with Portrait	237
THE NUMBER OF THE YEARS $W. E. B.$	238
Investments (W. E. D.	241
EDITORIAL TO SEE THE SECOND TO SECOND THE SE	242
TEWISH COLONIES AND TURKISH LAWS IN PALESTINE - 244	-245
RESTRICTIONS OF RUSSIAN JEWS	246
Services on Jewish Festivals	246
"DARKEST RUSSIA"	247
CHICAGO HEBREW MISSION REPORTS 251	-256
JEWISH BLOOD IN ROYAL VEINS	254

BUBLISHED BY

THE CHICAGO HEBREW MISSION.

#### THE CHICAGO HEBREW MISSION.

This is an interdenominational organization, having for its object the promotion of the intellectual, social and religious welfare of the Jews. It was begun in November, 1887, and was incorporated March 11, 1891.

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For information upon Jewish subjects we would recommend.

For Concise History—The Encyclopædia Britannica, under the heads: Israel—The Jews—Jerusalem—Abraham, etc.

"Israel Mine Inheritance." Being addresses delivered at the Jewish Convention, Mildway Park, 1889. Address, Jews' Book Store, 60 Newington Green, London, N., England. Many valuable tracts

and leaflets can also be secured from this address.

For Current News:

The principal Jewish papers published in English are:

The American Israelite. (Reformed.) Cincinnati, Ohio.

The Reform Advocate. (Radical.) Chicago, Ill. Price... 2.50

# THE JEWISH ERA

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#### THE DAY OF ATONEMENT.

REV. B. ANGEL.

The Day of Atonement falls this year on Wednesday, September 20th. It will be celebrated, not according to the requirements of the Word of God, for the Jews are now without temple, priest or sacrifice, but according to the precepts of men.

What can now atone for sin? This question ought naturally to come before the mind of every thoughtful Jew. And where shall he go

for instruction?

If a Jew listen to the teaching of Rabbis, either "Orthodox" or "Reform," he will be bewildered by their differing replies. Where shall he go? But there is one sure answer in the Word of God: "For it is the blood that maketh an atonement for the soul." (Lev. 17: 11.)

The tremendous error into which Judaism has fallen, concerning God's way of forgiving sins, is nowhere more apparent than in the

present mode of celebration of the Day of Atonement.

The Apostle Paul testifies concerning Israel, that they have a zeal of God, but not according to knowledge. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:2-5.

"They are ignorant of God's righteousness." This gives, in a nutshell, the cause of all the absurdities into which Rabbinism has fallen.

The Christian Jew who has been led out of darkness into light cannot but think with sadness of his former experiences, when on the Day of Atonement he tried in vain to be reconciled to God. He fasted, prayed and wept, yet did he not hear the welcome voice say, "Son, be of good cheer; thy sins are forgiven."

The typical services of the Day of Atonement included: first, a High Priest; secondly, a goat whose blood was brought into the Holy of Holies; and, thirdly, a goat to be sent away. (Leviticus 16 and 23).

Over against God's plain command the Rabbis now place their own

inventions.

They assert, that the Day itself atones for sins; also that fasting, alms and prayer do avert the evil decree; also that the death of man is his atonement. Yet we find no warrant for these doctrines in the Word of God. Israel to-day celebrates the Day of Atonement without the real atonement.

The Rabbis, realizing how insufficient their teachings are, have prescribed ceremonies and prayers which tend to remind the Jews of the ancient temple worship and its lessons.

The most notable are the ceremony of the atoning sacrifice, which is kept on the day previous to the Day of Atonement, and the chanting

of the Abodah (an imitation of the temple worship of that day).

The atoning sacrifice prescribed by the Rabbis consists in fowls, a cock for a male, and a hen for a female, and a white one is preferred, in allusion to the language of the prophet, "Though your sins be as scarlet,

they shall become white as snow!"

And yet these fowls are unclean. With regard to the order, the ritual says, "The head of the family ought always to perform this ceremony, first, for himself, before he performs it for his household, that he first may become guiltless, and thus be rendered fit to atone for those who are still in their sins;" because the guilty cannot atone for the guilty; for it is said in Leviticus 16: 6, "And he (i. e. the High Priest) shall make an atonement for himself and then for his house."

The prayer on this occasion begins as follows: "In the name of the Holy and Blessed in union with the Shekinah, the just and the merciful, and by the union of the name of Joh to hovah, and through the peace of Israel, I come to make this atonement, to establish its foundation in

the most high place," etc.

Then the following is said: "The children of men that sit in darkness and the shadow of death, being bound in affliction and iron; he brought them out of darkness and the shadow of death, and brake their bands in sunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sendeth His word and healeth them, and delivereth them from their destructions. Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men! (Psalm 107.) If there be for Him an angel, an intercessor, one among a thousand, to show unto man his uprightness, then He is gracious unto him, and saith, deliver him from going down to the pit; I have found a ransom." (Job 33: 23.)

Then turning the fowl nine times round their heads, they say, "This is my ransom, this is my substitute, this fowl shall depart to die, and I

to joyful life.'

The Day of Atonement in orthodox Synagogues is spent in rehearsing prayers and poetry, the more impressive part of the service is the imitation of the temple worship. Towards sunset begins the most earnest intercessory prayer which lasts two hours; the name of this prayer signifies shutting or bolting. After which the horn blows as a sign that the services of the day are at an end, and the whole is closed with the words, "In the year to come we shall be at Jerusalem."

The importance of this intercessory prayer will be seen from the opinion of the Talmudists, that at the close of the day the doom is

sealed and that after this time repentance is no longer possible.

How do the Reform Jews regard the Day of Atonement?

We will let one of their own give his opinion. These words are taken from a recent issue of the Reform Advocate:

"The great 'Revival meetings' of American Jews will soon be held.

The New Year and Atonement Day will soon be upon us.

"They who know, are painfully impressed with the too general fact that the numerous gatherings of the approaching great days are, verily, for the most part, an opportunity for the ministers who have fallen short of proper approval during the rest of the year. These particular ministers know that the awful monitory days of the Jewish religious conscience are minded by those who, during the remainder of the religious year, are a power in the congregational life only by the potent spell of their influence wielded even at a distance. These and many of the kind, though less powerful, will be on hand. The occasion virtually becomes a test for the popular and personal acceptance of the minister during another year. The poor incumbent finds his bread and butter worth a Samsonian effort. The 'Doctor' does 'grand.' All interest and importance attaches to the 'Doctor;' the day is lost to view.

"I would beg leave to sound an emphatic warning. Let every thoughtful Jewish mind that deigns to look upon these weakly words not be blinded by appearances and diverted from the realities and the An able minister and desirable man is essential to successful congregational life, if his ability and character are unfluctuating quantities, but no extent of eloquence, no quantity of tears responsive to pulpit pathos and affectation should rivet attention upon the minister to the neglect or forgetfulness of the issues of the day. The question for each conscientious lew to answer, who would consider the holy days properly spent, is, not whether the 'Doctor' is 'great,' but has the occasion proved admonitory, elevating, re-creating, effective in inspiring holy fervor, and in implanting lofty resolves? In brief: Have the days left me better? He who answers this affirmatively has properly passed the festive and sacred season. He that cannot so answer may have passed the time amid the heights of ecstatic delight, borne aloft by the charm of pulpit legerdemain; but for him the real New Year or Atonement Day has not passed, aye! it has not even come."

As the Jews have no atonement to-day, they have no assurance of

forgiveness of sins.

The Talmud tells a story concerning the famous Rabbi Johannan

ben Zachai which will illustrate our assertion:

When he was sick his disciples came to visit him, and when he saw them he began to weep. They said to him, "Rabbi, the light of Israel, why dost thou weep?" And he answered them, "If they were carrying me before a king of flesh and blood, who is here to-day and to-morrow in the grave; who, if he were angry with me, his anger would not last forever; if he put me in bondage his bondage would not be everlasting; and if he condemned me to death, that death would not be eternal; whom I could soothe with words and bribe with riches, yet even in these circumstances I should weep. But now I am going before the King of kings, the only blessed God, which liveth and endureth for ever and ever; who if He is angry with me, His anger will last forever; if He puts me in bondage, His bondage will be everlasting; if He condemns me to death, that death will be eternal; whom I cannot soothe with words, or bribe with

riches; when further, there are before me two ways, the one to hell, and the other to paradise, and I know not to which they are carrying me, should I not weep?"

What then can atone for sin? Nothing but the blood of Jesus.

The Christian Jew believes that his sins have been laid on the Messiah who in the fulness of time came unto His own as prophesied, in the person of Jesus Christ, Jesus Messiah.

With true repenting heart the believer makes the confession, "All we like sheep have gone astray," and believes, that "the Lord hath laid on

him the inquity of us all." (Isa. 53: 6.)

"He was wounded for our transgressions, He was bruised for our inquities; the chastisement of our peace was upon Him; and with His

stripes we are healed." (Isa. 53: 5.)

The Christian Jew further believes, on the authority of God's Word, that "the just shall live by faith." He can do nothing which will atone for his sins, for all his righteousnesses are as filthy rags. (Isa. 64: 6.)

Therefore he accepts the sacrifice provided by God, the Messiah,

the Lord our Righteousness.

"The blood of Jesus Christ His Son cleanseth us from all sin."

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

"The wages of sin is death, but the gift of God is eternal life

through Jesus Christ our Lord."

By faith in Jesus, the believer receives a new heart, and all his motives are changed. Not only is he pardoned, but he finds in Christ a continual Saviour from sin. Thus the child of God is given the power to lead a holy life.

"My hope is built on nothing less Than Jesus' blood and righteousness. On Christ, the solid Rock, I stand, All other ground is sinking sand."

#### "AS THE WINGS OF A DOVE."

"I don't see how you can be so interested in the Jews" said a young business man recently, and the tone of his voice and expression of his face gave no uncertain emphasis to his words. It was in vain to remind him of their history and what the world owes to them in the arts and sciences. literature and political economy. It was in vain to remind him that all God's revelation to man had been made through the Jews and that to them were committed the oracles of God, and that from them we have received our religion, our Bible, our Saviour and the preaching of the the gospel, by which we have the

knowledge of God, who both gave us salvation and hope of heaven, through faith in Jesus, who is Israel's Messiah and the king of the

Tews.

"That's all right," he said, "but just see what kind of people the Jews are now." It mattered not to him what the Jews had been, no more than did the past glories of the Greeks or Romans. He could only see what in his observation and experience, they are now. The marvelous business and financial ability of some seems only to emphasize their reputation for deep laid schemes and untiring efforts to overreach and throttle their competitors.

The unequalled literary success

of others apparently gives them influence and control of the press only to use its power in subverting the faith of Christian people, and poisoning their minds with doubt and irreverence for the religion of Iesus.

The great majority of those attaining to wealth and social position seem to become indifferent to their own ancient religious observances, seldom visiting their synagogues only on the high feast

days.

Professed believers in God, they forsake His law of the Sabbath and discard His promise of the personal Messiah and become so cold and formal in their worship of Jehovah, that a poor sinner might far better seek for warmth in an iceberg than for the slightest healing of his sinsick soul among them.

Yea, some of them even cut off all comfort and hope in their Word of God, by sapping the foundations of faith in its simplest historical statements, relegating all that is supernatural to wild mythological

origin.

And when one goes among the masses of the Jews in their self appointed ghettoes, what filth and squalor meets his eyes. How wretchedly they huddle together in grease and dirt until the odor of the place nearly drives the visitor into the street.

Are these the sons and daughters of Abraham the father of the faithful and the friend of God? Are these the people in whose religion is embedded the thought of washing the body as a type of cleaning the soul? Ah! why are they so debased and so filthy?

"I have no use for them" said our satirical observer, and we fear he echoed the sentiment of a large proportion of the gentile world and a multitude of professed Christians.

To all such near-sighted people

we would earnestly say, shall the florist care for the century plant through all the long years of patient watching, because he believes in the glory of its flower at the appointed time, and shall you not be enthused with interest in Israel as you catch a glimpse, in God's mirror, of her approaching glory, when she shall "blossom and bud and fill the face of the world with fruit"? (Isa, 27:6.)

Shall the mother and the tutor care for that wayward boy with long years of pleading and toilsome instruction because they hope there is something in him that shall one day develop into a philosopher, a scientist, a general or a ruler, and shall you have no interest in Israel of whom God has said they shall be "the head and not the tail"? (Deut. 28:13.) Short-sighted indeed must he be who can not see the picture of Israel's future in the prophetic Word.

Listen. "Though ye have lien among the pots," yet shall ye be as the wings of a dove covered with silver and her feathers with yellow

gold." (Ps. 68:13.)

Ah beloved! you see them now covered with the soot of unbelief and uncleanness, but look further and see them with their spreading wings of shining silver and yellow gold. Listen again: "When the Almighty scattered kings for her she was white as snow in Salmon" (verse 14.)

When God washes Israel she shall be "whiter than snow," and God will do it, for he says, "I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first, and I will cleanse them from all their iniquity whereby they have sinned against me." (Jer. 33:7-8.)

<sup>\*</sup> Heb., stalls or sheep-folds—smoky caverns used as sheep-folds.

"I will take you from among the heathen and gather you out of all countries, and will bring you into your own land.

"Then will I sprinkle clean water upon you, and ye shall be

clean: from all your filthiness and from all idols, will I cleanse you."

(Ezek. 36:24,25.)

Not because Israel is worthy shall they be cleansed, for no flesh shall ever glory in the sight of Him who cleanseth from sin. On the contrary, it is because they have profaned His holy name among the heathen whither they went and not for their sakes. "Then shall ve remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and your abominations. Not for your sakes do I this saith the Lord God. be it known unto you: be ashamed and confounded for your own ways. O house of Israel." (Ezk. 36: 31,32.)

It is out of Jehovah's abounding grace and to magnify His holy name that He will give Israel a new heart and a new spirit that all may know that Jehovah hath spoken it and Jehovah hath per-

formed it. (Ezek. 37:14.)

He will "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that He might be glorified." (Isa. 61:3.)

Oh beloved! must you wait before you become interested in Israel until you see all these precious promises fulfilled, and the scores of others which we have not space to quote, aye, even until you "shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." (Zech. 8:23.)

W. E. B.

#### GOD'S BATTLE-AXE.

KATE A. HELLIWELL.

As we watch the unfolding of the gracious promises of the unchanging God to His people, that they shall be purified and made white, that from the daughters of Zion the filth of their iniquity shall be washed away, that "the third part" shall be brought through the fire, refined as silver and tried as pure gold, we are constrained to ask what is the purpose for which His patience finds no time too long, no cost too great? And as an answer to our query come the words of the Lord to His people by the prophet Jeremiah, "Thou art my battle-axe and weapons of war, for with thee will I break in pieces the nations. and with thee will I destroy kingdoms." Never till the purifying fire of God's correction has tempered the steel can He forge such a weapon, but it shall be forged, and with it He will break in pieces the horse and his rider, man and woman, young and old, young man and maid, the shepherd and his flock, captains and rulers. (Jer. 51:20-23.) Just as of old God waited for the iniquity of Canaan to be an over-brimming cup ere He sent His people, tried and proved by forty years' wandering in the 'wilderness, to pour them out upon the earth, so will He wait till again the mystery of evil rides rampant, before He girds Himself with tested sword and battle-axe, and rides on prosperously because of truth, meekness and righteousness, while His right hand teaches terrible things. Do we grasp it, that His pledge reads that the Jews, a scattered remnant, some eight or ten million souls, shall yet be His instrument of vengeance upon those nations who

know Him not, to crush them utterly, and make a full end of them? And yet once and again, and ever re-echoing come the promises to His people, scattered and oppressed though they be on account of sin, yet still His people, that they shall be His weapons of war, chosen from His armoury. "polished shafts" for the shattering of nations and the destruction of kingdoms. Wrapped in forceful and varied simile the promises stand out upon the pages of the Word, which is "settled forever in heaven."

We see a flash of light and almost picture the fast consuming destruction, as the pledge is given that 'the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them, and there shall not be any remaining of the house of Esau.' (Obadiah 1:18.)

Yet once again and the promise rings out, 'In that day will I make Jerusalem a burdensome stone for all people, all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together

against it. (Zech. 12:3.)

Nor is that enough, for from the mouth of the same prophet fall the words of the Lord, "When I have bent Judah for me, filled the bow with Ephraim and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. Judah also shall fight at Jerusalem and the wealth of all the heathen round about shall be gathered together." (Zech 9: 13; 14: 14.)

To a nation robbed, oppressed and borne into captivity, the message is sent that "the house of Israel shall take them captives, whose captives they were, and they shall rule over their oppressors" (Isa. 14:2), for "they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." (Ezek. 39:10.) And that they may have the rock of the past for a sure foundation, God graciously recalls to mind the time when Israel was but a stranger in the land of Canaan, and under the dominion of Midian, they conquered. "Oh! my people, be not afraid of the Assyrian, for the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock Oreb. (Isa. 10:26.) And not alone against Assyria is the word of threatening sent, for thus saith the Lord, "Because that Edom hath dealt against the house of Judah by taking vengeance, will lay my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger and according to my fury." (Ezek. 25:12-14.) And again, "Behold the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites, then shall Israel be heir unto them, that were his heirs." (Jer. 49:2.) And ringing out through the years with a chime of undying hope because the pledge of an eternal and unchanging God, sound forth the words of the Lord by the prophet Isaiah, "It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left. And He shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." "And I will make her that halted a remnant and her that was cast off. a strong nation, and the Lord shall reign over them in mount Zion from henceforth, even for ever." Wherefore "Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoof brass and thou shall beat in pieces many people, and I will consecrate their gain unto the Lord." (Mic. 4:7,13.)

Strong promises of a strong God, that Israel, purged from dross, and tried in the furnace, shall be a factor in the great and glorious result—"Holiness unto the Lord."

We, who look on, may marvel that the time of testing is so long, and yet if we consider at all, we know that it is because Israel has not yet learned in spite of wandering and suffering, that there is but one way, to be a weapon for the use of the Lord—only one way, for Jew as for Gentile, in the power which comes from the personal touch of the Lord Jesus, who said, "Without me ye can do nothing."

Oh! you who pray for the peace of Jerusalem, pray that the time may speedily come when the cry shall no longer be, "Peace, Peace' when there is no peace," but that coming unto the Father through Jesus Christ His only Son, Israel may find not alone peace through the blood of the Lamb, but following close upon it, how to be a power in the hand of the Lord for "the breaking in pieces of the nations."

#### THE JEWS AND JESUS.

It was a matter of great perplexity to Pilate, the Roman governor, to know what to do with Jesus when He was brought before him, by His Jewish accusers. Undoubtedly he would have been happy had the Jews been able to dispose of the case without coming to him at all. But the responsibility of deciding the fate of Jesus was to rest not alone upon the Jewish

hierarchy but also upon the world-wide, civil power of Rome.

Pilate was quickly convinced of the innocence of Jesus and would have released Him had it not been for the persistent and turbulent clamor of His accusers. The strategy of endeavoring to release Him according to the custom on the passover having failed, because the accusers preferred Barabbas, Pilate in his dilemma utters that all important question, "What shall I do then with Jesus which is called Christ?"

These words have come ringing down the centuries, bearing the solemn fact to every soul who hears of Jesus, that some disposition must be made of His case.

Peerless as a witness to the truth, as the Messiah of Israel and as the Saviour of the world; matchless in life and character, He stands forth as the manifestation of God in the midst of men, so rich in evidence of power, authority and command that all are forced to determine what they will do with Him.

There seems to be a new movement among the Jews on this question. Some, among the orthodox, are facing the possibility that when Jesus returns, according to the teaching of Christians who believe in the pre-millennial coming, He will be none other than their long expected Messiah.

Others, among the radical reformed Jews, are disposed to strip Jesus of all divine attributes and claim Him as their own illustrious and greatest teacher of Essene truths. They endeavor to show that all of His supernatural claims are merely the assertions and vagaries of His over-zealous followers, and not at all of His own pretention. But having shorn Him of all that is superhuman, they extol Him above all men as the greatest and holiest of teachers.

A remarkable illustration of the sentiment of this class of Jews was given in the address by Rabbi Kohler, of New York, in the opening session of the Jewish congress, recently held in Chicago, which was published in the Reform Advocate of September oth. We regret that our space prevents giving the whole address, but we quote a portion of what he said about Jesus.

After carefully stating that the lofty sentiments in the teaching of Jesus, were a reiteration of the truths and doctrines held and expressed by the Essene Jews which he enforced by numerous quotations from the Talmud, he said:

"These instances which could be greatly multiplied may suffice to show that Jesus was a true son of the Synagogue. Still it is a mistake on the part of Jewish scholars to place him along side of, or even beneath Hillel, the liberal schoolman, and Philo, the mystic philosopher. Jesus belonged to no school. He was a man of the people. In him the Essene ideal of love and fellowship took a new and grander form. Unlike John the Baptist, he felt by the magic power of divine love drawn to the very lowest of his fellow-creatures. With true greatness of mind he sat down with those shepherds, publicans and sinners, who, in the eve of his brother Essenes were doomed, and whose very touch seemed to them to be polluting, and ate and drank with them, saying: 'I have come to save the lost sheep of Israel, not the healthy but the sick are in need of the physician.' There were Essenes who would not mind pollution while teaching the Law, saying: 'Can the law be defiled? as well may fire or the great ocean, the fount of purity, be contaminated.' In similar manner Jesus boldly asserts: 'The heart

that engenders evil thoughts is impure, not the hand. O ye Pharisees, ve cleanse the outside and leave the inward parts filthy with wickedness. Of you hypocrites, Isaiah well said: "with the lips they draw near me but their hearts are far from me.", This is the language of a prophet, a bold reformer. There was at least one school of the Phariseans, that of Shammai, who discountenanced arbitrariness and licentiousness in regard to divorce. Among them, R. Eliezer said: 'The altar of God is covered with tears when the wife of man's youth is divorced for. 'I hate the puting away,' saith the Lord through Malachi. Jesus goes straight to the bottom of the truth, saying: 'God spoke: The twain shall be one flesh. What God has joined together, let no man put asunder.' The same sweeping force of a great truth is voiced by him in regard to the adulterers. The ancient saints of Jerusalem whould release the woman suspected of adultery from the ordeal prescribed in the Law, when the husband is not perfectly free from blame. Jesus put it in still bolder form: 'Let him that is without sin first cast a stone at her.' Did the Essene, Simon ben Jochai, declare the Law of the prodigal son in Deut. 21: 18, to be but a symbolical lesson, yet of no practical bearing? Jesus, in his profound sympathy with the erring, went farther still and suggested in his parable that the prodigal son might turn out the better one after all.

"And with the same courage of true love with which he reclaimed the sinner, he solicited the company of women, the very target of Satan's arts and tricks in the eyes of the Essenes, and broke the power of her doom. At his aweinspiring presence, Mary Magdalene, whose long hair-locks were the very network of evil spirits to entangle men into adultery, according to Talmudical tradition, melted into tears of repentance, to become his most faithful follower to the very grave and the first witness of his resurrection.

"With the same freedom of the spirit He loosens the fetters of the Sabbath laws. To be sure, the Essene brotherhood had turned the somber and austere Sabbath of priestly tradition into a day of festive cheer and thanksgiving, of social and spiritual elevation and comfort. Still the schools clung fast to the letter, forbidding even the caring for the sick, until the saints of Jerusalem, of whom Simon ben Menasea was one, declared: 'The Sabbath was given to you, not you to the Sabbath.' Yet how in a case of ailment without danger? Quick to penetrate into the principle of Essene love, Jesus pursued His work of healing on the Sabbath, saying: 'The Sabbath is given to man, not man to the Sabbath.' And so in regard to the plucking and eating ears of corn in the week preceding the Omer or thanksgiving sacrifice of corn, (the second Sabbath or week of the First Month—the term in Luke being misunderstood).

"Here certainly was a mastermind, a great individuality, a religious genius, while at the same time a true Essene, the paragon and acme of the order of Chasidim. But Providence had designated him to be more than preacher and saint. He died as martyr of the Essene principle. He was not the first to denounce the greedy house of the High Priest Hanan. The Talmud has preserved the prediction of an Essene father to the effect that 'strife and greed will be the ruin of the second temple, just as murder and idolatry were that of the first, but (according to

Jer. 31:6) there will the Notzrim (watchman) come from mount Ephraim, under the cry: Yahve Hoshea, 'Lord save the people of Israel.' Did these remarkable words ring in the ears of Jesus of Nazareth, as he, bursting forth into a fire of just indignation at seeing Jerusalem with its temple turned into a poultry and cattle market and money-exchange for the priestly house of Hanan, raised the cry that shook the temple to the very core: 'Is it not written: My House shall be called a House of Prayer for all nations; but ye made it a den of thieves.' Surely, the moment he seized the tables and chased the money changers out of the temple precincts, a new spirit must have taken hold of him, he must have realized something like a Messianic calling of his. And who can tell whether at that moment, so full of awe, he may not while referring to that ancient prophecy of the Notzrim in Jeremiah, have spelled forth the holy name of Jehovah, combining it with his own name Joshua of Nazarath, so as to fill the very air about him with sights and visions of the Son of Man in the clouds and at the same time shock and alarm the bystanders with the blasphemous word or act of a 'seducer,' 'corrupter,' 'blashemer' and 'magician.' From that hour, on, he knew that he would be, as he said, 'delivered to the high priest and Sanhedrin to be condemned to death, and then handed over to the Gentiles to be mocked. scourged and crucified.' He fell a victim of his Essene zeal for the true sanctuary of God at the hands of his Roman executors and his cowardly Sadducean judges. There was no reason for the lewish people at large nor for the leaders of the Synagogue to bear him any grudge or to hate the noblest and

most lofty-minded of all the teachers of Israel. It was the anti-Semitism of the second century Church that cast the guilt upon the Jew and his religion. Jesus died praying for the forgiveness even of his cruel murderers—a true Essene Jew."

"Jesus, the helper of the poor, the friend of the sinner, the brother of every fellow-sufferer, the comforter of every sorrow-laden, the healer of the sick, the uplifter of the fallen, the lover of man and the redeemer of woman, won the heart of mankind by storm. what avail was the proud philosophy of the sage, or the depraved religion of the priest to a world longing for God and for redemption from sin and cruelty? The time was ripe for a social upheaval, for a millennium, in which the proud ones would be humble again and the little ones become great. Jesus, the meekest of men, the most despised of the despised race of the lews, mounted the world's throne to be the earth's great King. Was this not a victory of the Jewish truth, the triumph of the humanity and philanthropy taught and practiced in the Synagogue?"

Of such a man, it is little wonder that Dr. Kohler could say, "We claim Him as our own." It would however be interesting if the doctor would explain what he means by the resurrection of Jesus of which he says Mary was the first witness.

W. E. B.

# THE MARKS OF IDENTIFICATION.

In the course of a conversation a short time since with an orthodox Jew he said in substance, "You Christians expect Jesus to come again and we Jews expect our Messiah. Now when Messiah does come who shall decide whether he be Jesus or not." "Why! the Messiah himself shall decide it," we replied. "Yes," he said, "and I have thought that when Messiah comes, he may satisfy the Christians that he is Jesus and so both Jews and Christians will be satisfied in him as the one they look for." "Yes," we replied, "but the real Messiah, sent of God to be the pure and holy King of Israel, can never speak aught but the truth; and if he claims to be Jesus, there will be no question about it. And besides this, there will be the marks of identification. Don't you remember that the prophet Zechariah says (13:5) "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

Hence there can be no deception, for if your Messiah claims to be our Jesus he must have the marks of identification in his hands, his feet, his side, and his head."

"Yes," said our friend slowly, "there - will - be - the - marks - of - identification.

Oh! that all Israel could see that when their Messiah comes he must have wounds in his hands, and his feet also must be pierced (Ps. 22: 16) and his visage must be marred above his fellows (Isa. 52:14) and he must be as a lamb that has been brought to the slaughter. (Isa. 53:7.)

When will the Jews believe the Jew who, pointing to Jesus, said, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29) and the other Jew who saw that "Lamb as it had been slain"? (Rev. 5:6.)

W. E. B.

#### CONVERSION OF ISRAEL.

"For God is able to graft them in again." Rom. 11:23.

Behold! O God, thy chosen race, The stock, whence sprang Immanuel, Scattered and peeled, and without

place In all the earth wherein to dwell. Have mercy, Lord, on Israel.

As severed branches long they've lain, Their sight obscured by blinding scale, Wet Thou can't graft them in again, And from their eyes remove the veil. Have mercy, Lord, on Israel.

""Me, whom they pierced, they shall behold:"

Saviour, can this Thy promise fail? For these long outcasts from Thy fold Shall not Thy cleansing blood avail? Have mercy, Lord, on Israel.

Daughter of Zion, rise, prepare
Thy long rejected King to hail,
Lift up thy penitential prayer
From Judah's every hill and vale,
Have mercy, Lord, on Israel.

Oh, when Thou comest in the clouds,
And all the tribes of earth shall wail,
The sleeping dead cast off their shrouds,
The sun grow dark, the skies turn
pale,

Have mercy, Lord, on Israel.

A. J. GORDON, 1891.

# PROF. HUGH McDONALD SCOTT, D. D.

BY SAMUEL IVES CURTISS.

Prof. Hugh McDonald Scott, D. D., was born in Guysborough, Nova Scotia, March 31, 1848. His home was near the seacoast on a farm which furnished him no mean education. On his father's side he was of royalist ancestry, on his mother's he was descended from the Scotch Highlanders.

If his mother-wit was sharpened by the farm, his imagination was nourished by the stories in a weekly paper which he eagerly devoured. At a comparatively early age, he was bereft of both his parents, and drank the bitter cup of sorrow to its very dregs.

He was graduated from Dalhousie College, Halifax, 1870, and took the degree of bachelor of divinity at the University of Edinburgh in 1873. He was pastor of the Presbyterian church, Merigomish, Nova Scotia, 1874-1878. Here he laid the foundation of his power as a preacher and gained a valuable experience as a faithful pastor.

But he felt called to the life of a student, so he went to the University of Leipzig in 1878 to devote himself to the critical study of the New Testament. While there he was an effective helper in the work of the American chapel. He was beloved alike by American and British students who found in him a faithful counselor and a firm friend. In German circles he was

also a welcome guest. While in Leipzig overtures were made to him by the Chicago Theological Seminary to become instructor in Ecclesiastical History for one year, with the prospect of permanance. He entered upon his duties in 1881. From the very beginning he won the favor of all by his friendliness, by his wit and wisdom, and by the charm of his conversation. At the close of the first term his probation was triumphantly finished and he was elected full professor.

His original and thoughtful discourses at once secured for him great popularity as a preacher. Soon after his arrival in the city he was urged to become pastor of a Presbyterian church on twice the salary he was receiving from the Seminary, but he was not to be diverted by the offer of financial advantage from the purpose of his life. He also early became interested in the Sabbath school and mission work of the First Congregational church.

Besides being often called to lec-



PROF. HUGH MCDONALD SCOTT.

ture he has made valuable literary contributions, especially to *Current Discussions in Theology*, of which he was several years the editor until its publication was suspended.

He was deeply interested in the formation of the foreign departments of Chicago Theological Seminary, and has proved himself a kind friend of many a German and Scandinavian student.

He has been happy in his domestic life. He was married to a young widow, Mrs. Helen G. Gladwin, daughter of Mr. J. N. Pearson, by whom he has had two sons,

His gifts and his learning have been recognized at the East, where, some time ago, an earnest effort was made to draw him to a sister institution.

He has been president of the Chicago Hebrew Mission ever since its inception and has always made a profound impression whenever he has pleaded the cause of the Jews. From first to last he has given generously of time and money for the benefit of the mission.

#### "THE NUMBER OF THE YEARS."

Many expressions in Scripture, such as "the last days," "the latter times," and "the time of the end," point to a culmination of the earth's history, when God shall arise to judge the nations, overthrow the power of Satan and establish righteousness in all the world. is a time which the prophets designate as the hope of the righteous and the fear of the sinner. When the inanimate earth shall "reel to and fro like a drunkard" and all the animate creation shall be delivered "into the glorious liberty of the sons of God,"

The Holy Spirit in foretelling future events hath been pleased to give through the prophets certain measurments of time which should mark the date of their occurrence. Some of these have been in plain literal statements like the four hundred years of Genesis 15, and the seventy years of Jeremiah. Others have been symbolical, such as the seven times of Lev. 26., the seventy weeks, the 1260, 1290, 1335, 2300 days, and the time, times and a half of Daniel; the 1260 days, time, times, and a half, and fortytwo months of Revelation.

Upon the interpretation of these prophetic periods the very best students of prophecy have differed so widely that the ordinary student is often puzzled and discouraged. But as revelation came in progressive stages, so has the interpretation been gradually approaching a satisfactory elucidation.

Two great schools of interpreters exist at the present time, the historical, which is much the oldest, and the futurist.

The latter assume that the days, times, etc., are to be taken literally and press them together and push them on into some brief period in the future, the date of which

is entirely unknown. But these interpreters are forced to accept the historical method of interpreting the prophecy of the seventy weeks on the symbolical basis of a day for a year. Hence we may well question their method regarding the other prophecies.

The historical school, as already intimated, interpret these prophetic days and times on the basis of a day for a year, which makes them to be great periods stretching over the centuries of events from the terminus a quo to the end.

Most of our readers are doubtless familiar with the scriptural ground for such an interpretation, to wit: the examples given in Num. 14:34 and Ezek. 4:6, where the Spirit has emphatically given the expression of "a day for a year," and the fact that 69 of the 70 weeks of Daniel have already been actually fulfilled on the basis of a day for a year.

But the historical school among Protestants, by claiming that the fearful personage, described under the title of antichrist, in Scripture is none other than the papacy whose temporal power has already passed away, leave no possibility of the fulfillment of that terrible role of evil and persecution, in the last days, which is ascribed to the antichrist.

Now, is it not possible that both of these are correct, when taken together, namely that there is a symbolical fulfillment reaching on to "the time of the end," when the culminating manifestation of Satan's master effort, with all the combined and unrestrained powers of darkness, shall be compressed into the little season of Isaiah (26: 20,21), the shortened days of Matthew(24:21,22), the last week of Daniel. A time, when all the horrors of papal persecution, the flaming sword of Mohammedanism, the

raging of the heathen, and the vain imagination of the people (Israel, Ps. 2) shall be headed up into a veritable literal fulfillment under the world-wide reign of antichrist.

This we apprehend reconciles into one harmonious system these two schools of interpretation.

From such a standpoint let us give a brief summary of these times, following, in our humble way, the example of Daniel who "understood by books the number of years."

We deem it important to do this because we fear that some overzealous interpreters of our day are grievously wresting these Scripture times, and so focusing them upon a near date as to unsettle the faith of many when the date shall have passed.

We refer to such statements as make the day of grace to have already ended, deluding God's little ones into a relaxation of their efforts for the salvation of sinners, who are still being gloriously converted and brought into the fold of God.

The first problem we meet in the study of these prophetic times is the fact that the movements of the heavenly bodies, by which we measure time gives us the lunar year of 354 days 8.8 hours, and the solar year of 365 days 5.8 hours. We also have the calendar year, of 360 days, or 12 months of 30 days each, which is practically the average between the lunar and the solar. Now which of these shall we use in measuring the prophetic times.

From the interchangeable use of the 1260 days, the 42 months, and the time, times and a half, it is apparent that they are one and the same period, to wit: 42 months of 30 days each equal 1260 days; and the time, times and a half equal hree and one-half times or 3½

years of 360 days each equal 1260

Again in Gen. 7:11 to 8:5, the time from the 17th day of the 2d month to the 17th day of the 7th month, or five months, is doubtless 150 days; that is, 30 days to the month. Hence we conclude that prophetic times are based upon a year of 12 months of 30 days each equal to 360 days.

Therefore on the symbolical basis of a day for a year the 7 times of Lev. 26 would equal 2520 years and we also have the 1260 years, the 1290, 1335 and 2300 years of Daniel and Revelation, and the 70 weeks of Daniel =7x70=490 years.

This prophecy of the seventy weeks unquestionably covers the whole of God's dealings with Israel as a nation up to the time of their complete restoration to divine favor and blessing.

The first 7 weeks probably refer to the rebuilding of the wall and the streets of the city of Jerusalem. The 62 weeks reach on to the appearing of Messiah. In the one remaining week Israel shall make a covenant with the false prince, who shall prove to be the desolator.

The 7+62=69 weeks=483 years, measuring from the date of the decree of Artaxerxes to restore and build the city, 445 B. C., on the basis of 360 days to a year, ended A. D. 32. That is, 483 years of 360 days each equal 476 years of 365 days each, 476—444(the whole of 445th had not passed) = 32, or, as might be shown more accurately, on about April 6, A. D. 32, which was probably the date of Jesus'triumphal entry into Jerusalem four days before he was cut off at the From this time on crucifixion. there comes an interregnum spanning the entire Christian despensation, by which the seventieth

week is separated from the preceding sixty-nine. It is the same interregnum which we find, from Isa. 61:2; Luke 4:17 20 and 2 Thess. 1:7.8. separates the proclamation of the acceptable year of the Lord from that of the day of vengeance.

Notice how specifically it is stated (Luke 4:20) that, in the middle of the passage, Jesus stopped and

closed the book.

Now this interregnum is evidently the same as "the times of the Gentiles," the dominion of the world being given into their hand under a succession of world-wide empires, of which that of Nebuchadnezzar, king of Babylon, was the first (Dan. 2). Israel, abandoned by God because of her sins, fell a prev to this mighty king and has ever since been under Gentile dominion. This is doubtless the great punishment threatened in Lev. 26 which was to last for seven times.

These seven times, taken symbolically as seven years of years, or 7x360=2520 years, unquestionably begin at the destruction of Jerusalem, 587 B. C., and on the calendar scale end in 1897, A.D. To wit: 2520 years of 360 days each, equal 2484 years of 365 days each; 2484 - 587 = 1897, at which time it would appear we may expect some great change concerning the renaissance of Jerusalem.

But right here we are met by another problem. All the nations reckoning time on the lunar or calendar scale have intercalated days or months so as to keep pace in their time with the solar year. Now as these seven times pertain especially to the Gentiles may we not expect them to be fulfilled on

the solar scale also?

Such we shall see is the case in regard to the 1260 years, and hence we think that it is wise to give both the calendar and solar time of fulfillment.

This gives 2520-587=1933, or 36 years more than on the calendar scale. Now this 36 years may mark an overlapping of the Christian dispensation on to the millennial, just as the Jewish dispensation overlapped the Christian at its

beginning.

During this period the Jews, restored to their own Palestine, may build a temple, revive the sacrifices and pass through a checkered experience before they enter into the final covenant with antichrist, which may not occur until after 1933 for antichrist's reign is no part of the times of the Gentiles. He is Satan's ruler of the world, 2 Thess. 2:9. Then follows the last week of Daniel or the literal fulfillment of the seven times, a week of years.

When Israel is delivered from the reign of antichrist, it must take much time to restore them from the results of his awful persecutions, to divide the land and build the city and the temple according to Ezek. 40-48; until the sanctuary is cleansed and the city receives its name "Jehovah Shammah." "the Lord is there."

Now this cleansing period is marked by the great sanctuary cycle of Daniel 8, viz., the 2300 years, which on the calendar scale

are 2267 years.

Dating from the overthrow of Media and Persia by Alexander the first king of Grecia, at the battle of Granicus, 334 B. C., we have 2267 calendar years - 334 = 1933 2300 solar years - 334=1966, "Then shall the sanctuary be cleansed."

We can merely mention the re-

maining periods:

i 260 solar years equal 1242 calendar years. Dating from the time of the Papal supremacy, 606 A. D. we have 606+1242=1848, a time of dire calamity to the Papal power; and 606+1260=1866 the battle of Sudawa, which practically ended the temporal power of the Pope and made it possible for Victor Emanuel to actually abolish it

in 1870.

Dating from the capture of Jerusalem by the Mohammedans, 637 A. D., 1260 solar years end in 1897. when, as before stated, we may expect to see Jerusalem delivered, and the 1290 years end in 1927 which may mark some special event in the renaissance of the Iewish state. while the 1335 years end in 1972 when the sanctuary shall have been cleansed and Messiah's kingdom so perfectly established that the prophet exclaims, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Daniel 12:12.

Our limits prevent going into further detail and we had no intention to undertake an explanation of all the intricacies of these prophetic dates. If we shall hereby dispel the delusion of some that the day of grace is passed and yet quicken all by the assurance that, at the longest, "the time is short" we shall have accomplished our purpose.

Let us remember then the teaching of Acts 15:13-18, that before God builds up the tabernacle of David, he will take away the

church.

W. E. B.

#### INVESTMENTS.

Years ago we proposed to a very wealthy old man, with whom we had a long business intercourse and who was greatly burdened with some unproductive property, that if he would select out twenty-five thousand dollars worth of his most undesirable houses, lots, etc., we would take them and turn them

into paying property, at the best advantage, and care for it, all without charge or expense, and devote the entire income and principal to benevolent objects.

We shall never forget the old banker's peculiar manner and solemn tones as he answered, "We're too poor—we're too poor." Not long after he died, leaving an immense estate, and one of his sons quickly squandered his entire inheritance, amounting to hundreds of thousands of dollars. Like the chaff of the summer threshing floor, were blown away the long hoarded riches of him who was too poor to invest for eternity.

At a later date we made the same proposition to an old neighbor, a rich bachelor, and an acquaintance also of the banker, telling him all the circumstances and asking for twenty-five thousand dollars to be used in the same way. With a miserly smile he said, "Well! we'll see—we'll see." But he did not do it. When the banker's son failed, it came to light that he had in his hands just twenty-five thousand dollars of the bachelor's money, and it was gone.

To another friend we made a somewhat similar proposition. After prayerful consideration it was assented to. Under the blessing of God the property was quickly turned, and to day two schools and a hospital are concreting the earthly treasure into

imperishable riches.

Beloved! we now make the same proposition to you, for a large or small amount. We covet the privilege of showing you some excellent chances, and we exhort that, if you want to make an investment for eternity, you do it quickly, ere the riches fly away, or the time prove too short.

W. E. B.

#### THE JEWISH ERA

THIRTY-TWO PAGES.

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the Era to The Jewish Era, Mission House, 22 Margaret Street, Chicago, Ill.

#### EDITORIAL.

The friends of the ERA will regret to learn that the editor, Mrs. Charles F. Howe has felt compelled to resign for the present. None but those who have passed through the same experience can appreciate the many cares and troubles and the real hard labor which are incident to the establishing of a periodical.

Mrs. Howe has rendered most faithful service, and that in the midst of other cares which have made it tell severely upon her

health.

The following was unanimously adopted by the trustees at their

last meeting:

"WHEREAS, Mrs. Charles F. Howe has decided that she must retire for a season from active service as editor of the Jewish Era, in the interest of her own health,

Resolved that we extend to Mrs. Howe our hearty thanks for her services, and express the hope that she will speedily be restored to health and be able again to give the Hebrew mission the benefit of her labor."

The new editor has accepted the management of the ERA with much reluctance. He begs the indulgence and forbearance of the readers, at the same time soliciting the prayerful sympathy and co-operation of all friends of the mission, trusting that by diligent application, the ERA may be made in the future as in the past, profitable to both Christian and Jewish readers.

All friends of Jewish missions will rejoice to know that the Mildmay Mission to the Jews is coming into possession of a bequest estimated at \$100,000—\$125,000. This is from the estate of the late Mr. Russell, who became interested in the mission and gave large sums for the publication of the Hebrew New Testament.

By his will he left his entire estate to the mission. Certain relatives contested the will, and a compromise was finally made allowing a large portion of the estate to them.

That Mr. Russell's desires have evidently been thwarted by the action of the relatives is a forcible illustration of the wisdom of one being his own almoner rather than to trust an estate to the uncertainties of a will.

Mr. Wilkinson has expressed the intention of using whatever is realized for the Hebrew New Testament distribution. Praise God for the blessing that will thus come to Israel, and the imperishable monument to Mr. Russell.

"The blood is the life." Deut. 12:23.

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev. 17:11.

"Without shedding of blood is no remission." Heb. 9:22.

"The blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7.

"Liberty to enter into the holiest by the blood of Jesus." Heb. 10:19.

The Era, issued quarterly, is furnished at the remarkably low price of twenty-five cents per year. The expense of publication falls largely upon one person. Will the reader help in disseminating the information, by subscriptions for a number of his or her friends?

The Jewish holidays begin with New Year which fell on September 11th this year, making, according to their reckoning, the year 5654 since the creation. The day of Atonement followed on September 20th. Every Jew, be he ever so negligent during the rest of the year is expected to attend the synagogue services on these days as well as on the Passover, which occurs on the twenty-first of next April.

Some Jews neglect even these great feast days. Their stores are open, and this includes the principal palatial Jewish stores and offices, their business goes on as usual though possibly the proprietor may hie himself to the synagogue for an hour or two.

But the multitude put away

business and give their time and attention to religion.

It is refreshing to see places of business closed on these days. It is an evidence of principle that one must admire, especially now, when the city is full of visitors and trade unusually brisk. The synagogues are filled to overflowing and an air of genuine devotion pervades the services. There is a spirit of sacrifice which is quite touching and we cannot refrain from lamenting that they are not willing to accept God's sacrifice.

St. Paul said, "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the Law for righteousness to every one that believeth." Rom. 10:2-4.

Wanted. 10,000 subscribers for the Era.

#### FINANCES.

The past two months have tested the ability of our missionary to live from hand to mouth. Many times has he scarcely known what he should have for days to come.

The rush and whirl of events, consequent upon the great Exposition, have doubtless prevented many friends from remembering his necessities as heretofore. Our current expenses are seriously in arrears. We still owe a portion of the last payment on the building debt, which a kind friend loaned to our treasurer temporarily. We believe in asking the Lord and telling His people, hence this plain statement. May he impress you, dear reader, as to the importance of maintaining this work.

#### THE COLONIES.

On the opposite page, we give a table of the Jewish colonies in Palestine, which has been kindly prepared for us, by the secretary of the Chovevi Zion in New York. It will be seen, these are agricultural colonies, and do not include the multitudes of Jews living in Jerusalem, Safed and other cities.

As we go to press, we hear that Baron Edmond de Rothschild has finally secured the title to about 24,000 acres in the Hauran, upon which many colonists hope soon to settle.

The land in the Hauran is most excellent for agricultural purposes, and the new railroad which is now being constructed from Haifa to Damascus, will greatly benefit this whole region by its provision for travel and transportation.

The Jews, by establishing these colonies, are not only showing to the world their willingness to till the soil but also their undying love for their ancient home land.

#### TURKISH LAWS IN PALESTINE.

The Turkish laws which have been, for some time past, very severe in their restrictions upon Jewish immigration into Palestine are being somewhat modified.

The secretary of the Chovevi Zion in New York writes as follows: "I am reliably informed by my Jaffa correspondent, on as late a date as July last, that the following decree has been lately issued from Constantinople: 1, All transfers must be recorded by the authorities of the various Pashalics (provinces). 2, The interrupted construction of the buildings by Jews may hereafter be resumed.

3, All lands already bought by the baron (Edmond de Rothschild) and others may vest in the purchasers, on condition that no new emigrants be admitted to such lands except about 400 families, who had arrived already. 4, An investigation is ordered against all Turkish officials, who theretofore have violated the law governing this subject."

#### SELF-DENIAL FOR ISRAEL.

The committee to whom was referred the subject of our Jewish work has decided that for this year we make our little donation to the Chicago Hebrew Mission. We hope also to receive a nice sum from our self-denial week, which is the first week in September, to add to our appropriation. Let no one forget this week, or this opportunity of doing something for God's ancient people.—Friend's Missionary Advocate.

# ANTI-SEMITISM DECLARED HEREDITARY.

The famous Italian sociologist, Enrico Ferri, has been writing to the Neue Freie Presse on the subject of anti-Semitism. He considers there is a great distinction between the spontaneous, instinctive and sporadic form of anti-Semitism, and its reflective, conscious and epidemical form, and he declares the religious hatred of the Jews to be a hereditary propagation, an atavism, which descends from century to century, from generation to generation. Signor Ferri finds himself unable to suggest how anti-Semitism may be overcome. - The Jewish Cronicle.

# THE JEWISH COLONIES EXISTING IN PALESTINE.

	Inc	JEW15H		
18	13 14 15 16		87 65 4 3 2 1	
El Jekume	Machagim \( \) 1891 \\ \text{Machagim} \) Rosh Pinah \( \) Mishmar Hayardene (1891) \( \) Jesod Hamaalah \( \) Shejerah (1890) \( \) \( \)	Chedera	Mi'kvch Israel School 2 miles S. E. of Jaffa  Rishon l' Zion 14 miles S. E. of Jaffa  Waad el Chanin 14 miles S. E. of Jaffa  Ekron or Mazkereth Bathya 8 m. S. W. of Waad el Chanin Gadrah 8 miles S. W. of Ekron Kastime 6 miles S. of Gadrah 6 miles S. of Gadrah 8 miles S. of Gadrah 9 m. S. E. of Waad el Chanin	NAME.
En Janim, Nazareth and Tiberias	2 miles N. W. of Safed		Mi kvch Israel School 2 miles S. E. of Jaffa 1 to miles S. E. of Jaffa 1 to miles S. E. of Jaffa 2 miles S. W. of Waad el Chanin Gadrah 2 miles S. W. of Waad el Chanin R'chovoth 6 miles S. of Gadrah 2 miles S. of Gadrah 3 miles S. of Gadrah 4 m. S. E. of Waad el Chanin R'chovoth 8 miles S. of Gadrah 8 miles S. of Gadrah 1 miles S. of Gad	Location.
this colony has been interrupted since 1891)	2,500 acres. Wine   3,00 souls   2,000 acres. Wine   50 souls   500 acres. Grain   50 souls   1,200 acres. Grain   50 souls   6,200 acres. Grain   50 souls   6,200 acres. Grain   50 souls   7,200 acres. Grain   7,20	50 souls (estab. 1890) 1,500 acres Wine.  1,000 souls	120 pupils       600 acres       Mostl         150 souls       1,500 acres       Wine,         40 souls       400 acres       Wine,         150 souls       1,600 acres       Whea         23 colonists (91 souls)       900 acres       Wine         25 colonists       1,200 acres       Whea         200 souls       2,200 acres       Whea         200 souls       3,600 acres       Grain	No. COLONISTS AND THEIR DEPENDENTS.
n. 2,000 acres. Corn	2,500 acres. Wine, 2,000 acres. Wine, 500 acres. Wine 1,200 acres. Grain perf 800 acres. Grain	1,500 acres. Wine. 5,000 acres. Wine, fron 200 acres. Olives	600 acres 1,500 acres 400 acres 1,600 acres 1,000 acres 2,200 acres 3,600 acres	AREA.
Corn and grain.	2,500 acres. Wine and grain. 2,000 acres. Wine, grain and fruit. 500 acres. Wine and grain. 1,200 acres. Grain, fruit and flowers for perfumeries. 800 acres. Grain.	1,500 acres. Wine. 5,000 acres. Wine, fruit, grain, perfume from flowers. h 200 acres. Olives.	600 acres. Mostly wine. 1,500 acres. Wine, silk, semi-trop. fruits. 400 acres. Wine, honey, " 1,600 acres. Wheat, corn, silk and fruit 900 acres. Wine and grain 1,200 acres. Wheat, corn and wine. 2,200 acres. Wine and fruit. 3,600 acres. Grain and wine.	PRODUCTS.

This is exclusive of the new lands bought by the Baron Edmond de Rothschild, of Paris, and the London and New York Chovevi Zion since 1891, both in Eastern and Western Palestine.

#### FROM JEWISH ALMANAC.

1893 Sept. 11, New Year, 5654.

Sept. 20, Day of Atonement.

Sept. 25, Feast of Tabernacles.

Dec. 4, Hanukah — Dedication of the Temple by Judas Maccabe.

1894 Mar. 22, Purim.

April 21, Passover.

June 10, Pentecost.

Aug. 12, Destruction of Jerusalem.

Sept. 30, New Year.

# RESTRICTIONS OF RUSSIAN JEWS.

LAW PRESCRIBING LIMITS FOR THEIR RESIDENCE IN SIBERIA TO BE ENFORCED.

NEW YORK, Sept. 13th.—Advices received here from a reliable source in Eastern Siberia are to the effect that the Governors of the cities and chief towns of that portion of the Russian empire have received peremptory instructions from the Minister of the Interior ordering them to enforce the law which prescribes certain limits for the residence of the Jews in Siberia, but which has been only enforced in rare instances.

At Tomsk, Chilah, Irkutz, Blagowestcheusk, Nikolaijsk, Habaroffka, and Vladivostock the Jews have been notified of these instructions and given to the first of October, Russian style, or the 13th according to our calendar, to give up their pursuits and retire into the prescribed limits.

It has long been the custom that no Jew shall reside or show himself within 100 versts of the Siberian gold mines. Nevertheless, many of them have obtained interests through Christian agents in these undertakings and made large profits, and, moreover, as most of the lavkas, or small liquor stores, in the Siberian towns are in the hands of the Israelites a considerable quantity of gold surreptitiously conveyed from the mines finds its way through the miners into their hands. In Siberia it is estimated that there are in all between 20,000 and 22,000 Jews.—Chicago Tribune.

#### SERVICES ON JEWISH FESTI-VALS.

On the second day of the festival of New Year a company of Jews gathered at our mission and requested me to preach for them. I felt very happy to find a hunger for the Word of God awakened in so many Jewish souls. A Christian friend who was present cited Amos 8:11. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

I gave a short address from Ezekiel 36:26, speaking of things new—new heart and new spirit which can be obtained by a new faith—at least new as yet to the majority of Jews—faith in Jesus the Messiah.

We decided to hold services on the day of Atonement in the Ewing Street church, which can accommodate a larger audience.

A prayer meeting for Israel was held at the Mission House in the morning, and in the afternoon nearly 200 hundred Jews gathered at the church. The audience looked to be a class of cultured Jews. We were glad to see so many old enquirers present.

We had fine singing by Rev. Mr. Sprunger of the Deaconess Home,

"Light and Hope," and his coworkers.

After prayer, I read in Hebrew the 103d Psalm, also Isa. 53, and from the Hebrew New Testament I John 1:5-10, emphasizing v. 7, "and the blood of Jesus his Son cleanseth us from all sin."

Every Jew present was supplied with a copy of the Hebrew New Testament, and our reading from it was followed closely. I preached from Lev. 16:30, "For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord."

This text most clearly shows the significance of the day, while the services on that day, as prescribed for this occasion, taught the nature of the atonement.

We can point out Jewish brethren who neglect God's Word because they have no priest, no temple, no sacrifice, to Christ as "the Lamb of God, which taketh away the sin of the world," "and in none other is there salvation."

The sermon was followed by short addresses and testimonies from our president, Professor Scott, Rev. Mr. Fles, a converted Jew, a Holland minister of Muskegon, Mich., Rev. Mr. Riemersma, a Holland minister in this city, and Rev. Mr. Sprunger. The congregation was dismissed with the Aaronic benediction in Hebrew.

The Lord has again enabled us to sow the seed of Divine truth on this solemn occasion in love and faith and hope.

To Him be all the glory.

Bernhard Angel.

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom. 1:16.

#### "DARKEST RUSSIA."

"Darkest Russia" is a paper published periodically as a supplement to *The Jewish Chronicle*. The object as stated, is "to bring to the knowledge of the civilized world authentic facts relating to Russia's persecution of her subjects on account of their religious belief."

In the August number, some of the special laws against the Jews are given as follows:

#### RESTRICTIONS ON RESIDENCE.

- r. The Jews of Russia have long been compelled—with certain exceptions only—to reside either in Poland or in the towns within the adjoining provinces known as the "Pale of Jewish Settlement," but which contain comparatively few towns.
- 2. They may not live within fifty versts ' (about thirty-three miles) of the frontier. The effect is to prevent them carrying on trade with neighboring countries.

#### EXPULSIONS FROM VILLAGES.

- 3. Under the May Laws, which prohibit Jews from settling "outside of cities and towns," those settled in villages since May, 1882, are expelled therefrom, and driven into the overcrowded towns of the Pale.
- 4. Under certain decisions of the Senate, Jews settled in villages before May, 1882, have the right of remaining there, but only provided they do not move therefrom. Many have been driven out who had settled there before because their names had not been inscribed as villagers, or because they had temporarily left the village, in some cases to perform their military duty.
- 5. Suburbs of towns and small towns have been in many cases

declared villages, and the Jews have been expelled therefrom.

6. Under the May Laws, Jews are prohibited from owning or holding on lease, or even managing, land; nor can they take a mortgage of land. Those, therefore, who have the right to remain villagers, in consequence of settlement before 1882, cannot find a livelihood, and must migrate to the overcrowded towns of the Pale.

#### RESTRICTIONS ON EDUCATION.

12. The attainment by a Jew of the highest degree in any University Faculty entitles him to the privilege of residing outside the Pale. A large number of Jews have hitherto been candidates for University distinctions; but recent laws have limited admissions not only to the Universities but to the Gymnasia, the proportion fixed being 10 per cent. in the Pale, 5 per cent. outside it, and 3 per cent. in St. Petersburg and Moscow. The Jews are not allowed schools of their own. In the special technical schools built and endowed by certain rich Jews, the proportion of Jews admitted is limited just as if they had been established by the Government.

13. Jewish children attending the public schools are required to be present on the Jewish Sabbath.

#### RESTRICTIONS ON OCCUPATIONS.

18. Jews are not allowed to engage in any mining industry, or to hold mining shares, or to act as agents for persons engaged in mining.

19. Those Jews who, as high graduates of a University, or as merchants of the First Guild (men paying at least 1,000 roubles taxation annually), are allowed to reside outside the Pale may have no

more than two Jewish *employes* in their service. (A privileged Jew, who wishes his aged parents to reside with him outside the Pale, frequently registers the one as his valet and the other as his cook.)

#### PROFESSIONS AND PUBLIC APPOINT-MENTS CLOSED.

21. Jews are not allowed to occupy any Government or public appointment. They have accordingly been dismissed from railway and post-office service, from the posts of schoolmasters, and from notarial offices. They may no longer be appointed doctors, or even veterinary surgeons, in the army. No Jew may become an advocate, though fully qualified by examination, without the special sanction of the Minister of the Interior, which has not once been given. No dentist or apothecary of Jewish extraction is to receive a license to practise. No Jew may become an officer in the army. though bound to serve in the rank and file, like all other Russians. The penalty of evading military service is higher for the Jew than for others. No Jew may serve in the navy.

22. No Jew may be elected Mayor, Councillor, or Police Magistrate, nor may hold any other town office. The law says, "The duties of judges cannot be entrusted to Jews with convenience or decency."

#### DIRECT RELIGIOUS PERSECUTION.

24. Jews on reaching their fourteenth year may be received into the Orthodox Church, notwithstanding the objection of their parents. All Jews, on conversion, receive from the State a considerable subvention, and are thenceforth free from all disqualifications. 25. Synagogues are only allowed in places where there are no fewer than eighty Jewish houses. Jews holding Divine worship in their houses without official permission are punished by law.

#### ALIENATED AND BLACKMAILED.

26. The Russian law declares all Jews "to be aliens whose several rights are regulated by special ordinances." This law and the mass of special ordinances cause the Jews to be regarded as a pariah caste.

27. The minute legal restrictions which hem in every action of the Jew, and compel him to obtain police sanction for everything he requires to do, renders him a ready subject for blackmail, and he can only live by bribing. The poverty of the bulk of the Jews has now reached that stage where bribery is impossible. Hence these restrictive laws are now enforced with all possible rigor.

The leading article in this same number is entitled, "Lend Russia no Money." It is an exhortation to Jewish bankers against their investing in Russian securities, supported by extended enquiry into the condition of Russian finances, with many startling statements as to their unsound condition. The pith of Russia's need of money is given in the following quotation from the influential Moskovskia Vedomosti: Russia can find the money, and find it she will, whenever it is needed, what will the present increase of the German army signify in comparison with Russia's forces?"

The conclusion is given as follows:

"Summing up the facts, then, we find that Russian finances are based exclusively upon the solvency of the agricultural population of the country; that these unfortunate people are hopelessly in-

solvent and are kept in a state of chronic starvation; that the corn indispensable to their existence is exported abroad; that they live for half the year in the open air, sleeping on the bare ground, and for the other half in hideous hovels: that they are obliged to sell their cattle and to burn the straw of their roofs in order to prolong this horrible life, and that they are physically degenerating and becoming unfit for manual labor: that the Government, instead of attempting to improve their miserable lot. blithely continues to augment its budget in inverse proportion to their insolvency, flogging them for arrears until they raise money at 6,000 per cent. interest; that even under the most favorable circumstances agriculture is absolutely unremunerative; that Russia does not produce a single grain of superfluous corn; and that mismanagement has brought about such an abnormal state of things in the Empire that a good harvest is more ruinous than a failure of the crops. Lastly, that they who lend Russia money, in the teeth of these indubitable facts, are not only making a financially unsound investment, but are rendering themselves morally responsible for the untold misery of 100 millions of their fellow-men."

#### THE HIRSCH COLONIES IN AR-GENTINA.

A few weeks ago we announced that Baron de Hirsch had appointed M. Hirsch, director of the Jewish Refuge at Plessis-Picquet, near Paris, administrator of the Colonies in the Argentine. We are enabled to state that the Baron has since appointed, as coadministrator with M. Hirsch, M. David Cazes, Knight of the Legion of Honor, and head master of the Alliance Israelite Universelle at

Tunis. This new appointment is remarkably happy, for during the fifteen years he has been in Tunis, M. Cazes has proved himself to be an organizer and administrator of the first rank. He has effected many noteworthy improvements in the management of the affairs of the Jewish community in the capital of the Regency, and has greatly raised the status of the Jews, mainly by means of the education imparted under his auspices, and by the introduction among them of the higher branches of trade and industry. It will be to M. Cazes's lasting credit that almost immediately after his arrival in Tunis he brought about the abolition of the bastinado-a humiliating and cruel mode of punishment before then too often inflicted on Jews by the officials of the Bey.

M. Cazes has already left for his new post. It is probable that Baron de Hirsch may appoint a third director in the place of M. Kogan, whom Lieut. Colonel Goldsmid left in charge, but who has been obliged to return to Europe owing to the illness of his wife. — The

Jewish Chronicle.

The Rev. J. Hanauer, of Jerusalem, speaks of a visit which he received from the legal representative of the Yemenite Jewish community, when he learnt that it at present numbers 885 souls, or about 180 families. All of them are poor. The men have the following occupations: three shopkeepers (groceries and vegetables), four silvermiths, one coppersmith, twelve stonecutters, and the rest day-laborers, carrying stones, mortar, and earth where buildings are erected. Persecution in Southern Arabia induced them to come to Palestine, as they had heard that the Jews in other parts of the world send large sums here for the support of poor lews. In conversation with other Jews about the Yemenites, Mr. Hanauer learnt of the existence of a curious tradition. to the effect that Ezra wanted them to come up to Jerusalem with him at the time of the return from the Babylonian captivity, but that they refused to do so, and that therefore Ezra had cursed them. They cursed him back. curses took effect, and consequently Ezra was not allowed to die and be buried in the Holy Land, and is interred at Bagdad, whilst the Yemenite Jews have always suffered poverty and oppression as the results of his curse.

Mr. A. P. Weinberger, of Dublin, alludes to the following strange Jewish custom:—"As I was sitting in a house the Sabbath came to an end, and solemnly gave way to the working day. The Jews reckon from evening to evening. A glass of wine actually overflowing-symbolizing, Ps. 23:5, 'My cup runneth over'-is standing on the table. At least two lights were taken into the hand-in this case burning candles were used, generally, there is an extra taper, consisting of several tapers twisted together -and then the blessing is pronounced, and the prescribed prayers recited. The members of the household stand by during this ceremony. In this case, the wife kept the two candles, otherwise a boy does it. Some spices are in some places set on the table, and all enjoy their scent. The boys are told (a saying only) to hold the taper high up that he might get a tall wife. In some places the men wet their fingers in the spilt wine, and put them afterwards into their pockets, that these might, in the course of the week, be filled. Here they looked at their nails, using the light of the taper thereto, the meaning of which none knew.-The Missionary Intelligence.

#### CHICAGO HEBREW MISSION.

INCORPORATED.

22 MARGARET ST., CORNER HENRY (TWO BLOCKS EAST OF BLUE ISLAND AVE.) REV. BERNARD ANGEL, PASTOR AND SUPERINTENDENT.

Preaching to Jews-Saturdays and Sundays, 3 P. M. Sunday School, 4 P. M. Prayer Meeting, Friday, 8 P. M. Night School, Tuesdays and Thursdays, 7:30-9 P. M. Sewing School, Wednesday, 4 P. M. Free Dispensary open Tuesdays, Thursdays and Saturdays, 3 P. M.

OFFICERS

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446 N. Grove Avenue, Oak Park, Ill. Auditors, E. PRINCE, PETER SINCLAIR.

Vice-President, WM. E. BLACKSTONE. Treasurer, Mrs. T. C. Rounds,

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Superintendent, REV. B. ANGEL.

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DR. L. B. HAYMAN, 70 State St., Room 314. DR. LOUISA MARTIN, 943 W. Madison St.
DR. A. H. TAGERT, 966 W. Lake St.
DR. HELEN R. KELLOGG, 703 W. Harrison St.
DR. N. H. CHURCH, 800 S. Halsted St.

#### REPORT OF THE SUPERINTENDENT.

By the goodness of the Lord, we have been carried through another summer, without leaving our post of duty. We have met at least 1,200 Jews at the Mission House alone, with whom we have had more or less personal intercourse.

We have tried to press home to the hearts of our Jewish hearers, the claims of Christ, and to appeal to their consciences to be reconciled to God. And some have been led by the Spirit to accept and to trust in Jesus as their Messiah and Saviour from sin.

#### CROWDED GOSPEL MEETINGS.

During this summer I preached three times every week, twice on Saturday morning at the Ewing Street church, where we had occasionally good attendance and in afternoon at the Mission. where the rooms were crowded also on Sunday afternoon at the Mission.

As always we preach Christ crucified, in dependence upon the Holy Ghost, whether they will hear or forbear.

Considering the difficulties of the situation, we are delighted to notice the attention which the Jews give to the preaching of the gospel, and their willingness to read the Hebrew New Testament, with us at the services.

#### PASTOR LEONHARD'S VISIT.

During this time we have had a delightful visit from our old friend Rev. Th. Leonhard, of New York, who was largely instrumental in leading my good wife and myself to Christ. He brought us a loving message from his people, who are much interested in our work.

Brother Leonhard preached for us one Sunday to a very attentive congregation of Jews. talked together about the past, when I did not yet know Christ as our Messiah and as we thought of God's wonderful leadings, we could truly say, "This is the Lord's doing, it is marvelous in our eyes."

#### TROPHIES OF GRACE.

It would fill a volume to speak of all the inquiring Jews, with whom we have had to deal lately. Some may be mentioned: One Jew who came to our meetings, seemingly with the intention to create a disturbance, was finally touched by the power of God. He asked for a private interview, in which he told me of the struggles his mind had undergone and that he cannot but yield to Christ. Said he, "Your plain talks on salvation through Christ have been a great help to me. I intend to be baptized and follow Him."

#### A TALMUDICAL JEW

used to come, many months ago, Nicodemus like, in secret. He had recently arrived, had no employment and did not know the language. He soon learned cloak making and of his scant earnings he managed to save enough to send for his wife and child. The study of the Hebrew New Testament was a delight to him. "Tell me how to come to God," was his inquiry. We studied the Word of God and prayed. When he found Christ, he began to testify of Him to the Jews of his acquaintance. Many a blow for Christ's sake was his portion. He urged me to baptize him, but I preferred to wait so as to test his sincerity further.

When his wife and child arrived, he came in the evening to the Mission. We knelt down in prayer, and it was touching to hear him ask the Lord Jesus to convert his wife also. He will probably soon be baptized.

A Jew who had been attending our meetings many months became a joyful believer in Christ. He has in the meantime confessed the Lord by baptism also.

#### TRACTS AND TESTAMENTS.

A friend who visited the Mission told us that two Jews have been

converted by means of tracts and Hebrew New Testaments which I sent him for distribution. These converts have been baptized and have joined the church.

We are continually sending out tracts and Hebrew New Testaments to friends who are interested in the conversion of the Jews. In return we receive much encouraging news. I have before me a long letter which begins thus:

Dear Mr. and Mrs. Angel:

The tracts which you kindly sent me were received. Very many thanks. I shall be very happy in the privilege of having a little part in sowing some seed, the precious Truth among God's chosen people and in "seeking out the flock of His pasture," who have been "scattered upon all the face of the earth."

#### Mrs. H., of St. Louis, writes:

Dear Mr. Angel:

The tracts you kindly sent me were duly received; for which please accept my sincere thanks....I am sorry I can-not tell you how the Jews here receive the Testaments. I have given some to the poorer class, who, while they talk English very well in business-yet in religion, do not seem to understand and to be able to converse scarcely at all. One young man was an exception. could talk pretty good English, and was deeply convicted, but his father's influence was too strong and he would not confess Christ. I had written out in parrallel columns, the prophecies in the Old and their fulfillment in the New Testamant (including those in those wonderful chapters in Isaiah you men-tioned) and he has promised to study them. This was during the short lived existence of a Hebrew mission we have had during the winter.

"My word shall not return unto me void." This is my encouragement while "sowing in hope and sowing in tears." I find no one willing to undertake any work in this direction. So, with your kindly help, I shall endeavor to scatter God's Word among his chosen people whom I love and for whom I pray.

Your letter was encouraging and I appreciate it highly, and shall endeavor to profit by your suggestions. I have not despaired; and believe that some day—I

trust in the near future—there will be a St. Louis Hebrew Mission, around which God's children will rally, and though late about it, obey our Saviour's first commission—"Go tell my brethren"—and "Go rather to the lost sheep of the house of Israel."

We have just received the visit of one of our older converts who was paptized at our Mission some three years ago. He brought his brother with him who is also a convert. Brother R. has left behind him an excellent record in Fort Wayne, where he attended the university last winter. This we see from an item in one of the papers there.

Although there are some disappointments in Jewish mission work, as in all other work, and though there may be some 'black sheep,' we still believe, and shall never cease to affirm, that "the gospel of Christ is the power of God unto salvation to every one that believeth, to

the Jew first."

#### HARD TIMES.

We have witnessed a great deal of suffering this summer, more than usual. The poor come in large numbers to our dispensary, and some cry piteously for help.

Our kind doctors do all they can in the way of medical assistance, but beyond this, help cannot be rendered, except in a very few cases. It gives us pain of heart, to be unable to alleviate suffering, and we trust that friends will remember our poor during these coming months.

We are thankful to our doctors who volunteer their services to this noble cause, also to Rev. Mr. Sprunger, of the German Deaconess Home, who regularly sends a nurse, and to the ladies, Mrs. Wood, Misses Howard and Brown, who have occasionally helped in the dispensary, and, as in the past, my good wife has continued her work

in connection with the Mission, especially among the women and children.

#### PRAYER ALLIANCE FOR ISRAEL.

About fifty friends have joined this alliance. They agree to pray for the conversion of the Jews and for our work at least once a week, choosing Saturday morning as an especial time for prayer.

I had the privilege to be one of the speakers in behalf of Jewish Missions at a meeting of the convention of the Christian Alliance, when I felt led to propose the plan of such a ministry of united

prayer.

The way for it was prepared by Rev. Dr. Stearns, of Philadelphia, in a previous address in which he brought out forcibly the duty of God's children to pray for Israel, emphasizing especially Isa. 62:7, "Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth."

Let us have at least one thousand friends who intercede in behalf of Israel and in behalf of our Christian work. "Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified."

If you desire to join this fellowship of prayer, kindly send me your name. There is no membership fee, beyond printing and mailing membership cards. If you enclose to us 5 cents and your address, we shall return a membership card.

#### THE LORD WILL PROVIDE.

Our Mission is in these hard times behind in its finances, but we trust the Lord will put it into the hearts of friends to come to our help.

This Mission is depending en-

tirely on voluntary contributions for its support; and we have great reason to be thankful to God for the marvelous way in which He has provided for us thus far.

The friends who have pledged \$100 each this year, have thus

greatly helped the work.

One friend gave seven times the amount of his pledge, another two times and others have done as well, giving more than they have; which fact goes to show that this plan is of the Lord.

Friends have told me that they, too, might have pledged this sum had they known of the plan earlier. Hence we ask our friends to consider this method of aiding our work in behalf of God's ancient

people.

It would be a great help indeed if forty friends would pledge \$100 each and others pledge lesser sums for the regular maintenance and enlargement of the work of the Chicago Hebrew Mission during

The Lord has cared for this Mission in the day of small things, and we trust that He has greater things in store through us, for Israel, who are "beloved for

the Farther's sake."

BERNHARD ANGEL.

JEWISH BLOOD IN ROYAL VEINS.

A SEMITIC STRAIN FOUND IN NEARLY
ALL THE REIGNING FAMILIES
OF EUROPE.

A remarkable feature in connection with the ancestry of all the reigning houses of Europe, says the New York Tribune, is the fact that nearly every one of them has strains of Semitic blood in the veins of its members. Alberia, Queen of Sicily, from whom almost every one of the now reigning families is descended, having been a daughter of the old Hebrew banker, Porleoni, who

was the first of his race to be admitted to the ranks of the European aristocracy, Pope Leo IX. ennobling him in the year 1116. Later on one of his sons, who became converted to the Roman Catholic church, ascended the papal throne under the title of Anacletus II. This, however, by no means constitutes the only source of Jewish blood in the royal and imperial veins of to-day. There are others of a far less remote character. Thus, King Ferdinand of Portugal, the grandfather of the present King, had, himself, as grandfather, a Hungarian Hebrew named Kohary, whose daughter and heiress married Prince Ferdinand of Saxe-Coburg. King Carlos of Portugal is, therefore, of indubitably Jewish descent, and so, too, is Prince Ferdinand of Bulgaria, whose features are remarkably Hebraic, and who is a grandson of old Koharv's heiress. A second of the latter's grandsons, Duke Phillip of Saxe-Coburg, is wedded to the eldest daughter of King Leopold of Belgium, while a third, Augustus by name, married a daughter of the late Emperor Dom Pedro of Brazil. It is one of the granddaughters of the Kohary heiress who is wedded to the Archduke Joseph of Austria, while another has become the wife of Duke Maximilian of Bavaria, the brother of the Empress of Austria and of the ex-Queen of Naples. Queen Victoria's favorite son-in-law, Prince Henry of Battenburg, is a great-grandson of a converted Jew named Hauke, established in Poland, and whose son won his way into the favor of the Grand Duke Constantine of Russia.

And apropos of this Jewish descent, let me add in conclusion the astonishing fact that the country which is distinguished above all others for its animosities toward the Jewish race, namely, Russia, is precisely the very one where the strain of Hebrew blood is the strongest in the blue blood of its aristocracy. There is not a single family of the higher grades of the nobility in the Czar's empire which has not at one time or another during the last two centuries affiliated or intermarried with the four great princely houses of Bragagion, Davidoff, Imerietinski and Muskranski. Now, each of these claims to be descended in an unbroken and direct line from the Biblical King David, and, like the Georgian princely family of Guriel, are proud above everything else of their Jewish ancestry. Under the circumstances their undisguised antipathy to the unfortunate Hebrew subjects of the Czar appears, to say the least, to be illogical.

#### TREASURER'S QUARTERLY REPORT.

#### Contributors to the Chicago Hebrew Mission.

JUNE 1 TO SEPTEMBER 16, 1893.

A FriendIllinois	Sale of Rags
A Friend Pennsylvania	Stidson, W. ACalifornia
A Friend of Israel's	Sprunger, Rev. J. AIllinois
A Friend of the Chicago Hebrew Mission	"Through Grace to Glory"
Zeeland, Michigan	Through Rev. J. I. Fles
A Lover of Israel's	Townsend, Mrs. A. UIllinois
AnonymousFirst Congregational	Tuttle, Mrs. A. H Ohio
Church	Underwood, Mrs. Anna DIllinois
Beaudry, Mrs. N. JMichigan	Webster, Mrs. F. S
Blackstone, Wm. E. and S. LIllinois	Whitehead, E. J Illinois Whittle, Maj. D. W Massachusetts
Brown, Miss MaryIllinois	Whittle, Maj. D. W
Buddington, Mrs. MIllinois	Wood, Mrs. Abbie FIllinois
Case, C. HIllinois	Wood, A. WIllinois
Case, Mrs. C. HIllinois	,
Clark, Mrs. Fannie M New York	CHURCHES, SOCIETIES, ETC.
Curtiss. Prof. Sam'l Ives	
Curtiss, Mrs. Sam'l Ives Illinois	Bowmanville Congregational Church Illinois
Davis, I. J Illinois	Collection Box Mission
Den, Herder JMichigan	First Congregational Church
Dr Jonge FIllinois	Springfield, Illinois
Dorsett, Mrs. Ellen R Ohio	First Congregational Church
Dryer, Miss EIllinois	St. Louis, Missouri
Fulton, H. H Illinois	First Methodist Church Sunday school.
Gillette, Mrs. J. FIllinois	Oak Park, Illinois
Gordon, JohnIllinois	First Presbyterian Church. La Grange. Illinois
Graves, Justin R. and Hester B Illinois	First Reformed Church
Haskell, Mrs. Sarah EIllinois	First Reformed ChurchOrange City, Michigan
Heuser, Henry Illinois	Grand Avenue Congregational Church
Hill, Malen Iowa Holley, Mrs. L. G Illinois	Milwaukee, Wisconsin
Holley, Mrs. L. GIllinois	Missions Predeger, per C. T. Lithytz London, England Mrs. Parish's Bible Class, Plymouth
Holley, Mrs. S. E	London, England
Howland, Mrs. J. E Illinois	Mrs. Parish's Bible Class, Plymouth
Hubbard, Mrs. Mary AnnIllinois	Congregational Church
L Mauch Chunk, Pennsylvania	Presbyterian Church Sunday school
Mabbs, Mrs. M. WIllinois	Oak Park, Illinois
Murphy, Miss Hattie F	New England Congregational ChurchChicago
Packard, S. WIllinois	The Friends' Bible School Earlham, Iowa
Presteridge, Rev. J. NKentucky	Third Presbyterian Church Sunday
Richardson, Miss HelenBombay, India	Third Presbyterian Church Sunday school
Reeves, Mrs. FannieCanada	The Home Missionary Society
Robinson, E. H Illinois	The Woman's Foreign Missionary
Robitischek, SolomonMaine	The Woman's Foreign Missionary
Rounds, Mrs. T. C Illinois	Union of Friends.

#### Contributions to the Chicago Hebrew Mission.

FROM JUNE 1 TO SEPTEMBER 16, 1893.

RECEIPT	RECEI	PT	RECEIP	T	RECEIP	T	RECEIP	T
NO. AMOUN	T. NO. AM	OUNT.	NO. AMO	DUNT.	NO. AMO	DUNT.	NO. AMO	DUNT.
1205 \$10	00 1227	6.00	1249	2.00	1271	5,00	1293	48.05
1206 6	.00 1228	8.00	1250	5.00	1272	10,00	1294	
1207 10	.00 1229	20.00	1251	7.79	1273	3.00	1295	12.75
1208	89 1230	50.00	1252	5.00	1274		1296	
1209 22			1253				1297	
1210 1	00 1232	10.00	1254	50.00			1298	
1211			1255				1299	
1212 25							1300	
1213 5			1257		1279		1301	
1214 36	35 1236	1.00	1258	2.00	1280		1302	
1215 10			1259	1.50	1281		I303	
1216 6			1260		1282		1304	
1217 10.			1261				1305	
1218 1	58 1240	5.00	1262	20.00	1284		1306	
1219 10	00 1241	25.00			1285		1307	
1220 2.					1286		1308	
1221 1			1265		1287		1309	
1222 26			1266		1288		1310	
1223	75 1245	127.14	1267	1.00	1289		1311	
1224			1268		1290		1312	26.25
1225 5.			1269	5.06	1291			
1226 25.			1270		1292			

RECEIPTS.

PRESENT INDEBTEDNESS.

Due on Plumber's Bill. \$ 8.34

Due on Bills for Drugs. 15.63

#### Quarterly Report of the Chicago Hebrew Mission.

FROM JUNE 1 TO SEPTEMBER 16, 1893.

EXPENDITURES

BERNARD ANGEL, 22 Margaret St., Chicago, Ill.

RECEIPTS.	E	XPENDITURES.
Contributions to General Fund	07 Paid Missionary 83 Paid for Relief 00 Paid on acc't of S 57 Paid Mission Ho 00 ers at Mission etc Paid Freight on	nary     \$242.20       Workers     169.52       63.81     80.00       and Stationery     8.00       use Expenses: Helph     Janitress Gas, Coal       Janitress Gas, Coal     320.08       New Testaments     92.57       el's Personal Use     13.00
98	18	\$989.18
BUI	DING FUND.	
Cash on Hand June 1	.00 Payment Interest 14 Paid on Money B	orner— 500,00 90,00 590,00 orrowed. 37.00 1.65
\$6:	.65	\$628.65
Balance due on Loan of \$127.14		\$90.00 2,500.00
Amount Due on Building		
NEW	HAPEL FUND.	
Cash on Hand June 1, 1893	• • • • • • • • • • • • • • • • • • • •	\$279.00 5.00
		\$284.00
We have examined the account of the for all payments. September 19, 1893.	308 Treasurer and find sam	C. ROUNDS, Treasurer, Clinton Ave., Oak Park, Ill. e correct and proper vouchers r, P. RICE, ER SINCLAIR, Auditors.
FROM JUNE 1	TO SEPTEMBER 1, 1893	3.
CONTRIBUTORS.		ONTRIBUTIONS.
Peck, Miss H. A.         New Je.           Greenwell, T. W.         Illi           Shipman, Mrs. Geo. C.         Illi           Helder, J. D.         Mich.           RECEIPTS.         Mich.	bis No. 6 D	Amount, \$2.00 1.00 5.00 8.00
Balance on Hand June 1, 1893 \$ 1 Contributions to Dispensary	, 10	XPENDITURES. gs, Plumbing and Sun-

I have examined the books of Mr. Angel and find same in accord with above account. September 18, 1893. E. P. RICE, Auditor.

\$23,97

GIFTS.—Miss Mary Howard, of Oak Park, supplied the Dispensary with bandages. Mrs. C. E. Simmons, Miss Richardson, Young People's Society Christian Endeavor, of La Grange, Ill., sent flowers for the sick. Mother Simmons, bundle clothing, two hats; Miss Bertha Lee, Infants clothing; William Huck & Co., five writing pads; Mrs. Geo. C. Shipman, one barrel and two bundles clothing; Dr. E. W. Wood, nine cases vaccine points: T. W. Greenwell, one dozen copies of his book, "The Illustrated Apocalypse;" Chicago Tract Society, one parcel tracts for Jews.

Many subscriptions for the Era expire with this number. We hope for encouragement by prompt renewals. Remit by Drafts on Chicago, postal notes or postage stamps. Address The Era, 22 Margaret St., Chicago.

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"I read the book with great interest and my heart was deeply touched by the life of sweet Flora. \* \* \* I shall keep it very dearly and shall also pray that the Lord Jesus may bless it to a great many."—Rachel Rabinovitz, Kishineff, Russia.



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# THE JEWISH ERA

## A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

יוכר לעולם בריתו נתהלים קיא ה.ן

"HE WILL EVER BE MINDFUL OF HIS COVENANT"

#### JANUARY, 1894.

#### CONTENTS:

	PAGE
JEHOVAH'S WITNESSES—Geike.	I
RABBI LICHTENSTEIN—Mrs. David Baron	
THE TWO COVENANTS—Mrs. T. C. Rounds	6
ORTHODOX AND REFORMED JUDAISM—Ben Alexander	. 7
ISRAEL-A. J. Van Den Heuvel	. 9
God's Retribution-Mrs. T. C. Rounds	IO
SHECHITAH AND THE BLOOD—W. E. B.	14
Mrs. Franzisca Angel, with Portrait	, 17
POEM-ISAAC AND REBEKAH -	19
From Joseph Rabinowitz	19
EDITORIALS	20
PROPHECY AND FULFILLMENT—Rev. B. Angel	23
GIVING EAR - T. C. R.	25
OUR CHRISTMAS FESTIVAL-Rev. B. Angel	.26
SHIPS ON THE DEAD SEA-PAUPER ALIENS	. 26
CHICAGO HEBREW MISSION REPORTS	27

PUBLISHED BY

THE CHICAGO HEBREW MISSION

#### THE CHICAGO HEBREW MISSION.

This is an interdenominational organization, having for its object the promotion of the intellectual, social and religious welfare of the lews. It was begun in November, 1887, and was incorporated March 11, 1891.

The Society owns the Mission premises at the corner of Henry and Margaret Sts., which cost \$8,000. There is a substantial brick building and three lots, affording sufficient ground for a greatly needed enlargement. The work of the Mission consists in

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4th. House to house visitation among thousands of Jewish families.

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The care of the sick poor in their homes.

3d. The distribution of clothing, food and other relief to the most needy poor.

The Mission depends entirely on voluntary contributions which may be sent to Mrs. T. C. Rounds, Treasurer, 308 Clinton Ave., Oak Park, Ill.

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ance for Israel was begun a few months ago.

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this fellowship of prayer for Israel. The special objects are:

The conversion of God's ancient people; Jewish Missions throughout the world;

An awakening of Scriptural interest in the Jews among Christians; The Lord's work in behalf of Israel through The Chicago Hebrew

"Pray for the peace of Jerusalem; they shall prosper that love

thee." Ps. 122:6.

# THE JEWISH ERA

VOL. 3.

CHICAGO, JANUARY, 1894.

No. I.

"A light to lighten the Gentiles and the glory of thy people Israel."

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WM. E. BLACKSTONE, EDITOR.

MISS E. DRYER, REV. B. ANGEL, ASSOCIATE EDITORS.

#### JEHOVAH'S WITNESSES.

"The first leaf of the Mosaic record," says Jean Paul, "has more weight than all the folios of men of science and philosophers." And he is right, for we owe to it the earliest and the grandest revelation of that first principle of all religion—the existence, the unity, the personality, and the moral government of God.

It is in keeping with the whole color of Jewish thought that the very opening of its literature should be thus especially occupied with such truths, for the whole history of the nation is simply that of its religion. Other races have chosen as their part a political career, or pre-eminence in art, or in philosophical speculation, or in social development; but from first to last the intellect of the Hebrew dwelt supremely on the matters of his faith. He never aspired to take a place among the great empires of antiquity, and has left no record of political revolutions effected by his conquests. The triumphs of the pencil or the chisel he left with a contemptuous indifference to Egypt, or Assyria, or Greece. The few great efforts of architecture in his country were the work of foreigners hired to erect them. The civilization of Babylon, Assyria, Egypt or Phenicia never took root

in Palestine, and was, indeed, abhorred by the strict Jew as connected with alien races whom he despised as heathen. The seaports of his country were left to other races, and commerce on a great scale was utterly neglected, except for the short time when Solomon himself turned merchant, and sent ships, built and manned by Phenicians, on trading voyages.

Nor had the Jew any such interest in religious philosophy as has marked other peoples. Aryan races, both east and west, might throw themselves with ardor into the high questions of metaphysics and theology; he contented himself with the utterances of revelation. It never occurred to him, as it did to the Hindoo or the Greek, to work out by his own reason the mysterious problems of nature physical, human or divine they strove to think out for themselves he accepted as first truths, communicated to his fathers by the Almighty, which it was alike idle and impious to discuss. Many, no doubt, in every generation, indifferently illustrated the national instinct; but from the days of Abraham to the destruction of Israel as a local community, there were always leading spirits, who, by their intense fidelity to the hereditary spirit of their race, vindicated its character as, in a special sense, the

people of God. The world may have inherited no advances in political science from the Hebrew, no great epic, no school of architecture, no high lessons in philosophy, no wide extension of human thought or knowledge in a secular direction; but he has given it its religion. To other races we owe the splendid inheritance of modern civilization and secular culture, but the religious education of mankind has been the gift of the Jew alone. The account of Creation with which Genesis opens illustrates this striking fact. Its aim throughout is to lead from nature up to God, and in this it strikes the keynote of all that remains of Hebrew literature, which is now comprised in the narrow limits of the Bible.

The God of Moses thus stands in the strongest contrast with all conceptions of the Divine Being attained by unaided reason. He is not only all-powerful and all-wise, but He is the God of love. While the Creator of all. He is, Himself, the Uncreated, and as such Unchangeable. He is subject to no control of blind Fate or Necessity, but absolutely sovereign: confined to no limits of space, but present through all his works as a watchful Providence. Thus in the very opening of Scripture the conception given us of God commands our worship as the highest Ideal. No one loftier or purer can ever challenge our homage, for it is instinctively felt that it is in all things perfect. There is no attempt, as in the religious books or legends of other races, to tell the origin of the Godhead. His existence is assumed as a first truth. The Egyptian theology, amidst which Moses had grown up, dwelt on the birth of the gods from Osiris and told how he, the sun, brought forth the seven great planetary gods, and then the twelve humbler gods of the signs

of the zodiac; they, in their turn. producing the twenty-eight gods presiding over the stations of the moon, the seventy-two divine companions of the sun, and other deities. Indian theology spoke of the universe bringing forth first water, then placing in it a germ which, after a time, became a great egg, shining with golden splendor, in which there came into existence Brahma, the father of all creatures. The Greeks constructed genealogies of the gods, transferring to the heavens the whole circle of human experiences and passions. The races of Western Asia laboriously stamped on their clay tablets and cylinders the legends of their greater and lesser gods. But no such unworthy characteristics deface the grand sublimity of Scrip-From the midst of a universal corruption of religion, its solitary but heavenly voice is heard, in the stillness of the very morning of time, proclaiming a God who had existed from all eternity-"before the mountains were brought forth, and before the earth and the world were formed"-a God creating all things by the word of His power, and at the same time One to whom man could lift His eyes and direct his prayers; in the contemplation of whom he might animate his hopes and forget his sorrow, in the holy perfections of whom he could feel that he enjoyed the sympathy and love of an All gracious as well as Almighty Father.

Thus the Hebrew race are presented in their earliest records in the light in which they continued to be distinctly noted through all their history, as the one people of God, alone of all the nations of the earth, faithful to Him as a whole, through all their vicissitudes. As Moses opens the sacred writings by proclaiming Him, so the Jew, in all subsequent generations, has con-

tinued to witness for Him, till, from the household of Abraham, faith in the One Only Living and True God has spread through Judaism, Christianity, and Mahometanism well nigh over all the earth.

The explanation of such a new, unique fact has been variously sought. With some it has been ascribed to a fancied devotion of the Semitic nations to the monotheistic idea. But Max Muller, a scholar biased by no theological leanings, has shown the baselessness of this theory. "Can it be said," he asks, "that a monotheistic instinct could have been implanted in all those nations which adored Elohim, Jehovah, Sabaoth, Moloch, Nisroch, Rimmon, Necho, Dagon, Ashtaroth, Baal or Bel, Baalpeor, Beelzebub, Chemosh, Milcom, Adrammelech, Anammelech, Nibhaz and Tartak, Ashima, Nergal, Succothbenoth, the sun, the moon, the planets and all the hosts of heaven?" Yet all these divinities were worshiped by Semitic peoples. is it possible to explain on merely historical grounds how the Hebrews first obtained and so persistently clung to this grand first truth. Their chronicles show continual lapses into idolatry, and yet they always recovered themselves; till, at last, after a bitter discipline of national calamities they finally turned with enthusiastic devotion to the worship of Jehovah.

"Reference to a primitive religious instinct in mankind is as little satisfactory; for though there must have been such an intuitive sentiment in the earliest men as the basis of their future idolatries, it could only have impressed on them the existence of some Divine Being, but in no degree involved the conception of that Being as one and only one, but, as all history proves, tended to the very opposite. Nor can it be said that the Hebrew

worked out the great truth by a profound philosophy, for no contrast could be greater between the Jewish mind and that of other nations of antiquity springing from a different stock, than the utter absence from it of the metaphysical speculation in which other races delighted."

"Yet, while all nations over the earth have developed a religious tendency which acknowledged a higher than human power in the universe, Israel is the only one which has risen to the grandeur of conceiving this power as the One, Only, Living God." No wonder that he concludes, "If we are asked how it was that Abraham possessed not only the primitive conception of the divinity, as He had revealed Himself to all mankind, but passed, through the denial of all other gods, to the knowledge of the One God, we are content to answer that it was by a special divine revelation."

God, like the sun, can be seen only by His own light. The first chapter of Genesis, in itself, stamps the canon which it opens, with the seal of inspiration." Geikie.

#### RABBI LICHTENSTEIN.

BY MRS. DAVID BARON.

The name of this dear servant of our Lord is now well known in the many homes of America where God's Word is loved and His will and promises to His chosen people Israel cherished. His many friends will be glad to learn a little of his life since leaving his charge of forty years in Tapio Szele. He had remained with them for some seven years after his public announcement that he held Jesus to be the promised Messiah and that his teaching was derived from the New Testament.

Through much persecution and annoyance he persevered, but at last the miseries which his much attached people suffer for his sake. many of them being ruined by the Jewish merchants of other cities refusing to trade with them, decided him to withdraw to Buda-Pesth. Here, in the Hungarian capitol, the Jewish community was unwilling that he should settle, and when he arrived to take possession of the dwelling he had hired he found that his Jewish landlord had had pressure brought to bear on him to prevent his entrance. He writes: "When we arrived on the scene with our furniture the landlord offered me three times the earnest money to forego the contract, but as I resolutely rejected it he made pretext that the present sanitary conditions of the dwelling would make it impossible for me to take possession." They did, however, at last establish themselves in the house, and to quote again from one of his letters, he says: "Just now the landlord was here and assured me of his personal esteem and regretted much to have been under compulsion to put every hindrance in my way."

Speaking of the beginning of his work in Buda-Pesth, he says: "The afternoon of the day before vesterday (the Sabbath) I gave an address in one of the synagogues on the weekly Hapthora (the portion appointed for the day in the synagogues) which happened to be Isaiah liv. The substance of my address was that Israel notwithstanding his true mission to be a teacher of the nations has been unfruitful, while the children of the desert, gentile Christians, are striving with all might to glorify and sanctify the name of God. Israel too is enlarging his tents, thousands of his noblest and best children are striving to bring in the neglected, to teach the unbelieving, to instruct sinners and to lead Israel as a nation, back to his high calling. The applause at the end was extraordinary and the congregation decided to honor me by inviting me in advance to preach during the approaching festivals."

A few days later he writes: "It seems that my times of trial are not yet over, for yesterday the President of the above named synagogue called on me and regretted to tell me that they were threatened from influential quarters that the place would be closed if they even allowed me a seat there. This news troubled but did not discourage me. Should it come to the worst a separate congregation will be formed where I can hope to speak undisturbed."

Writing at the end of September he says of a visit to Peczel where he had been invited by a certain Jewish doctor, who turned out to be a convert to Romanism: "In that place I had a strange experience. I actually met two cathedral clergy from Waitzen who together with Dr. H., tried to induce me by alluring offers to the Bishop's residence in Waitzen to take charge of the Hebrew M. S. S. in the library of the Archiepiscopal Palace.

Already the way is opening for Rabbi Lichtenstein in Buda-Pesth where there are about 80,000 Jews and by his spoken testimony and personal example some are being influenced for Christ. But as it was manifest from the beginning the work of Rabbi Lichtenstein is not merely to gather out individuals from here and there to the knowledge of the truth now, but like Joseph Rabinowitz to be a prophet preparing the way of Christ among the Jewish nation and his chief means of usefulness is his pen, in the wielding of which, for Christ, God has given him special power.

It is, therefore, with great interest and thankfulness that the friends of Israel everywhere will welcome his fresh and powerful "appeal," the proof copy of which is just to hand and which is in many ways in advance of anything he has written before. Before long there will be an English translation published, but meanwhile I give translations of a few extracts from the German. He appeals to the Jews to read and examine his words without prejudice and without giving heed to the deceiving voices of false leaders and then continues: "It is true I have pressed into the Holy of Holies, I have boldly—my enemies say madly -crossed the Rubicon. I walk in an hitherto unfrequented path which the Jews and especially their Rabbis have avoided as they would the plague. I have ventured to pay homage to the founder of Christianity; I have called Him the Redeemer of the world, the Saviour, but more especially our Redeemer and long expected Messiah. I have done all this but can any less drastic means effect Israel's salvation?" He speaks of the fulfillment of the national aspirations of Greece, Roumania, Servia, Bulgaria and Hungary after centuries of subjugation and conquest, and goes on: "'But listen, we groan and sigh and cry for our Messiah, and out of very longing for redemption have often been misled by false messiahs and yet how inconceivable! what perversity and confusion of thought! Through all centuries thousands upon thousands of the most excellent of all nations have called triumphantly to us: 'Rejoice and be glad, O daughter of Zion, behold thy Redeemer--He is come! He spreads out His hands to you, He will gather you as a hen gathers her chickens under her wings. \* \* \* \*

"All else the Jew will receive with respect, however opposed it may be to God and His Wordeveryone, however forgetful of God and worldly minded, the greatest sinners the most hypocritical braggarts he will treat with the greatest esteem. He accepts the latest phases of modern thought and smiles benevolently at the strangest principles advanced, only one thing-oh horror! oh grief! will he not endure, that Christ should be preached to him, and whoever dares to name that sacred name with reverence, him he will curse and execrate bitterly.

If I speak of faith and confess Jesus as our Messiah—if I bring forward the simple but sublime teaching of the New Testament and encourage my Jewish brethren to draw from the crystal spring that they may, as new-born, rejoice and be glad in the living God, it is not to force into undue prominence any dogma, sign or wonder, but to direct to the way of salvation appointed by God as it is contained in the Scriptures of both Old and New Testaments.

There Christ is the central point; the miracle of history, the goal of Israel's history of miracle, in whom all its power and perfection is found. Israel is shy of miracle! because without faith.

Israel born of miracle, who has the God of miracle for his father and author; Israel, whose history is encircled and filled in with miracles of God, stumbles at the miracles of the New Testament! Israel, whose prophets were continually obliged to confirm their words by miracles and signs—who have known an Elijah and Elisha, who on necessity multiplied meal and oil and bread, cleansed lepers and raised the dead, Israel, I say, stumbles at the miracles of Jesus

Christ in whom Israel's line of prophets culminated and ended.

Concern yourselves of the present, with those words of Christ in His gospel which go home so powerfully to heart and conscience. In this way the Being of Christ will be revealed to you and truly it will be as N'D (Is. 9: 5) miracle in Person, the miracle of all history. Then you will cease to wonder that the marvelous Saviour-life of the divine Master is full of miracle. They are all miracles of healing and love in which His calling as Saviour is apparent, and His love to the miserable is evidenced by deed. Miracles to satisfy the curious, to serve His own glory, or for the relief of His own personal necessity, you will seek for in vain in His holy life. Miracle served His Word to strengthen faith where it found entrance.

For such as opposed Him and yet sought for signs He had only the drastic reply: "This evil and adulterous generation seeketh after a sign and there shall no sign be given it, but the sign of the prophet Jonah." He required faith as God requires faith of those who come to Him seeking help; faith, that is, openness to His Word, devotion to His person, reliance on His help. "Jesus turned Him about and when He saw her, said, Daughter be of good comfort; thy faith hath made thee whole." (Matt. 9: 22.)

These are but a few extracts from this interesting pamphlet entitled, "My Appeal," the fifth from Rabbi Lichtenstein's pen. If friends of Israel wish to aid the work by distribution of this tract, they can obtain it on application to the Honorary Secretary of the Council for Rabbi Lichtenstein, 23 Grove Road, Highgate Road, London, N. W., England.

THE TWO COVENANTS—"THE LAND," AND "THE THRONE."

MRS. T. C. ROUNDS.

I.

God's covenant with ABRAHAM was concerning THE LAND.

God's promise to Abraham. Gen.

God's promise to Abraham and his Seed. Gen. 13:14-17.

This was an earthly possession promised to Abraham, Gen. 17:9, 10; to Isaac, Gen. 26:3; and to Jacob, Gen. 35:12.

Who is the Seed to whom the

land is promised?

Christ is "the Seed" to whom the promise was made. Gal. 3:16, 19. "For verily He took not on Himself the nature of angels, but He took on Him the seed of Abraham." Heb. 2:16.

Have these promises ever been fulfilled?

Stephen showed (Acts 7:2-5) that Abraham never obtained the promised inheritance. See also Heb. 11:8-16. He even had to purchase a burial place for Sarah. So Abraham's children instead of being possessors are simply heirs. Paul also says to the Gentiles, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise."

Now, how could we as heirs be heirs to a promise which had already been fulfilled in the days of Abraham; or, if the promise had been fulfilled under the law? for an heir is one expecting a possession, not a possessor. If these had been fulfilled before Paul's day there could have been no great blessing in becoming heirs to that which was already past and completed. But with the thought that all the children of Abraham will inherit these blessings with him it becomes plain and stimulating.

II.

God's covenant with David was concerning the Throne and the King-dom.

God's promise to David. 2 Sam.

7:9,19.

God's promise to David and his seed. 2 Sam. 7:12; Ps. 89:3,4,20,

29, 35-37.

This promise was an Earthly Throne and David so understood it (1 Chron. 17:17), "for a great while to come." See also Ps. 89:36; Ps.

18:50.

The Throne has apparently been lost to David on account of the disobedience of the kings his seed. But God's promise is (Ezek. 21:25), "I will overturn, overturn, overturn it; and it shall be no more until He come whose right it is; and I will give it Him."

Who then is the rightful heir to

the throne?

Christ of the Seed of David is the promised heir. He will reign upon the throne of David. See Isa. 9:6,7 "of the increase of His government and peace there shall be no end upon the throne of David and upon his kingdom, to order it and to establish it."

"He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His Father David; and He shall reign over the house of Jacob forever and of His kingdom there shall be no end." Luke 1:32, 33. See also Acts 2:29-34.

Christ is not now on His throne but on His Father's throne. Rev. 3:21; Heb. 1:13. But He will return from heaven at which time He will appear in His Kingdom in glory with the saints to commence His righteous reign from sea to sea and from the rivers to the ends of the earth. Ps. 2:6-10; Isa. 60; Isa. 66:18-23; Isa. 24:21-23; Mi. 4; Matt. 25:31-46; Luke 17:24, 37;

2 Tim. 4:1; Rev. 11:15; Ps. 22:27-32; Isa. 11; Zech. 14:20,21; Jer. 33:14-16.

So then:

The covenant with Abraham was expressly of "THE LAND."

The covenant with David was expressly of "the throne and kingdom."

They each center in the seed or heir which is *Christ*. He holds the title deeds to both.

# ORTHODOX AND REFORMED JUDAISM.

BY BEN ALEXANDER.
[A Conservative Jew.]

The thirteen articles of faith which Maimonides has set down, and which are printed in the prayer books, and which most of the orthodox Jews believe, are:

r. The only God created the world out of nothing, and directs it

even now.

2. There is no unity in the world like the unity of the Creator. A unity to which no number can be applied. ("Thou art One but not in number" is what the prophet Elias says in the Zohar.)

3. It is an incorporeal unity, and is not liable to any change incidental to matter. We cannot, therefore, understand it, even in our minds, more especially less to express it in words. He alone is our God, who was, is, and will be.

4. This only God is at once the First and the Last; therefore,

5. Unto Him alone prayer is due, but to none besides Him, not even jointly with Him.

6. The words of the prophets

are true, but,

7. The prophecy of Moses is the most important and the most true, more than the prophecies of those that were before him and that were after him.

- 8. The law in its entirety, as now in our possession is identical to that given to Moses and therefore,
- 9. It will never be exchanged for another law.
- 10. The blessed Creator knows the thoughts of mankind, needless to say that all their deeds are known unto Him.

11. He will recompense those who observe His commandments, in the next world, whilst He will punish those that transgress them.

12. The Messiah will come, and though He tarries, we daily await His appearance. The Messiah will be a Man whom God will choose. It is also immaterial from which tribe or family He will be sprung.

13. After the Messiah comes, the dead who were righteous while alive will come to life again, and they will live as long as the will of God will be, and then they will die a second time. The Messiah also will die, He will leave His throne to His posterity.

The reform Jews believe only:

1. In the unity of God like the orthodox; and

2. That to Him alone and none other prayer is due, and

3. That He created the whole world out of nothing. He alone without any other assistance, and that He will recompense those who observe His commandments, whilst He will punish those that transgress them. They do not believe in a Messiah, that He ever was or ever will be, neither do they believe in the resurrection of the dead. They do believe in the eternity of the soul, but they do not recognize God's special direction of His creatures.

But it is truly said that those articles of faith, were never the principles of the Jewish religion, and even now they do not constitute the sole difference between orthodox and reformed. those articles were set down in their time in opposition to the Christians who believe in one that is three, or in three that are one, for according to their belief, the three principal powers, Father, Son, and the Holy Ghost together have created the world. fore have our Rabbis set down the first five articles as opposite to them, showing that God is One. He was never in a body, and prayer is due to Him only and to no one else, not even jointly. His unity is the first also the last. Also the seventh article of Moses' prophecies is in opposition to the believers in the New Testament, and the eighth and ninth as well as the twelfth, viz.: that the Messiah will come, saving that He did not come vet and that He will be King on earth only and not in heaven, etc.,

But the real principle of our faith as well as the difference between the orthodox and reform is the oral law.

The first believe that with the written law God gave to Moses, was also given the oral law, that is, the Mishna and Talmud. And not merely the Mishna and Talmud, but also what the Rabbis after them have added. For the Talmud says: "Everything that any bright student may discover was also shown to Moses. Therefore they are just as holy as the law of Moses."

The latter, the reform Jews, say that the laws of Moses were given only for the time being, according to the necessity of the age and place, but they are liable to change with the change of the times.

The Rabbis mentioned in the Talmud have done likewise. They say they act in accordance with Moses who said: "According to the law which they will teach thee" and "Thou shalt come to the judge which will be in those days." And therefore they set down for themselves laws and statutes according

to the present time.

This is the great difference, for while orthodox strictly adhere to the oral law and the law of Moses which were given to them thousands of years ago, the reform Jews make for themselves rules and laws to suit themselves, according to the time and place, not minding at all the oral law or the law of Moses. Therefore, nothing is to prevent the reform Jews to change the Sabbath for the first day of the week, the Sabbath of the Christians, to establish new prayers, to allow the eating of articles prohibited by the oral law and many more things, because of which, many would think that they departed from the Jewish religion altogether.

But the reform Jews do not allow consanguinity which is prohibited by the law of Moses, they keep the holy days holy according to the Talmud, and they also accept the first day of the month of Tishri as New Year, and pray for the dead according to the Talmud, and many other things which do not change in time and place. Therefore, the first as well as the last named are called Talmudists. They differ only in some ceremonies, rites and old laws, but we cannot say that either rejected the Talmud.

# ISRAEL.

BY A. J. VAN DEN HEUVEL.
[Translated by R. J. Riemersma.]

"Be not high-minded, but fear." Rom. 11:20.

Paul, in his epistle to the Romans, speaks with a feeling of pain

about the fall of Israel, and teaches the Romans clearly that this fall was the salvation of the Gentiles. in order that they should never foster or entertain the idea, because they were Gentiles, they were holy, he points to a free act of God in breaking off the branches and engrafting the Gentiles against their nature upon the tree from which the Jews, were broken off. And, in order that no one should think that God allowed the fall of Israel without cause, he mentions the reason as being unbelief. Standing in faith and a gracious acceptance by Jehovah is the reason for this privilege, so that all boasting is excluded.

An exclamation from the side of the Gentiles: why have the Jews come to such an extreme that they nailed the Saviour on the cross! is virtually a praise of self against the broken-off branches and originates out of the foul fountain of heathen pharisaism. Every one seeing his own misery and sin will exclaim: my sins brought Christ on the cross. All cause for boasting is therefore excluded in this respect from the side of Gentiles as well as Jews.

But even to-day many voices from enlightened Gentiles are in harmony with the exclamation of old: His blood be on us and our children.

The Lord be praised, that the God of Father Abraham, Isaac and Jacob has so applied His freedom and power that He hears the prayers sent up in Israel's behalf, that numbers of the old covenant people experience the influence of the blood of the Mediator by which their sins are forgiven, and which ever remains the ground to come boldly to the throne of grace. Upon that ground also, may we say to them that crucified the Lord of glory: repent ye and have your sins washed and be baptized. This is

far better than that feeling of superiorty above the Jews, and it is to be feared that God will break off us Gentiles.

Let us ever remember that as God did not spare them who were natural branches, He certainly will not spare us, who were engrafted in the tree against our nature. And is there not apostasy enough among Christians out of the Gentiles to fear such a breaking off? He who boasts of God's love without speaking of His righteousness in punishing the Jews, has only a one-sided idea of God.

Nevertheless this judgment passed upon Israel does not mean an entirely and forever passing by of them since God in His Almighty power is able to engraft them in the tree, which we should never forget. And in order that we should never become highminded and wise in our own conceits, he mentions the mystery that blindness in part is happened to Israel until the fullness of the Gentiles be come in. Read also the promises of God; Ps. 14:7, Isaiah 27:9; 59:20, Jeremiah 31:31-34; 2 Cor. 3:16; Zech. 8:8; 10:16.

Have we as Christians, out of the Gentiles, to fear for highmindedness, we will do best to ponder over the judgment resting upon Israel and ask ourselves: why are we engrafted? If our hearts are contrite and what they should be, we will answer; because God was free and allowed Himself to be found by those who never asked nor sought after Him and said: here am I.

Must we therefore consider Israel as apostatized and unripe fruit? If this is the case then we are near our fall and already in the first period of unbelief, the very same reason why Israel was broken off. No! If we understand the will of God in the Holy Scriptures we will pray for Israel. And by see-

ing what God has done in the history of the world in bringing Israel and Gentiles to the church, we become enthusiastic and with hearts full of praise, will labor, and pray that many may be brought to the fold.

These words are therefore written by one who loves the covenant people and exhorts every Christian to do all in his power to support this necessary work; although there are other sheep not of this fold, who must be gathered in, let us not forget Israel. Let us pray and work ever mindful of the promises of God in Israel's behalf. Let us especially remember the missions in America, and contribute liberally of that over which the Lord has placed us as stewards together with the prayer: "Oh that the salvation of Israel were come out of Zion."

Dispatch, Kansas.

# GOD'S RETRIBUTION.

MRS. T. C. ROUNDS.

"I will bless him that blesseth thee and curse him that curseth thee and in thee shall all families (nations) of the earth be blessed. Gen. 12:3.

The blessings that have come to the human race through Abraham and his "seed which is Christ" (Gal. 3:16) have always been more or less received and acknowledged by many, who at the same time fearlessly and openly declare their enmity for the Jew, apparently ignoring the fact that the same verse that announces the blessing also declares the curse. The fact has become patent to the observing mind, that as surely as blessings have come to those nations who have honored His Ancient People just so surely has trouble and disaster followed those who have dishonored or cursed them. God always has, and always will treat the "families" ("nations") of the earth on the basis of their treatment of His people. "For thus saith the Lord of Hosts: After the glory (the glory of Jehovah's presence), hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. For behold I will shake mine

hand upon them and they shall be a spoil to their servants: and ye shall know that the Lord of Hosts hath sent me." Zech. 2: 8, 9. In proof of this look at Israel's first foe—

### AMALEK.

"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary: and he feared not God. Therefore it shall be when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." Deut. 25:17-19.

Fulfillment.—After many conflicts extending over 600 years the last mention of them we have is in 1 Chron. 4:43. "And some of them even of the sons of Simeon five hundred men went to Mount Seir . . and they smote the rest (or "remnant," R. V.) of the Amalekites that were escaped, and dwelt there until this day."

### MOAB AND AMMON.

Hear the word of the Lord concerning the descendants of Lot. "As I live, saith the Lord of Hosts, the God of Israel, surely Moab shall be as Sodom and the children of Ammon as Gomorrah, even the breeding of nettles and salt pits and a perpetual desolation: the residue of my people shall spoil them and the remnant of my people shall possess them. This shall they have for their pride because they have reproached and magnified themselves against the people of the Lord of Hosts." Zeph. 2:9,10.

"Say unto the Ammonites . . . because thou saidst aha against my sanctuary when it was profaned; and against the land of Israel when it was desolate; and against the house of Judah when they went into captivity; behold I will deliver thee to the men of the East for a possession and they shall set their palaces in thee and make their dwellings in thee; they shall eat thy fruit and they shall drink thy milk. . . . For thus saith the Lord God, because thou hast clapped thine hands and stamped with the feet and rejoiced in heart with all thy despite (despite of thy soul, R. V.) against the land of Israel; Behold, therefore, I will stretch out mine hand upon thee and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries; I will destroy thee, and thou

shalt know that I am the Lord. Thus saith the Lord God: Because that *Moab* and Seir do say, Behold, the house of Judah is like unto all the heathen; therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers... unto the men of the East... and will give them in possession that the Ammonites may not be remembered among the nations." Ezek. 25:3-11. See also Zeph. 2:8-11.

Fulfillment.—The Moabites shared the fate of all the people of Palestine when supremacy passed from the Assyrians to the Chaldeans. The Ammonites maintained their individuality longer than the Moabites who soon entirely disappeared. As late as A. D. 536 the town of Rabbath of Moab was known to have existed, since that time the modern name of Kerak has superseded the older one and no trace of Moab has been found either

in the records, or in the country itself—literally fulfilling the Word\_of the Lord.
"EDOM," "MOUNT SEIR," "IDUMEA."

"Remember, O Lord, the children of Edom (descendants of Esau) in the day of Jerusalem: who said, Rase it, rase it even to the foundation thereof. O daughter of Babylon who art to be destroyed: happy shall he be that rewardeth thee as thou hast served us." Ps. 137:7,8.

"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocks, whose habitation is high, that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. . . . For thy vio-lence against thy brother Jacob shame shall cover thee, and thou shalt be cut off forever. In the day that thou stoodest on the other side in the day that the strangers carried away captive his forces and for-eigners entered into his gates and cast lots upon Jerusalem even thou wast as one of them, but thou shouldst not have looked on the day of thy brother, in the day that he became a stranger, neither shouldst thou have rejoiced over the children of Judah in the day of their destruction, neither shouldst thou have spoken proudly in the day of distress. . . . For the day of the Lord is near upon all the heathen, as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." Obadiah 3,4,10-15; see also Jer. 49:7-22;

Ezek. 25:12-14; Amos 1:11,12; Mal 1:4. Fulfillment.—In the seventh century the Mohammedan conquest gave a death blow to the commerce and prosperity of Edom. The great cities fell to ruins and

the country became as it still is, a desert. Ezek. 35:3, 4, 7, 9, 14.

See the mighty hand of God stretched out over this land. See the waters turned into blocd, all the borders smitten with frogs; All the dust of the land becoming lice, the grievous swarm of flies, the grievous murrain, the grievous boils; the grievous hail, the ravenous locusts; the thick darkness; the death of the firstborn son. For what? That His beloved people might have deliverance from the

cruel bondage of the Egyptians.

And again: "Egypt shall be a desolation and Edom shall be a desolate wilderness for the violence against the children of Judah, because they have shed innocent blood in their land." Joel 3:19. "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them . . . that they shall be no more the confidence of the house of Israel which bringeth their iniquity to remembrance when they shall look after them: but they shall know that I am the Lord God." Ezek. 29:15, 16.

With regard to the fulfillment of these and other prophecies concerning Egypt, Dr. H. L. Hastings says, "This series of predictions, though most improbable when delivered, has been fully accomplished as is well known. First, Nebuchadnezzar conquered Egypt, and so destroyed the prestige of the gods who protected it. Next, Cambyses the Persian invaded and conquered Egypt, assailed her temples and gods, killing the divine bull, the Apis with his own hands.

Then Christianity made its way into Egypt and converted its people from heathenism to the worship of the living God. The Saracens then conquered the country, and with their implacable hatred of idolatry, and their war cry, "There is no God but God and Mohammed is his prophet," fanatically destroyed all temples and images, mutilating what they could not destroy and breaking the noses of the gigantic statues." Tottering, the throne has fallen, until to day Egypt fills full the prophecy that she shall be "the basest of kingdoms."

### BABYLON.

"Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, . . behold the hindermost of the nations shall be a wilderness, a dry land and a desert. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and hiss

at all her plagues. . . Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her. . . . Israel is a scattered sheep: the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel: Behold I will punish the king of Babylon and his land, as I have punished the king of Assyria." . . . Thus saith the Lord of hosts: The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast, they refused to let them go. Their Redeemer is strong, the Lord of hosts is His name: He shall thoroughly plead their cause that He may give rest to the land and disquiet the inhabitants of Babylon." Jer. 50:11-13, 15, 33, 34. See also vs. 28, 29.

"I was wroth with my people. I have polluted mine inheritance and given them into thy hand: thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke. therefore shall evil come upon thee."

Isa. 47:6, 11.

Fulfillment,-Cyrus took away its supremacy. Darius Hystaspes deprived it, when it had rebelled, of its fortifications; Selucus Nicanor removed its citizens and wealth to Selucia which he founded in the neighborhood: and the Parthians removed all that was left to Ctesiphon. Nothing but its walls was left under the Roman Emperor Hadrian - and they have since disappeared with its celebrated hanging gardens, temples and palaces-forming "heaps" of ruin which have reared themselves a monument to the truth of God's Word.

### TYRE AND SIDON.

"Thus saith the Lord God: For three transgressions of Tyrus, and for four I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant. But I will send a fire on the walls of Tyrus, which shall devour the palaces thereof." Amos 1:9, "Yea, and what have ye to do with me, O Tyre, and Sidon . . .? Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things; the children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place

whither ye have sold them, and I will return your recompense upon your own head and I will sell your sons and daughters into the hand of the children of Judah, and they shall sell them to the Sabeans to a people far off: for the Lord hath spoken it." Joel 3:4, 5-8.

"Son of man, because that Tyrus hath said against Jerusalem, Aha! she is broken that was the gates of the people; she is turned unto me; I shall be replenished now she is laid waste: therefore, thus saith the Lord, the Lord God, Behold I am against thee, O Tyrus, and will cause many nations to come up against thee as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus and break down the towers: I will also scrape her dust from her, and make her like the top of the rock. It shall be a place for the spreading of nets, in the midst of the sea, for I have spoken it saith the Lord God; and it shall become a spoil to the nations." Ezek. 26:2-5.

"Thus saith the Lord God; Behold I am against thee, O Zidon . . . and there shall be no more a pricking brier unto the house of Israel, nor any griev-ing thorn of all that are round about them, that despise them, and they shall know that I am the Lord God. Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein and shall build houses and plant vineyards; yea, they shall dwell with confidence, when I have executed judgment upon all those that despise them round about them; and they shall know that I am the Lord their God. Ezek. 28:22, 24-26.

Fulfillment.-Sidon, founded by Canaan's first-born (Gen. 10:15) was linked with Tyre in its overthrow, Tyre, originally being a colony of Sidon, is said to bementioned separately on account of its idolatry. The wicked Jezebel, who made Israel to sin with the idol worship she instituted, was the daughter of a Zido-nian king. The overthrow of Tyre by Nebuchadnezzar was the first link in the long chain of fulfillments. It suffered greatly under Alexander, then under Antigonus, then under the Saracens in the fourteenth century, until now the traveler going on the ground sees Scripture fulfilled with a literalness that is profoundly striking. Old Tyre laid in the dust - New Tyre, a fishing village of 3,000 inhabitants, as one has said, "Preserved in this place by divine providence as a visible argument how God has fulfilled His word concerning Tyre!—white Sidon, now a mere village, has rapidly declined since the mouth of the Lord hath spoken it.

### PHILISTIA.

"Thus saith the Lord God, Because the Philistines have dealt by revenge and have taken vengeance with a despiteful heart to destroy it for the old hatred: therefore, thus saith the Lord God: Behold, I will stretch out mine hand upon the Philistines and I will cut off the Cherethims, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with furious rebukes and they shall know that I am the Lord, when I shall lay my vengeance upon them." Ezek. 25:15-17; see also Amos I:6-8, where Gaza stands for the whole Philistine nation.

Fulfillment.—They were overthrown by Uzziah (2 Chron. 26:6) and by Hezekiah (2 Kings 18:8). Nebuchadnezzar overran the cities on the sea coast on his way to Egypt after besieging Tyre. (Jer. 47.)

### DAMASCUS.

"Thus saith the Lord for three transgressions, of Damascus and for four I will not turn away the punishment thereof, because they have threshed Gilead with threshing instruments of non (the victims were thrown before the threshing sledges the teeth of which tore their bodies) – but I will send a fire into the house of Hazael which shall devour the palaces of Ben-Hadad. I will break also the bar (the bar of its gates) of Damascus . . . and the people of Syria shall go into captivity unto Kir, saith the Lord."

Amos 1:3-5.
Fulfillment.—Tiglath-Pileser fulfilled this prophecy when Ahaz applied for help to him against Rezin, King of Syria, and the Assyrian monarch took Damascus, slew Rezin and carried away its people captive to Kir.

### ALL NATIONS.

"I will also gather all nations and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage, Israel, whom they have scattered among the nations, and parted my land and they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine that they might drink." Joel 3:2, 3.

And now, lest we should exalt ourselves and say, "this all refers to the former times—God does not hold us responsible for our treatment of Israel today"—we have but to glance at the modern nations.

Frederick the Great held the maxim that "to oppress the Jews never brought prosperity to any government," which is but God's way of saying, "I will bless him that blesseth thee and curse him that curseth thee." Notwithstanding this, it was a well-known fact that Frederick "laid heavy burdens and grievous to be borne" upon the Jewish people as well as all other nations of Europe. It is only within the last one hundred years that disabilities have been removed and equal privileges of citizenship accorded them in most of the European states. It is a pertinent question, raised by Dr. Kellogg, whether this emancipa-tion of the Jews "has also been signalized in any special manner by simultaneous judgments upon Gentile peoples among whom the Jews are principally found?" In reply he says, "It is undeniable that we are here again confronted by a literal fulfillment of the ancient predictions. The last hundred years has not been more distinctly marked by the emanci-pation of the Jews than also by the simultaneous disintegration, and revolutionary overthrow of very many of the old monarchies and republics that have succeeded to the territory of the Roman Empire in which region the Jews are chiefly scattered."\*

God is settling and will settle with every nation, according to the terms of the prophecy, just as He has done in the past. So tottering thrones are falling and merging into one another, and will fall and merge until "the kingdoms of this world shall become the kingdoms of our Lord and His Christ;" until the greatest of all Jews, the "Seed of Abraham," Christ, "the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit on the throne of His glory and before Him shall be gathered all nations" (Matt. 25). In the separation which follows, the basis of the judgment is the same old ground, "Inasmuch as ye have done it unto one of the least of these my brethren (the Jews), ye have done it unto me"-and "I will bless him that blesseth thee and curse him that curseth thee," comes again with its warning notes to us. "What shall we say to these things?" Shall we be among "the vessels of wrath fitted for destruction"? or shall we secure for ourselves the blessing of the Abrahamic covenant to which we are all "heirs according to the promise"? (Gal. 3:29.) Let Russia "fill up her cup of iniquity" if she will, but as for us, let us love and cherish the people whom God is loving with "an

everlasting love."

The Jew is coming to the front and will soon be in the forefront. There is coming to him a great time of spiritual reviving and quickening when he shall be used of God for the evangelization of the world "when ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you for we have heard that God is with you." Zech. 8:23. "And many people shall go and say Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways and we will walk in his paths: for the law shall go forth out of Zion and the word of the Lord from Jerusalem." Isa. 2:2. In the face of all this can any one say, or dare to say, "I hate the Jews"?

# SHECHITAH AND THE BLOOD.

Among the numerous commands of the Old Testament Scriptures none is more positive than that Israelites should eat no blood. In Lev. 17:12 we read, "No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood." This command often repeated is also accompanied with the severest penalty. "Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." Lev. 7:26. See also Gen. 9:4; 3:17 and references.

To guard against the least infraction of this imperative injunction, the Rabbis have required the most exacting compliance with carefully prescribed laws, as to the manner of killing animals intended for food. This is called

# SHECHITAH.

which is the Hebrew name for the act of slaying animals and fowl according to the laws and usages of orthodox Judaism. Shechitah is an abstract noun and in literal translation it means slaughtering.

Shochet is the Hebrew name of

<sup>\*&</sup>quot;The Jews; or, Prophecy and Fulfillment." p. 184.

the man who performs the act of Shechitah, viz., a slaughterer.

The Shechitah consists mainly in cutting the throat (windpipe, arteries, etc.) of the animal to be slaughtered. The law requires that the knife to be used must be as sharp as possible and that not the most microscopic notch shall be found thereon.

The reason for these and for other very ancient prescriptions is that the animal shall be killed without any cruelty and with the least pain

possible.

\* "And why just this form of slaughtering? Because the cattle, etc., would be freed by it, if not entirely, yet to the greater part of its blood, -and the Israelites were strongly enjoined from eating, or otherwise using blood. In order to obey this law, it is still the strictly maintained practice among the orthodox Jews, to purge the meat from all veins and arteries before it is cooked, and also to besprinkled it with salt and let it lay for an hour before it is placed over thefire, so that the last drop of blood still retained in the meat may be drawn out."

"Besides the Shechitah, the act of Bedikah (examination, viz., of the lungs) has to be performed by the Shochet. The least irregularity or abnormity in the lungs or one of its parts, the least sign that the lungs are defective compels the Shochet to declare the meat to be trefah, that is, illegal to be eaten."

"No one is allowed to act as a Shochet, except he stand a rigid examination before an orthodox Rabbi and demonstrate that he knows fully well the laws of Shechitah and Bedikah, and that he can detect and remove the least notch in the slaughtering knife."

Of course the animal to be

slaughtered must first be caught and securely held in order that the Shochet may get at the throat to perform the act of Shechitah. This is called casting and it is usually done by throwing a rope about the horns and pulling the head down to a ring in the floor. Naturally the animal resists and flounders about, sometimes severely. This has by many been deemed cruel, and to prevent or ameliorate it, Gentile slaughterers usually stun the animal with a blow upon the head.

Whether the floundering is more cruel, or causes more suffering than the fearful shock of the blow, is an open question, but the societies for prevention of cruelty to animals, seem to take it for granted that it and hence have severely criticized the Jews for practicing Shechitah. Already as a result of this agitation, the Swiss government, by a constitutional amendhas entirely prohibited Shechitah. Is it not strange that this questionable action should first obtain in a republic, heretofore so renowned for its liberal sentiment?

A similar agitation is going on in Saxony with the prospect of a like result; and, even in Aberdeen, Scotland, a case has been brought before the courts, accusing the Shochet of cruelty.

One can hardly imagine what the end shall be, or how many countries shall follow the example of Switzerland.

The Jews very naturally pronounce all this action to be mere racial persecution, and, perhaps quite reasonably, attribute it to the "demoniacal spirit of anti-semitism, which in this last quarter of the nineteenth century more so than in the last three or four centuries, rules in the Christian world," No wonder that our

<sup>\*</sup> We] quote from a recent communication from a prominent Jewish Rabbi.

friend, the Rabbi, continues, "Alas! This is a sad manifestation of the Christian love of which we hear so much. It is a gloomy chapter in the history of 'Christian' civilization, this nineteenth century persecuting of poor and helpless Israel."

appreciating the The lews, gravity of the situation, are bestirring themselves to improve the Shechitah by various inventions and reduce all pains to the very lowest minimum. Rubber floors for the casting are being provided by the Jews an England. able addresses and public press articles are being put forth by the Jews to show the excellence of their sanitary and dietary laws. Unquestionably the freedom from pulmonary troubles and the general healthfulness of the [ews can be attributed to these regulations, notably the prohibition of pork and blood, and the careful inspection of all meat.

The tenacity with which the Jews\* hold on to their obedience to these laws and regulations, under such severe trials and persecutions, commands the world's respect and admiration.

But just here we see one of the astonishing inconsistencies in Jewish character.

Why was Israel prohibited from eating the blood? Let the words of Moses answer. Lev. 17:11.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

Here is the essence of the whole matter. Here is the basis of the

\*Orthodox and Conservative Jews. The radical Reformers who have given up all faith in the inspiration of the Scriptures naturally disregard not only the Rabbinical laws, but even the dietary commands of Moses.

sin offerings, prescribed by Moses and continually offered by Israel for a thousand years.

Here is the merciful provision of the Ever Living God, for the forgiveness of sins; and the restoration of the sinner to a conscious at-one-ment with his Holy Creator.

This is the appointed way for Israel to return unto Him who appealingly cries out to her, "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good." Isa. 65:2.

Search, from alpha to omega, the Old Testament, and no other possible way do we find, for the reconciliation of a single Jew to his God, except by the blood of the atonement.

How then, O Israel! canst thou, who dost so obediently obey the injunctions of Moses and your Rabbis, against the eating of blood, utterly neglect the far weightier command, to offer the blood as an antonement for your souls?

No wonder that your children, when they study the Scriptures, often ask, "Father, where is the lamb for an offering?"

And when thou would quiet them, saying, "My son, we have no lamb now, we must pray and be punctual at the Synagogue," dost thou not tremble at that piteous reply, "No, my father! it does not say that we must pray, but that we must bring a lamb for an offering."

O Israel! Israel!! when wilt thou look unto Him, God's Lamb, slain from the foundation of the world, whose blood was poured out upon Calvary as a full atonement for your sins and the sins of the whole world? "Surely He hath borne our griefs, and carried our sorrows. . . and the Lord hath laid on Him the iniquity of us all." Isa. 53:4-6.

W. E. B.



MRS. FRANZISCA ANGEL.

# MRS. FRANZISCA ANGEL.

Franzisca Miller was born April 8th, 1856, in Wurmlingen, Wurtemburg, Germany, of Catholic parents. In her early youth she had to taste the bitterness of life, as her parents lost most of their possessions. From her mother young Franzisca imbibed principles of the strictest sense of duty, and of kindness to the poor. After the death of her mother, she decided to emigrate to America. She sailed via Havre on the famous Normandie then making her maiden trip. On the same vessel

Mr. B. Angel had embarked for New York and they became acquainted on the voyage and a year later they were married in New York. All through their friendship and subsequent married life they recognize the good provi-dence of God which "led them in a way they knew not." They made a special agreement not to talk about religion as they were entirely indifferent to it, and only decided, in order to suit the religious preferences of each, that if any boy were born to them he should be circumcised, or if girls, they should be baptized.

However, after Mrs. Angel was led to Christ in the Olivet church. New York, through the instrumentality of the missionary, Mrs. Von Morstein, and the pastor, Rev. Theodore Leonhard, her prayers and efforts were earnest on behalf of her husband's To her sorrow he conversion. would not go to church with her. although he was favorably impressed with the change that had taken place in his wife. Yet he referred to their agreement, "not to talk about religion," much less to But the love which go to church. "believeth all things, which hopeth all things" finally conquered. One day Mrs. Angel, not feeling well, renewed the request, on the ground of her inability to go to church without assistance, and her husband most kindly accompanied her. He listened most attentively, and felt so impressed by what he saw and heard at the simple Christian service that he decided to go again.

The result was that Mr. and Mrs. Angel soon after were received into the communion of the Olivet church of which Rev. A. F. Schauffler, D. D., was the English pastor, who baptized Mr. Angel at

that time.

The young converts studied the Word of God and interested their friends and neighbors in it, and induced them also to attend Christian service and come to Christ.

In September of 1887, Mr. Angel came to Chicago to prepare for the ministry at the Chicago Theological Seminary. In a few months the Chicago Hebrew Mission was started, and Mrs. Angel, who had remained in New York, was called to assist her husband, who found in her an invaluable helpmate in this most trying branch of the Lord's work. Mrs. Angel had ever since her conversion been

active in the service of suffering humanity, but her devotion to the cause of Israel was truly inspiring. Much of the growth of the work is due to her untiring zeal, tact self-sacrifice and genuine love for God's ancient people. No poor Jew would go from her without a word of encouragement, if possible a deed of charity.

Forgetful of self she would not be "weary in well-doing," "rejoicing with them that do rejoice and weeping with them that weep."

The poor Jews justly expressed it during her recent illness, "We miss Mrs. Angel, she took care of us like a mother."

Such work could not fail to elicit respect and commendation on the part of the better thinking class among the Jews, and to prepare hearts for the reception of the gospel message.

Not long after the work was started, a Rabbi called at the Mission to ask what right Mrs. Angel had to take in Jewish children and to educate them in the Christian faith?

But the Jewish official who accompanied him, rebuked him, saying, "Rabbi, did you ever take in Jewish children in such condition and do for them all that has been done in this case?"

During the last six years, without interruption, Mrs. Angel has shared the burden and joy of the work; living at the Mission with her husband and their two children—Ruth and Esther—aged five and three and a half years respectively.

Although the strain of the work has told severely upon Mrs. Angel's health, she rejoices in the prosperity which the Lord has granted to the Mission, in the ever-increasing circle of Christian friends and in the appreciation of her labors by the people whom she loves.

# ISAAC AND REBEKAH.

THINE the beauty and the glory— Heir of all things—Son of God, Shining round me and before me, Lighting all the desert road.

Camels girded for the journey— Kneeling, laden, set for home: Ah, my heart is gone already, Centred there, no more to roam.

Roll afar, thou proud Euphrates!

Nought can keep me from my bourne,
Where my mighty Guardian came from—
There with me will He return.

Buried in Chaldea's city,
I had perished with my race;
But the Steward came to save me,
Met me in his Master's grace.

Asked me for "a little water"—
Let me quench his camels' thirst
Saw in me Bethuel's daughter,
Her he prayed for at the first.

Ah, the errand that he told me, Of the "Living One" who died— Of the Father's love and counsel, Taking unto him a bride!

Nothing, I remember nothing
But that sacrifice and choice—
Never music filled my spirit
Like that penetrating voice.

Could I hear Him, "Eliezer,"
And for Isaac not be won?
Ah, the Father loved and sought me—
Sent and claimed me for his Son.

Let the token on my forehead, Let the bracelet on my hand, Prove me now the chosen daughter Of the Lord of all the land.

I will go; I would not tarry;
Object of that heart's delight!
He was unto death obedient;
I would walk with him in white.

Jewels, raiment, gifts, the servant
Brought for me from Isaac's hand:
Precious things, that else had never
Shone in any foreign land.

I shall see Him in his beauty—
He, Himself, his bride will meet;
I shall be with him for ever—
In companionship complete.

Thoughts of Him are strength and glad

What man comes there forth our way? "Tis my Master!" 'tis the Bridegroom: Veiled—the bride is caught away.

And the servant telleth Isaac
All the things that he had done:
And Rebekah reigns in Hebron—
Wife of the once offered One.

# FROM JOSEPH RABINOWITZ.

In a letter of September 18th, Brother Rabinowitz says, "It has past already more than two months since I safely arrived home, and I was rather anxious to hear about you all, so I was glad to learn from your letter that it is all well with you. From all that you kindly informed me in your letter I clearly see that the Lord is suggesting you not to forget me and my work among the lews in Russia and makes me sure that I have found a place in your Christian hearts who are remembering me in prayer.

Without flattering I can tell you that you and your work which you are carrying on with such zeal for the salvation of Israel, which I was able to see personally, was a great consolation for me. . . It was also some reward to me for all the journey I took in crossing the ocean to America. . The Lord's work here is prospering and progressing; the Jews in Russia are becoming more convinced that there is not a step to take without

Jesus Christ. John 15:5.

I and my family, thanks to God, are keeping quite well. Remember me to all our friends in Chicago and tell them that I am very thankful to them for their kindness to me during my stay in Chicago. Believe me, I am always yours in Christ,"

JOSEPH RABINOWITZ.

We have also received a precious letter from Mr. Rabinowitz' daughter, Rachael. Let constant prayer be offered for these servants of our blessed Jesus.

# THE JEWISH ERA

THIRTY-TWO PAGES

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the ERA to The Jewish Era, Mission House, 22 Margaret Street, Chicago, Ill.

### EDITORIAL.

### EBENEZER.

The Chicago Hebrew Mission passed its sixth anniversary last November. Planted like a tender shoot, it has grown to strength, which experience is constantly increasing. Thousands of sick and poor Jews have received sympathy, care and medical assistance for the body, and thousands more have heard the good news of Jesus the true Messiah. Many have believed and some have come out boldly and confessed Jesus before men as their Sin-bearer and Messiah.

For all the past, we thank God and take courage, and confidently look for His blessing in the future.

# CHRISTMAS.

Again the annual festival has come and gone in which we commemorate the birth of Jesus.

It is interesting to see how many reformed Jews keep the day, by feasting and in giving of presents especially to their children.

There is no race who excel the Jews in parental affection and kindness, and this estimable characteristic prompts them to make their children just as happy as their Christian neighbors on this day of universal joy.

Thus the children are leading the parents, unconsciously it may be, on toward that blessed day when all shall acknowledge in the words of Isaiah, "Unto us a child is born, unto us a Son is given."

# NEW YEAR.

As we bid farewell to *Ninety-three* and welcome *Ninety-four* we wish all our readers a happy New Year.

Would that it could be a happy year to all the children of men but, to us, the vista seems to have many clouds laden with sorrow and disaster for an ungodly world and, especially, for rebellious Israel.

The great day of the Lord cometh, "it hasteth greatly." Prepare ye nations; prepare, O Israel! "prepare to meet thy God."

# FREE.

Those receiving the Era who have not subscribed for it, are notified that it has been paid for by some friend and they run no risk in taking it; but if any such desire to subscribe for themselves or any of their friends they have the privilege and will thus give the Era a still wider circulation.

### FREE-WILL OFFERINGS.

Several have contributed toward the fund for sending the paper to non-subscribers—Jews and Christians—and much interest has thus been awakened. It would have rejoiced any friend of Israel to have seen how cheerfully a Jewess recently received a copy on the cars and the intense interest she manifested in reading it. Much more can be used in this way and if any others wish to sow such seed let them specify it in their donations.

### THAT MORTGAGE.

God has graciously delivered us from frequent financial straights during the summer for which we truly praise Him. Five semi-annual payments have already been made on the mortgage reducing it from \$5,000 to \$2,500. Another installment of \$500 and interest is due on the 6th of this month. Only a fraction of this is in hand and for the balance we "ask the Lord and tell His people." Jehovah-Jireh.

### MORE ROOM.

It is quite evident that we could have three or four hundred Jews at our Saturday service if we had a room of sufficient capacity in the right location. The parlors of our old house present a striking contrast to the comfortable chapels which are crowded to hear Brothers Warzawaik and Gaebelein. Shall we sell our present quarters and get a new location? Shall we buy a church or build a chapel and dispensary? Come, friends Israel! Come and advise us what to do and help us do it. For the sake of the scattered sheep in Israel, help us do it now.

### A VISIT TO NEW YORK.

It was our privilege to spend Sunday, the 24th of December, in the Jewish quarter of New York City and to confer with Brothers Warzawaik, Gaebelein and others about their evangelistic work among the multitudes of Iews in that city. Our walk through Rivington. Hester and other streets. convinced us that the people were packed together even more densely than they are in Chicago. streets fairly swarmed with them. a motley crowd, from babies and children to the old and decrepid. Peddlars and hucksters were driving their bargains and altogether it seemed a cross between a holiday and a market. Oh how the heart aches when we compare the sight of these "wandering Jews" with the prophetic description of the "beauty" they shall some day have, in their home in Jerusalem.

Saturday is the great day for mission services, but fortunately we found Brother Gaebelein preaching to some two hundred of the better class of Jews and Jewesses, at his four o'clock service, 91 Rivington street.

We could not understand the language, but it was an inspiring sight to see how they listened to the sermon, which Brother Warzawaik commended as the true gospel.

Our intercourse with these brethren was delightful and it was especially gratifying to hear that a union missionaries' meeting has been established for mutual counsel and encouragement.

Heaven must rejoice at this, while the devil and his emissaries will tremble, for "in union there is strength."

Brother Warzawaik will soon move into the building at 17 St. Mark's Place where Brother Freshman has carried on his work for so many years and which he has now turned over to the City Missionary Society. It will be called the American Hebrew Christian Mission and Brother Warzawaik will hold his night services here, but will still continue his Saturday services at 280 Rivington street.

We regret that our limited time did not enable us to see the work of Brothers Faust, Lehrman and others and we shall seek this privilege at the earliest opportunity.

Brother Gaebelein also kindly conducted us through the Chinese quarter where we saw opium haunts and Oh!-the worse dens where white women's steps "take hold on hell." But perhaps worst of all are the "stale beer dives" of "Mulberry Bend" in the Italian quarter. The sights here fairly chilled us. Stiletto murders are frequent. Once or twice some of the "toughs" followed us and it was gratifying to not be alone. The hopeless thraldom of these masses, rushing along the "broad road to destruction," and fastening their environment of iniquity on their children and children's children, ought to arouse the optimistic post-millennialists, of our day, to a whirl of evangelistic activity, or, as Brother G. said, to cause them to cry out in the sensible words of the Holy Spirit, "Come, Lord Jesus, come quickly."

# OUR CO-LABORER.

Mrs. J. E. Howland of Room 57, 107 Dearborn street, City, has been frequently called upon to speak of the Jews at Missionary meetings. She has always gladly responded.

Mrs. Howland was able to see very much of Jewish Mission work while abroad some time ago. She has a sincere love for God's ancient people. Mrs. Howland will be pleased to go wherever Christian friends wish to interest themselves in the work of The Chicago Hebrew Mission.

# REV. JOHN WILKINSON.

All of the laborers in Jewish Missions, will rejoice with us to know that our dear brother, Rev. John Wilkinson, of the Mildmay Mission, may be induced to visit this country in the coming spring. His successful work among the Jews of England and especially his instrumentality in distributing world-wide the New Testament in Hebrew, give us the most sincere hope that his visit will be a great blessing to the work and workers in this country.

May Jehovah prosper his jour-

ney.

# HOLLAND FRIENDS.

Our Holland brethren take a Scriptural interest in the Jews. They love to pray and to give for work among Israel.

They have sent us contributions through one of their ablest ministers, Rev. Mr. Fles, of Muskegon,

himself a converted Jew.

More than this, they try to do personal work among the Jews,

according to opportunity.

This is in a letter to Mr. Angel from a Holland minister, who, referring to two subscriptions to the Era, writes:

"The former is an Israelite. I have talked with him about the expectations of Israel and found that he as well as all Israelites are very hopeless on that point, as they are in fact without a Messiah. Of course, coming to the point, he had to admit that his position is

untenable. I felt very pitiful and advised him very strongly to study the Scriptures which I hope he will do. So much is gained anyhow that he subscribed for the Jewish Era. May the God of Israel make it a blessing to him and his family. Have you not something else which would be convenient for him to read? Have you not any tracts or other papers to distribute for me to reach the other Jews of this neighborhood also?"

### NOT SERVANTS.

The attempt to train Jewish girls for domestic servants in England, has thus far been a failure. Mrs. Nathan who is proposing to found a home for that purpose, is opposed by Mrs. Lionel Lucas, in the Jewish Chronicle, on the ground that after thirty years' experience among the poor she has never yet found any girls desiring to be trained. Even Jewish girls have inherited the dominant spirit of their ancestors and spurn menial service.

# RABBI OR MISSIONARY.

Rev. Dr. Gottheil, of Stuttgart, Germany, who labored for so many years as a faithful missionary to his Jewish brethren and who has recently, as a devoted servant of Jesus, passed to his reward above, was, we are informed, a brother of Dr. Gustav Gottheil, Rabbi of the Jewish Synagogue, Temple Emanuel, in New York City. Jewish brethren, according to the flesh, yet utterly adverse to each other in their lives.

Has not one or the other made a fearful mistake?

# PROPHECY AND FULFILLMENT.

BY REV. B. ANGEL.

"But thou, Bethlehem Ephratah though thou be little among the thousands of Judah, yet out of thee shall he come forth, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (the days of eternity, marg.) Micah 5:2.

"Now when Jesus was born in Bethlehem of Judea in the days

of Herod," etc. Matt 2:1.

In the above scriptures we have prophecy and fulfillment. When Herod asked the Sanhedrin where the Messiah should be born, they replied, "In Bethlehem of Judea." This was the belief of the ancient Jews as based on the authority of the Word of God.

That Bethlehem Ephratah is the birthplace of the Messiah is also hinted at in the Talmud in the following story: "It happened once to a certain Jew, who was standing ploughing, that his cow lowed before him. A certain Arab was passing and heard its voice. He said, 'O Jew, O Jew! unyoke thine ox, and loose thy ploughshare, for the temple has been laid waste." It lowed a second time, and he said, 'O Jew! O Jew! yoke thine oxen, and bind on thy plough-shares, for the King Messiah is born.' The Jew said, 'What is his name?' 'Menachem' (Comforter). He asked further, What is the name of his father?' The other replied, 'Hezekiah.' He asked again, 'Whence is he?' other said, 'From the royal residence of Bethlehem of Judah.' (Berachoth, fol. 5, col. 1)."

The Targum of Jonathan, which is prior to any Rabbinical writing, thus paraphrases Micah 5:2, "And thou Bethlehem of Ephratah, little art thou to be reckoned among the

clans of the house of Judah; out of thee shall proceed in my presence the Messiah, to exercise sovereignty over Israel; whose name has been called from eternity, from the days of the everlasting period."

Several famous Jewish commentators, such as Kimchi, Jarchi and Abarbanel, also give this prophecy a

Messianic interpretation.

And even at the present day the orthodox Jew will assent to this belief in his prayer on Friday evening:

על יד בן ישי בית הלחמי קרבה אל נפשי גאלה: (שיר לכה דודי).

"Through the Son of Jesse the Bethlehemite, redemption draweth nigh to my soul."

But this clause is expunged from the prayers of the Reform Jew.

A Reform Rabbi, with whom we had a conversation, lasting several hours, concerning Messianic prophecy, at last gave an expression to his innermost conviction, when, taking the Scriptures from our table and placing the copy of the Hebrew New Testament on the top of the Old, he said, "These two belong together, united they stand, divided they fall. But I cannot believe in miracles as you do and to me the Scriptures are only a collection of writings like those of some other great minds."

Alas! that the words of Jesus the Messiah to the Sadducees may still be applied to many among Israel, "Ye do err not knowing the Scriptures, nor the power of God." Matt. 22: 29.

Unless a Jew, therefore, will read the Word of God praying, "Lord, open thou mine eyes," he will be led to wild conclusions concerning the Messiah and his own eternal destiny, but he will not discover their truth in accord with the law and the testimony.

To the seeker after the truth,

however, a new light will be revealed in the New Testament where he will find fulfillment of Old Testament prophecy.

Thus Matt 2: 1 is a fulfillment

of Micah 5: 2.

Indeed, we would not infer that Jesus is the Messiah simply because he was born in Bethlehem, but we maintain that Jesus must be the Messiah, because of all the harmonious prophecies in regard to the Messiah's first coming, even the one concerning his very birthplace in Bethlehem—all prophecies concerning Him were duly fulfilled.

Happily, the Lord has opened the eyes of many Jews in this century, that they see in Jesus the one of whom Moses in the law and the prophets did write.

Such Christian Jews as Neander, Dr. Edersheim, Dr. Saphir, and a host of others living to-day, are an evidence that among Jewish converts there appear men mighty in the Scriptures, men of the highest scholarship, undoubted sincerity, deep piety and absolute devotion to the cause of Christ.

The believing Jew rests his faith in Christ on the authority of the Word of God. It is sufficient for him to know that God says so, and what God says he accepts and obeys; even if the individual reason does not comprehend the message, yet "thus saith the Lord" settles the doubts of human reason, and decides due obedience to Divine authority. "For my thoughts are not your thoughts, neither are your ways my ways," saith Jehovah. Isa. 55: 8.

So thought the Psalmist, when he exclaimed, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. Ps. 72: 18.

Again, the Christian Jew believes

as a credible story, the historical record, and Divine authenticity of the Gospel.

He also implores the aid of the Spirit of God, who reveals to him the things concerning Christ.

Finally he has the witness in the experience of his own heart, "Taste and see how good the Lord is." Ps. 34: 8.

"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no

guile." Ps. 32: 2.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. 13: 1.

And now, the Lord Jehovah is his strength and song, he has also become his salvation. Isa. 12: 3.

The Christmas Festival, therefore, signifies to the Christian Jew, that Messiah, Son of David, Son of Abraham, seed of the woman, Son of Adam, Son of God,—the Lamb slain, from the foundation of the world, was born, as saith the prophet Micah, in Bethlehem of Judea,—born to save his people from their sins (Matt. 1: 21), born to sit upon the throne of his father David, born to be King over all the earth, in that day when there shall be one Jehovah and His name one. Zech. 14: 9.

He knows, by a blessed experience, the meaning of the New Testament scriptures, that Christ dwells in his heart by faith, for in trusting Him he receives "an unction from the Holv (I John 2: 20), and knows whom he has believed (2 Tim. 1: 12) and he rejoices in the hope of the "coming glory" (Titus 2: 13), the glory of that long-prophesied and now soon-coming glorious day in which Messiah shall reign on Mt. Zion and over the nations gioriously; when the law shall go forth

and the Word of God from Jerusalem, when righteousness and peace shall cover the earth as the waters cover the sea (Isa. 11:9).

For unto us a child is born (in Bethlehem) and His name is Wonderful, Counsellor, iMighty God, Sire of Eternity, Prince of Peace

(Isa. 9: 6).

May Israel soon accept this same. Jesus, Messiah, who has ascended to the right hand of God, to return again in like manner as he ascended from Olivet into heaven (Acts I: II). May they lead the line of the great Christian army, appointed to proclaim "peace on earth, good will to men."

# GIVING EAR.

The ready eagerness with which the lews hear the preaching of the Word was illustrated Saturday af-November 18th, while ternoon, visiting the Chicago Hebrew Mission with a friend from the East. There were about 100 Jews present. After they had listened with an absorbing interest to a long discourse by Mr. Angel and addresses by Mr. Blackstone and others, the meeting was closed. Immediately a company gathered around Mr. Angel and asked him to "preach to them again." want to hear more" was heard from many voices. Again this devoted brother opened the Scriptures to them as they sat in breathless silence, drinking in truths that cut to the quick, of a Messiah who had come, was crucified, dead and buried, but is now risen and exalted to the right hand of the Father and who is coming again in the clouds to convince Israel that He is their Saviour,

It was beautiful and touching.

Oh! friends of Israel, pray for this dear people of God that they may turn to the Lord and so the veil be taken from their hearts: and for the Mission and our missionaries that God would use it and them to the extension of His blessing to them through Christ.

T. C. R.

# OUR CHRISTMAS FESTIVAL.

On Wednesday, December 27th, at 3 p. m., our Jewish children of the Sewing and Sunday schools gathered at the Mission for the Christmas festival.

The meeting was opened with singing "The Babe in the Manger," by the school, and prayer by the pastor. Then the children sang Christmas hymns, recited verses and chapters from the Old and New Testaments, such as Isa. 9:6; Isa. 53; Zech. 12:10; Matthew 2d and 7th chapters and others.

We were happy to see familiar faces and to hear the voices of Jewish children who have attended our school for the past few years. More than this, we rejoiced to see Jewish parents come with their children and enjoy the feast of good

things.

Our hall and Christmas tree were beautifully decorated, thanks to Mrs. Rounds, the Misses Shipman and our workers. The musical part was again in charge of Mrs. Wood, of Oak Park.

Our beloved president, Prof. H. M. Scott, D. D., of Chicago Theological Seminary, delivered the address to the children, who gave intelligent answers to the questions with which he interspersed his happy remarks. The children applauded him heartily.

The meeting was closed with

benediction in Hebrew.

A kind friend of former years, enabled us this time also to make our dear children happy with toys, books, etc. The God of Israel richly bless him for it.

Our Christian friends expressed their delight to see Jewish children know so much of Christian truth and to hear them recite whole chapters from the Old and New Testaments.

The Lord Jesus bless these little ones, and may they become a blessing to others, "And a little child shall lead them."

BERNHARD ANGEL.

# SHIPS ON THE DEAD SEA.

By the time this letter reaches you, two sailing vessels will be navigating the Dead Sea for the purpose of exploiting the mineral wealth of salt, bitumen and sulphur which abound on its shores. One of these vessels, a large and heavy boat for purposes of freight, reached Jerusalem by train a few days ago, and left here vesterday for the Jordan valley. The other. somewhat smaller, for the use of passengers, is still at the railway station. A local firm has contracted to convey these boats from here to their destination for a sum equivalent to £,32 of English money. The Dead Sea forms part of the Sultan's private desmenes. The above will show how fast events are moving in Palestine." -Rev. J. E. Hanauer in Jewish Missionary Intelligence.

Washington, Dec. 26.— Secretary Gresham has instructed Andrew D. White, United States minister at St. Petersburg, to investigate the newspaper statements that a large number of destitute Jews on the frontier would be furnished with sufficient money to come to the United States. The minister is requested to apprise the Russian government that if the statements made are found correct, immigrants of the class referred to will not be permitted to land in this country.—Toledo Commercial.

The "Pauper Alien" question is just now being greatly agitated in England.

# CHICAGO HEBREW MISSION.

INCORPORATED

22 MARGARET ST., CORNER HENRY (TWO BLOCKS EAST OF BLUE ISLAND AVE.)
REV. BERNHARD ANGEL, PASTOR AND SUPERINTENDENT.

Preaching to Jews—Saturdays and Sundays, 3 P. M. Sunday School, 4 P. M. Prayer Meeting, Friday, 8 P. M. Night School, Tuesdays and Thursdays, 7:30-9 P.M. Sewing School, Wednesday, 4 P. M. Free Dispensary open Tuesdays, Thursdays and Saturdays, 3 P. M.

### **OFFICERS**

President, Prof. H. M. Scott, D. D. Secretary, Mrs. A. F. Wood,

446 N. Grove Avenue, Oak Park, Ill.

Vice-President, WM. E. BLACKSTONE.
Treasurer, MRS. T. C. ROUNDS,
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Auditors, E. PRINCE, PETER SINCLAIR.

Superintendent, REV. B. ANGEL.

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DR. LOUISA MARTIN, 943 W. Madison St.
DR. A. H. TAGERT, 966 W. Lake St.
DR. J. C. WILSON, 177 S. Western Ave.
DR. W. L. WILCOX, Irving Park, Ill.

# REPORT OF THE SUPERINTENDENT.

We raise our Ebenezer at the close of the sixth year's work. We have been permitted another year to witness for Christ to thousands of Jews and the Lord has blessed our work to the conversion of souls.

The gospel leaven is working among the Jews in this city. It is no longer a barren field. Prejudice is breaking down in many a Jewish heart.

This we find to be the case with certain orthodox or indifferent. Jews, while the reform Jews go as far as to mention the name of Jesus in a most friendly way in their places of worship, and we know the power of Jesus' name.

I have had occasion during the past year, more than once, to thank God for seed which has fallen on good ground. Indeed, God is able to graft them in again, if they abide not in unbelief.

Besides many opportunities to converse with Rabbis, Jewish officials and educated Jews outside the Mission, about the "one thing needful," it has been my privilege to preach Christ and him crucified to crowds of Jews who attended our gospel meetings.

### A JEWISH OPINION.

An intelligent Jew who used to attend our meetings for nearly two years, always bitterly opposing us, remarked at the close of a meeting recently in the presence of his Jewish friends, "We, who listened so often to you, while you presented to us and discussed with us the claims of Christ to Messiahship, can now see that these claims are Scriptural and true, and we could believe in Jesus as our Messiah and Saviour, only we dare not break away from our nation. We want to believe in Jesus as Jews."

### ANXIOUS INQUIRERS.

Another Jew remarked, "I attended many of your meetings and it must be hardness of heart which keeps me from yielding to Christ, for whenever I leave this place I feel troubled about my sins and I realize the need of a Saviour."

Another said, "How much better it is to believe in Christ and to know our eternal destiny, while otherwise it is complete darkness and unrest of soul."

A young Jew, full of zeal for the law, was asked whether he read the New Testament? Instead of an answer, he took a copy of the Hebrew New Testament from one pocket and from another a copy in German, also a paper upon which he said he worked the whole night and which contained his difficulties concerning Christian teachings and which he intended to read to me and to hear my reply.

### MORE ENCOURAGEMENT.

The very existence of the Chicago Hebrew Mission has been the means of stirring up the more educated Jews and "to provoke them to jealousy." They begin to display a noteworthy activity concerning the study of the pure Word of God, which, let us hope, will lead them to faith in Him who is the Word Incarnate.

Yet real conversions do take place at our Mission. Some come out boldly for Christ, while others are Christians at heart, their very countenances betraying the changes that have taken place within.

One young Jew had met with an accident, which kept him from work for a longer period. He had sought help at our dispensary. first he would not listen to any talk about his soul, finally he was touched by the kindness shown him and at our earnest solicitation he began to read the Bible. He kept on seeking the Lord until he came to Christ. Visiting him one evening, I found that the Jewish family, with whom he boarded, had also become interested through him. They afterwards attended our meetings.

We had the visit of a Jew whom we often pointed to Christ and with whom we prayed while he was in this city, until he confessed faith in Christ. He told us that he still rejoices in this new found salvation and that he tries to live up to his confession.

We also met Jews who visited this city in connection with the World's Fair. One Jew, from Paris, came several times, he enjoyed his visits especially as we could converse in French, but he would not listen to any talk about religion and so he discontinued his visits. Another Jew, from Jerusalem, enjoyed all we told him about Christ. Said he, "I have traveled far and wide and I have come to the conclusion that it is right to worship the three greatest prophets, Moses, Mohammed and Christ." We replied, "As Jews, we regard the Bible the guide for our faith and God tells us, 'Kiss the Son lest he be angry and ye perish in the way.' 'All nations shall worship him." Only to Christ therefore, worship is due.

We put up a sign in Hebrew in the Model Sunday school building, in the room of the Bible Society, which was in charge of Miss Benson, of the Bible Home, under Miss Dryer. Miss Benson reports many visits from Jews who came to ask for New Testaments in Hebrew and with whom she had friendly conversations concerning Christianity. These Jewish gentlemen registered their names, one taking great pride in signing his

name in Hebrew.

It results that these Testaments have gone into almost every one of the states.

### IGNATZ FREUDER'S REPORT.

Our worker, Brother Freuder, writes:

"My heart is glad that at last I was obedient to the call of my Master to work in His vineyard.

"My work consists in distribut-

ing tracts, cards, New Testaments, and to tell my Jewish unbelieving brethren how wondrously Christ has saved me, also that Jesus is the Light of the World and that He came to save us and to redeem us from the clutches of Satan, and not as the Jews believe concerning the Messiah, that he should give us earthly riches.

"They often contradict me, as the Jews regard Jesus, at best, a reformer or prophet, but do not

attribute divinity to Him.

"The other day, as I was out visiting in Jewish homes, a little boy told me that his father wanted to see me. I entered the store where I found a little gathering of Jews. I had to answer the following question, 'How can a Jew become a Christian?' My answer was, 'When Jews return to the God of their fathers and do the works which they did, then are they true children of Abraham and also Christians.'

"'How is this possible,' remarked one of the group, 'since Abraham did not believe in Christ?' But I read the ninth chapter of Romans to them. In taking leave, they all shook hands with me and promised to attend our meetings in order to learn more about our Saviour.

"Another time I went to the Jewish quarter trying to improve every opportunity to speak for my Master, when a Jew said to me, 'Better give up your efforts, for we

will not be baptized.'

"During further conversation I found that he had not the least idea about Christianity, but he invited me to his house where we carried on conversation for three hours, and now they are glad to receive my visits.

"I have also visited some synagogues. In one of these I distributed New Testaments in Hebrew after the services. Some Jews accepted them, while others heaped all kinds of epithets upon me. I thought of Matt. 3:11. Yet one orthodox Jew remarked, 'Brethren, the Chicago Hebrew Mission does a good work, which we ought to take for our example, Everywhere the Jewish Missions do great good, to us Jews especially, hence we should not ridicule them.'

"When the other Jews heard these words, they said, 'You have also become a renegade, all you need is baptism to be lost forever.'

"I went with this Jew to his house where I often visit.

"In closing, I want to mention the beautiful services of the Mission on Saturdays and Sundays. It is a delight to see the Jews linger for hours after the services. They are greatly edified by the sermon and now they remain to ask questions concerning the New Testament, or also advice or help, which is granted to them as far as possible. We are happy to see the sons of those who cried, "Away with him!" how they now ponder the words of him, who is the way, the truth and the life.

The Lord bless this good work and be gracious unto all those who seek him with all their heart, that they soon may come from the darkness of Judaism to Him who is "the Light of the World."

### VOLUNTEERS.

Two students from Chicago Theological Seminary sing for us at our meetings on Saturday, while two converted Jews from Mr. Moody's Bible Institute, Brother Solinsky and Brother Moritz, assist in reading the Word of God and conversing with patients during dispensary hours, also in visiting them.

Brother Weckbocher, and Miss Brown, Miss Howard, Miss Wood, Miss Bertha Lee, Miss Jacobs, the Misses Shipman, Miss Porter from the Bible Home, a nurse from Mr. Sprunger's Deaconess' Home, have rendered help in the Dispensary or in work among the children whose bright and happy faces we are glad to see again at our Sewing and Sunday schools.

### DISPENSARY WORK.

The influence for good of this Department of our Mission can hardly be over estimated. During the year over 4,000 Jewish patients have been treated at our Free Dispensary, besides numerous visits have heen made by the doctors and nurses at the homes of the poor. It meant self-sacrifice on the part of these noble physicians.

It can easily be imagined that other charitable work is connected with attending to so large a number of patients, such as furnishing clothing, advice, money if possible, taking patients to hospitals or

homes.

My good wife was untiring in her efforts to help on all sides, until six weeks ago, since when she was on a bed of illness. The poor miss her, they say, "Mrs. Angel took care of us like a mother." Now, thank God, she is recovering.

PRAYER-ALLIANCE FOR ISRAEL.

Friends of Israel are taking an interest in this Alliance and the membership is growing.

One of them writes:

"My Dear Mrs. Angel:—Perhaps among the many visitors you have doubtless had at your Mission this summer, you have forgotten two ladies from Pennsylvania who spent a Saturday afternoon at the Mission some time in June. They, however, have not forgotten you, nor your work. I rejoiced to read in the last Era that a Prayer-Alliance is being formed, and enclose my five cents and ask that my name be enrolled as a member. I do

often pray for Israel—ever since Mr. Stearns, some years ago, brought to my notice, Isa. 62: 7— and try to remember to do so each Saturday, but alas my memory is weak and cares are multiplied, but I hope being a member of the Prayer-Alliance will strengthen my memory. I shall hope to send occasional contributions to help in your work, through Mr. Stearns.

"We have but three Jewish families that I know of in our town, and the children of all attend our

Sunday schools.

"Do you know that your personal work at the Mission was a specially important one—the speaking of a friendly word to attendants at the meeting, the little courtesies which make them feel you know them as individuals, not simply as a mass, so often open hearts which would otherwise be closely sealed against the entrance of the truth whose sound has fallen on the ears.

"Praying for God's rich blessing upon you and your husband, and upon all the work of the Hebrew Mission—Yours in the blessed hope of soon welcoming back to earth Him who shall come to reign and to fulfill His promises to Israel."

Another friend writes:

"Enclosed please find 20 cents for membership tickets. \* \* \*

"Our hearts are in this work and while we have done little for the Jew--we are working for Him and looking for His return."

A brother writes:

"You have my prayers and whatever else the Holy Spirit will privilege me to do for, or with you."

One more message:

"You and your work are remembered by us in prayer every day. May God richly bless you is our sincere wish."

THE LORD WILL PROVIDE.

The deep waters through which we have passed this summer have

not overflowed us, for which we are truly thankful to the Lord. Our friends have stood nobly by us; indeed they take more than a passing interest in the welfare of the Chicago Hebrew Mission which is interdenominational in character and supported entirely by voluntary contributions.

May the Lord add to the number of these friends.

### A CHRISTMAS THOUGHT.

The people on whom the rays of the Sun of Righteousness first fell, when the "Prince of Peace" became flesh and dwelt among us, are entitled to the first place in our sympathies and prayers.

May the Lord enable us to bestow the love "which never ceaseth," on the Jew first.

BERNHARD ANGEL.

### GIFTS.

Miss Howard, of Oak Park, bandages for Dispensary, also shelf for medicines; Dr. E. W. Wood, seven cases vaccine points; Miss Sarah Wingrave, one bundle underwear; Mrs. Simmons, one bundle children's clothing; Mrs. Underwood, bundle clothing; Mrs. Shipthree bundles children's clothing; Mrs. Haskell, one large bundle clothing; Miss Stella Packard, one basket medicine bottles: Wheeler Chemical Co., one case medicines; Carson, Pirie, Scott & Co., one bundle remnants for Sewing School; Major Cole, bundle clothing; Mr. Blackstone, bundle clothing. Miss Bertha Lee, of 446 North Grove Ave., Oak Park, Ill., has received and forwarded to our Mission, the following from friends at Oak Park: Large bundle of clothing, shoes and cooking stove from Mrs. J. F. Butler; child's coat, shoes and stockings and 50 cents for express charges from Mrs. Theron Durham, Oak Park; shoes and aprons from

Mrs. C. D. Paine; child's clothing, shoes, cot-bed, mattress, scroll and 51 cents toward express from Mrs. William Howe; material for infants' clothing and 50 cents from Miss Lucie Roberts; material for infants' clothing and 50 cents from Mrs. Jessie Smith; two shoes, two shirts and waists, two pairs pants, two neckties, two pairs stockings from Mrs. George B. Woodward: four shirts, infants' clothing, two cloaks and two bonnets, ten garments, one baby's quilt from Miss Bertha fifty cents for material for infants' clothing from Mrs. Gertrude Lewis: one basket of bottles for the Dispensary, two boys' caps from Mrs. Devereaux; one package stockings, Mrs. S. W. Packard.



CHRISTMAS FESTIVAL AT THE HEBREW MISSION.

A great work is being done for the poor by the Chicago Hebrew mission, 22 Margaret street. Yesterday was celebrated as Christmas and more than 150 Jewish children received presents. Clothing and food is also being given as far as possible to those worthy of charity. The free dispensary connected with the mission is open three days in the week and a large number of cases are treated. The Rev. B. Angel, who is the manager of the mission, seeks to place his help where it is most needed.—From the Chicago Record, Dec. 28, '93.

# TREASURER'S QUARTERLY REPORT.

# Contributors to the Chicago Hebrew Mission.

Abbott. J. H. Ohio A Friend Friend Bustis, Fla. A Friend of Israel's A Friend of Israel's per Mrs. J. E. Howland Illinois A Lover of Israel's California A Thank Offering, per the Ladies Benevolent Society Cong'l Church Oak Park Blackstone, Wm. E. Illinois Blackstone, Wm. E. Illinois Blackstone, Mrs. Wm. E. Illinois Case, Mrs. Chas. H. Illinois Case, Mrs. Chas. H. Illinois Cadder, Mrs. L. A. Illinois Cadder, Mrs. L. A. Illinois Chalmers, Thos. M. Ohio Curtiss, Mrs. L. M. Illinois De Jonge, Frederick Illinois De Jonge, Frederick Illinois Down, Mrs. A. Illinois Dryer, Miss E. Illinois Dunlap, Simpson Illinois Dunlap, Simpson Illinois Hubbard, Mrs. E. M. Illinois Howland, Mrs. J. E. Illinois Howland, Mrs. Mary Ann. Illinois Hubbard, Mrs. Mary Ann. Illinois Marbin, Mrs. Wm. H. Illinois Martin, M. J. Illinois Martin, Mrs. J. D. Illinois Pease, Mrs. C. A. Massachusetts Pallett, Mrs. Mary Nebraska	Ripley, Mrs. Wm	
Contributions to the Chicago Hebrew Mission.		
From September 16 T	го Dесемвев 8, 1893.	
RECEIPT	AMOUNT.         NO.         AMOUNT.         NO.         AMOUNT.	
Quarterly Report of the (	Chicago Hebrew Mission.	
From September 16 T	о December 8, 1893.	
GENERAL		
RECEIPTS.	EXPENDITURES.	
Contributions to General Fund\$607.79 Contributions to Relief Fund	Paid Salary of Missionary         \$238.61           Paid Mission Workers         137.00           Paid for Relief         88.60           Paid for Printing and Stationery         9.50           Paid Mission House Expenses (including         158.66           Paid for Repairs         7.27           Paid for Mr. Angel's Personal Use         8.00           Paid Money Borrowed Last Quarter         26.25           Cash on Hand         1.00	
\$619.89	\$619.89	
BUILDING	G FUND.	
Cash on Hand September 16	Paid Money Rorrowed Last Quarter\$ 90.00 Balance on Hand 62.40	
\$152.40	\$152.40	

### Dispensary.

FROM SEPTEMBER 1ST TO DECEMBER 1, 1893.

CONTRIBUTORS.  Todd, Jas. H. Illinois Smith, Mrs. Th. Sylvester. Illinois Howland, Mrs. J. H. Illinois Ralston, Mrs. R. Ilva Shipman, Mrs. Geo. C. Illinois Holland Congregation of Rotterdam Kansas Riet, Herman Van de. Kansas RECEIPTS. Contributions to Dispensary. \$ 37.52 From Patients. 63.51	CONTRIBUTIONS   Amount
I have examined the account of Bernhard Ang	EDW. P. RICE, Auditor.
Summary fo	
BEGININNG DECEMBER 1, 1892	ENDING DECEMBER 8, 1893.
GENERAL FUND.	NEW CHAPEL FUND.
Cash on Hand December 1, 1892\$ 14.00 Contributions to Fund 3,515 41	Cash on Hand December 1, 1892\$ 179 00 Contributions to Fund 105,00
### ### ### ### #### #################	Balance on Hand December 8, 1893 \$284.00  DISPENSARY. Contributions Since March '98*\$ 280.18
	Expended by Rev. B. Angel 280.18
BUILDING FUND.  Cash on Hand December 1, 1892\$ 125.03 Contributions to Fund	JEWISH ERA. Subscriptions \$ 252.99 Contributions \$ 316.75
\$1,335.85 Expended During the Year 1,323.45	\$569.74 Debt for 1892
Balance on Hand December 8, 1893 \$ 62.40	Mrs. T. C. Rounds, Treasurer, 308 Clinton Ave.
Chicago, Dec.12, 1893 We have examined the accounts of the Treasurer and find the same correct with proper vouchers.  EDW. P. RICE, PETER SINCLAIR, Audit	Oak Park, Ill.
PRESENT IND For Salaries For Mission House Ex. For Coal. For Dispensary for Drugs. For Semi-Annual payment on Building, due Jan. 6,	75.00 To 100 To
	\$711.28

<sup>\*</sup>This fund was placed in Mr. Angel's hands at this time and forms a separate account,

# Remember

# THAT THE "ERA" IS ONLY TWENTY-FIVE CENTS PER YEAR

We can't pay commissions or give premiums as other periodicals do. It will require a thousand more subscribers to meet the bare expense of publication. Don't neglect to send your subscription and something extra toward our gratuitous subscription fund.



# CHICAGO HEBREW MISSION.

22 MARGARET ST., CORNER HENRY (TWO BLOCKS EAST OF BLUE ISLAND AVE.)
REV. BERNHARD ANGEL, PASTOR AND SUPERINTENDENT.

מארנארעט סטריט. קארנער הענרי, 22 מארנער איט פאן כלוי איילאנד טוועניו )

עדען שבת אום 3 אותר נאכמימאג אורך יעדען זאננטאנ אום 3 אותר יעדען זאננטאנ אום 3 אורר

ררשה ליהודים

געבעטשטונדע יעדען פרייטאג אבענד אום 8 אוהר

פרי סקול " לערגעז ענגליט

יעדען דיענסטאג אונד דאנערסמאג פאן האלב 8 ביז 9 אוהר

יעדען מיממוואך אום 4 אוהר נאכמימאנ.

נעהשולע

ברייע דיםפענסערי,

יעדען דיענסטאנ, דאננערסטאנ אונד שכת אום 3 אוהר

# CHICAGO HEBREW MISSION

22 Margaret Street,

TWO BLOCKS EAST OF BLUE ISLAND AVE.

PREACHING TO JEWS. Saturdays and Sundays, 3 P.M. SUNDAY SCHOOL.

SUNDAY SCHOOL.
Saturdays and Sundays, 4 P.M.
PRAYER-MEETING.

Fridays, 8 P. M.

Tuesdays and Thursdays, 7:30 to 9 P. M. SEWING SCHOCL.

Wednesdays, 4 P. M.

# FREE DISPENSARY

Open Tuesdays, Thursdays and Saturdays, 3 P. M.

# THE JEWISH ERA

# A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

יוכר לעולם בריתו נתחלים קיא ה.]

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

# APRIL, 1894.

# CONTENTS:

"Bone to His Bone."—W. E. B.	3
Colonel A. E. W. Goldsmid, with Portrait	
	o
BARON HIRSCH COLONIES. State of the second o	2
THE JEWS IN RUSSIA 4	2
JEWS IN INDIA—CHINA.	3
FOR WHAT PURPOSE—TRANSLATED BY Mrs. E. R. Kiplinger 4	3
DISTRESS.	7
TEMPLE, SACRIFICE, MESSIAH—Dr. Adler.	7:
Editorials.	8
"An Israelite Indeed."	O'
THE BENT BOW—Prof. H. M. Scott.	1
"Beloved"—Bonar.	2
THE FEAST OF PURIM—B. Angel.	2
ISAIAH FIFTY-THREE.—Prof. Samuel Ives Curtiss.	2
	5.
A Converted Jew in India.	5
THE NEW TESTAMENT IN A SYNAGOGUE—Prof. Samuel Ives Curties. 5	
CHICAGO HEBREW MISSION REPORTS.	8

PUBLISHED BY

THE CHICAGO HEBREW MISSION

# THE CHICAGO HEBREW MISSION.

This is an interdenominational organization, having for its object the promotion of the intellectual, social and religious welfare of the Jews. It was begun in November, 1887, and was incorporated March 11, 1891.

The Society owns the Mission premises at the corner of Henry and Margaret Sts., which cost \$8,000. There is a substantial brick building and three lots, affording sufficient ground for a greatly needed enlargement. The work of the Mission consists in

### EVANGELIZATION.

1st. Preaching the Gospel to the Jews who come in large numbers.

2d. Personal work with inquirers; explaining the scriptural claims of Jesus, as the Messiah; the need of a Saviour from sin; the grace, mercy, forgiveness and goodness of God as manifested in His Son, Jesus Christ, our Lord.

3d. Distribution of testaments, leaflets and general literature, in

English, German, Hebrew and Jargon.

4th. House to house visitation among thousands of Jewish families.

# BENEVOLENCE AND CHARITY.

1st. A free Dispensary, open Tuesdays, Thursdays and Saturdays, at 4 p. m. Several physicians give free medical advice, and medicine is furnished free to the poor. There were 1,854 patients in the first year, ending June, 1892, and about 4,000 the past year.

2d. The care of the sick poor in their homes.

3d. The distribution of clothing, food and other relief to the most

needy poor.

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# THE JEWISH ERA

VOL. 3.

CHICAGO, APRIL, 1894.

No. 2.

"A light to lighten the Gentiles and the glory of thy people Israel."

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WM. E. BLACKSTONE, EDITOR.
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# "BONE TO HIS BONE."

"So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone." Ezek. 37:7.

Often Ezekiel's description of the valley of dry bones is used as a text for the first sermon in a revival service, and the bones are made to represent cold professing Christians, who are about to be awakened to new spiritual life.

However warrantable it may be to draw such lessons from this Scripture, it is surely not the interpretation which the Lord Himself has given to it. He says:

"Son of Man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

For seventeen hundred and fifty years, since the siege and overthrow of the Jews at Bither, there has been no indication of the fulfillment of this prophecy. Gentile domination has been so complete that the Jews have made no effort whatever to regain their land, or restore their nationality.

Now, this is all changed and we see, by the events taking place before our eyes, how wonderfully the power of God is being manifested, in the fulfillment of *His* Word.

For now over a hundred years "the Jews have been steadily rising out of that depth of subjection and debasement in which they have lain for centuries." Moses Mendelssohn

### SHOOK THE JEWS

with an intellectual earthquake, by his writings, while the French revolution, various modern wars, political agitations and international conferences which have shaken the nations of Europe and the Orient, have fallen out for the emancipation of the Jews. Even the great anti-semitic persecutions in Russia, Germany, etc., have been, as Joseph Rabinowitz puts it, only the hand of God

RAPPING ON ISRAEL'S WINDOWS,

indicating that it is time to wake up;—a preparatory shaking of the dry bones.

Perhaps the first actual coming of "bone to his bone" was the organization of the "UNIVERSAL ISRAELITE ALLIANCE"

at Paris in 1860, having for its object "the emancipation and moral progress of the Israelites; to lend an efficacious support to all those who suffer by their quality of Israelite; to encourage every kind of publication tending to bring about this result"

The formation of the Anglo-Jewish Association in London was another step in the renaissance, and latterly the organization of

### THE CHOVEVI ZION SOCIETIES

in Russia, Western Europe and the United States are a still more remarkable fulfillment of Ezekiel's words, "bone to his bone."

World-wide dispersion and centuries of persecution have in no wise eradicated from the Jewish heart the love of Fatherland.

Smothered it may be to some extent, yet it only needs a gleam of hope to burst forth in all the glow of burning zeal and patriotism.

Ever loyal to the governments where they sojourn, they hold a longing for Jewish restoration to Palestine which stands out as the most abiding national sentiment of all human history. Just now

### THE STAR OF HOPE

has appeared in the Jewish horizon and the people, "scattered and peeled," are responding with a ringing vigor and activity, that shakes the "dry bones" of political economics and pierces to the very heart of the "eastern question."

The Chovevi Zion Societies organized by the Jews, to further the re-colonization of Palestine, are no longer the visionary illusions of mere enthusiasts, but have developed into the most practical activity, under the presidency of Lieut. Col. A. E. Goldsmid, who is styled by many as

# "THE MODERN JOSHUA."

A year's experience as Baron Hirsch's agent in the Argentine, confirmed this gallant leader that there was no permanent hope for Israel there. Returning to England he was made president of the Chovevi Zion Society and has set to work, with might and main, to further the re-colonization of Palestine. His service in the British Army and his unselfish devotion to his persecuted brethren, eminently fit him for the duties and responsibilities of a great leader.

### A MEETING

recently held, in the chief synagogue of Manchester, demonstrates that the national sentiment is a paramount tie among all classes and sects of the Jews. Separdim, or Spanish, Ashkenanzim, or Polish, Orthodox and Reformed, crowded together into the great Synagogue to the number of fifteen hundred, while many were turned away for want of room. Rabbi Dr. Salomon, who

### OFFERED PRAYER,

after imploring the divine blessing, with genuine loyalty, upon the British government, continued as follows:—

"As loyal inhabitants of this great Empire we pray, bless our dear fatherland, grant that its prosperity may go on increasing from year to year; but as equally loyal Israelites, we also pray that in our days Judah may be saved, and our hapless unfortunate brethren find shelter and protection in the land of Zion, in the land which the Lord, our God, careth for.

### THE EYES OF THE LORD

are always upon it, from the beginning of the year, even unto the end of the year. May the 'Lovers of Zion' be strengthened in their humane and noble work of transplanting the scion of Israel, stunted and maimed in its growth by the ruthless hand of Thine enemies, O Lord, to that land where our patriarchs walked in the sunny light of an exalted

faith, where the Maccabees fought with heroic valour for Thy glory, where the faithful ones hear Thy voice re-echoing from every hill, green with the memories of a glorious past, where every fountain or brooklet whispers a story of Thy goodness and mercy. Instil within the hearts of our brethren who are favored to live under the peaceful and glorious rule of our beloved Queen, the ambition and strong impulse to bring our unfortunate brethren to hear again, as of old,

### THE TRUMPET OF FREEDOM,

and the harp, the strings of which vibrate with the beautiful hymns of the sacred bard. When in a sweet dream I behold thy captive children enter thy gates, O Zion, my heart is like a harp tuned to hymns of gladness and joy, breathing soft accents of promise and hope. Let Zion remain ever dear to us all; the past of Zion and the future of Zion. Let her once more become the holy city of mankind, the fortress and tower of undisturbed belief and faith in Thee, O Lord. Amen.

The Scroll of the Law having been returned to the Ark, Col. Goldsmid delivered the following address on

### NATIONAL JUDAISM.

"Few more pleasing tasks would be imposed on one who is a lover of his race and faith than that of attending a meeting, such as the one convened for this evening, when we see assembled Israelites of various shades of thought and opinion in one house of prayer Tonight, at any rate, we are parading not under our banners of the orthodox or reform camps, but under

### THE NATIONAL FLAG OF ISRAEL,

beneath whose folds our ancestors won imperishable renown, and became the heroes, not of Israel only, but of all races and creeds that admit our canon of Scripture amongst their holy books. For what other race is like the chosen race in this respect? Is David, king of Israel only? Is he not monarch of the hearts of all the world that turn to his Psalms for hope and consolation? our great law-giver, Moses, only honored by his people? Let the Church and Mosque reply, Are not Joshua, Gideon, Jephtha, Deborah, Samson and the numerous heroes and heroines of our Scriptures and their recorded deeds, household words in Christian homes, and, in fact, far better known to the multi-

tude than even their own national heroes of byegone generations? Are not our prophets their prophets, and has not the tribal God of Israel been accepted throughout the civilized world as the Universal Father and Creator, the God of gods? For God's servant Israel may be contemned and despised, rejected of men, sorely afflicted, of a marred countenance and have no beauty to be found in him, but true to his name of Israel the contender, and true to his mission as the witness of the true God, the scattered nation, in the midst of ceaseless persecution, sees the ethics of his creed, maybe in somewhat distorted forms, gradually forcing its way over the whole habitable globe. The daughter faiths born of Judaism, while often cruelly illtreating their common parent, are more or less unconsciously fighting the battle of Israel. Thanks to their efforts, and the enormous strides made in scientific discovery, the dawn of the day has arrived when the knowledge of the Lord shall fill the earth, as the waters cover the sea, when the physically vanquished nation shall be the spiritual conquerors of the world. What consolation this of the world. What consolation this should bring to the persecuted victims of our faith and race! "Bearing these facts in mind, what now is

### THE DUTY OF ISRAEL

at the present moment? Before coming to a conclusion on this point, it is necessary to consider the situation as regards Israel himself at the present moment. As an interested observer, I have noticed that Jews are often far too much influenced by their immediate surroundings, that local coloring too often affects their vision in cases where the racial question and general welfare of Israel as a whole is concerned-'Jeshurun waxed fat and kicked,' we learn of old, and the same is generally true to-day .-- Prosperity too often breeds materialism. At the time of the Babylonian captivity, we find that it was chiefly the poor and despised who returned to Palestine under Nehemiah and Ezra, the rich and prosperous preferred to remain in Babylon. Where now are the descendants of the latter? At the time of the Maccabees, the Hellenistic Jews strove with might and main to cause the people to amalgamate with their conquerors; the High Priests who belonged to that section even making offerings to the heathen deities. Had this party gained its object, Judaism would have perished, Christianity and Mohammedanism would never have been conceived. History constantly repeats

itself, and to this day, especially in countries where the flame of persecution burns dimly, or is for the time quenched, we often find the spirit of Hellenism strongly implanted in influential sections of the community, unmindful of the lessons of the past. It is this spirit that induced the famous Sanhedrin, convoked by the great Napoleon, in order to curry favor with their rulers, to declare 'France is our Zion,' thereby openly abjuring the national ideal. It is this same spirit that animates certain extreme sections of our coreligionists, more especially in America, not only to expunge from their prayer books all references to the Return, but to slavishly follow the customs of their neighbors of other creeds, even to the alteration of the divinely appointed Sabbath, and the rejection of the Ceremonial Law. They seek to extract from Judaism the bones, muscle and sinews, leaving it an invertebrate gelatinous mass, hardly more worthy of being considered a faith than a jellyfish is of being considered a highly developed organism. At the opposite pole we find an enormous number of Jewish communities, especially in uncivilized countries, who, equally receptive to their surroundings,

#### HAVE IMBIBED SUPERSTITIONS

and heathen observances, and engrafted them on to Judaism, until the beautiful and severely simple fabric of our faith, as built up by Moses and the Prophets, has been hardly recognizable, covered over as it is by the rubbish collected from the ruins of the heathen faiths. On the other hand, the Hellenist has with sacrilegious hands dared to remove the stones of the original fabric, and substitute for the solid, time-defying walls, jerry-built constructions, in which stucco replaces stone, as being the fashion of the day. The result to the outside observer is the same in one respect, and that is, in neither case is the fabric visible, although in the one case it may possibly lie intact concealed under the accumulated rubbish, whereas in the other case, the fabric no longer exists, but is replaced by a sham which feebly apes the great original. The religion of Israel, like the perfect human being, has a two-fold aspect, spiritual and corporeal. satisfy human wants and aspirations, such a combination is absolutely necessary. The Ceremonial Law is to proclaim what the body is to the soul, and this is a fact too often overlooked by many earnest and religious persons in the community. Without the Ceremonial Law, Judaism is a homeless

ghost, fitted possibly to satisfy the religious cravings of spiritual beings, but too intangible for the needs of ordinary humanity.

### WITHOUT ITS SPIRITUAL ASPECT,

that is, when the Ceremonial Law is looked on as the all-in-all and the moral law is relegated to a back seat, or altogether ignored, we have a religion suited only for ignorant, soulless individuals, of the mental calibre of fetish-worshiping savages. To meet the wants of the perfectly constituted man, the man who has a sound mind in a sound body, he requires a religion that will assist the development of both in just proportions, and this, I maintain, Judaism peculiarly offers-it is essentially a combination of the spiritualistic with the materialistic. Now, between the two extremes, we find the bulk of the European and American communities divided into so-called Orthodox and Reform parties, while outside all lies a very considerable section of what may be termed "Nothingarians," who, without having publicly abjured their faith, yet, owing to faulty training, or the absence of all early religious instruction, are virtually lost to the Jewish community, their only tie being a racial one, and that many are anxious to

"So much for the religious divisions of the community, but before we can answer the question, what is the duty of Israel at the present moment? it is necessary to study the lessons conveyed by history, and to consider

### THE EXISTING STATUS OF ISRAEL.

The great mass of the dispersion is located in the East of Europe, North of Africa, and Central Asia, the bulk of the race being in the Russian Empire. It is needless for me to call attention to the condition of the Jews in Russia and Roumania; the disabilities they endure and the active persecution they have experienced have repeatedly called forth remonstrances from civilized States. Anything more hopeless, humanly speaking, than their condition can hardly be conceived. The burdens of citizenship are imposed on them, with none of its rights. Excluded from almost every honorable calling, refused advancement in professions they are compelled to serve in, education denied to their children, they are reproached because the inevitable consequences ensue. State casts vitriol at the face of Israel, and then reproaches him for the blemishes. In Morocco and other uncivilized States, the property and life of the Jew are unsafe. In Central Europe, although admitted to civil rights, the Jew is, more or less, under a ban of social ostracism. In England, France, Italy, America, etc., a happier state of affairs exists, especially in the British Dominions, where the last barriers have been removed, the result being that

### THE NATIVE-BORN JEW,

in ever-increasing numbers, enters the service of the State and liberal professions, and often gains not only honor for himself, but benefits the State by his talents and devotion. It is a curious anomaly, however, that in this advanced age of civilization we should see a revival. in most of the states of Continental Europe, of the lew-baiting spirit called in modern parlance anti-Semitism. This spirit history shows us has existed, from one cause or another, since the dispersion, constantly changing its location, varying in its intensity and originating from various causes, sometimes religious bigotry, at another commercial rivalry, envy, etc. It existed in Rome at the time of the Romans, in England in the days of the Plantagenets, culminating in the Expulsion from Spain in the time of Ferdinand and Isabella, when over half a million were expelled for the crime of being steadfast to their faith. On the other hand we find that in the Middle Ages in the present Russian dominions the Jews formed prosperous communities. Thus we see that since the dispersion there has been

### NO STABILITY

in the condition of Israel; prosperous to-day in one country, the morrow sees him an outlaw and a fugitive—persecuted and enslaved in another country, we find him in a later epoch tolerated, perhaps even honored and admitted to all the rights of citizenship. This is what history teaches us, and you will see how necessary it is for us to bear these facts in mind when considering what is Israel's duty at this juncture.

### WHAT STEPS ARE NOW BEING TAKEN

to ameliorate and put on a sound footing the status of Israel? In civilized countries where the Jew is tolerated or enjoys all civil rights, we see the various communities true to all Jewish traditions exerting themselves for the religious and secular education of their rising generations; not only that, but by the formation of such societies as the Alliance Israelite and Anglo-Jewish Association, they established schools in less favored

lands, where children enot only receive religious and secular, but in many cases technical instruction in trades. scope of operations is practicably only circumscribed by want of means, and I have no hesitation in saying that it is a crying scandal that there should be so many rich and fairly well-to do Jews in this country who are so unmindful of their duty as to leave the heavy financial burdens of the community to be borne by a few ever ready to give in a good cause, instead of contributing their fair quota. Another great work undertaken by societies like the Alliance Israelite and Conjoint Committee of the Board of Deputies and the Anglo-Jewish Association, is their attempts, as opportunities occur, to interest European Powers to exert their good offices diplomatically in cases where cruelty or injustice has been meted out to Jews in some semi-barbarous States, when such interference can be made without detriment to the interests of the Power making it. The good that has been effected through these means is incalculable, but nevertheless it is necessarily very limited, for no Power can be expected to interfere where such interference might be prejudicial to its general

"It is therefore evident that all throughout the history since the dispersion the mass of the Jewish community have been, when denied the common rights of citizenship, practically defenceless, for

### BEING WITHOUT A POLITICAL CENTER

they cannot make their appeal heard, having no representatives at the council board of the nations. For nearly two thousand years the hopes and prayers of the mass of the race have been for the restoration of Israel as a nation - and the National Idea even when almost dead in the hearts of many living in favored lands, has yet lived upon their lips. The fierce breath of persecution in these latter days has done much to fan the sparks into a living flame, especially in those countries where Israel is denied the ordinary rights of humanity. We, the Israelites of the West, living in happier climes, especially in countries like our much loved Britain, are apt to overlook this factor. Citizens of a land of civil and religious liberty, whose joys are our joys, and whose sorrows are our sorrows, a land for which we would, if necessary, give up our lives and yield a devotion second to none of our fellow-citizens of any race or creed, we must remember that we are but a handful when compared with the members of our race and

faith living in lands where their life, honor, property are unsafe. It is due to the remembrance of this fact that the Chovevi Zion has gained a strong footing in this country. Humanly speaking,

### HOW HOPELESS SEEMS THE FATE

of the mass of Israel at the present moment. In the power of Pharaohs deaf to all remonstrances, save those of physical force, what hope is there for Israel? No more hope than there was when they lay in bondage in Egypt, or when they were being ground under the iron heel of the Seleucidæ. And yet Israel emerged victorious with a new lease of life from both these emergencies, hopeless, as it seemed, and in both under leaders like Moses, Joshua, and Judas Maccabæus.

### IT WAS THE NATIONAL IDEA

that was the instrument of their salva-

"Bearing this in mind, the Chovevi Zion has placed this idea in the fore ront of its objects. Not that it for one moment indulges in any idea of the conquest of Palestine. On the contrary, it would encourage any colonists it may send out to Palestine to become good and loyal subjects of the Power that now rules that country, a source of strength to it rather than weakness. The Chovevi Zion, loyal to the Hebrew Scriptures as the written word of God, recognizes that the

# RESTORATION IS TO BE EFFECTED BY THE GREAT POWERS,

that the sons of strangers shall build up our walls, and their rulers come to the brightness of our rising in the day that the Lord shall lift up His hand to the Gentiles and set up His standard to the people, when they shall bring Israel's sons and daughters in their arms and on their shoulders to Eretz Israel, and kings and queens shall be their nursing fathers and nursing mothers. It is difficult, perhaps, for the prosperous English Jew to enter into the intense longing felt by thousands of their race in the East for the

### ERETZ ISRAEL.

The Chovevi Zion hopes in time to be able to assist some on farms in that country. It has already purchased a small tract of land, but has no intention of sending any out until all difficulties at present existing are smoothed away. Co-operation is being sought with similar bodies abroad, but with the present means at the disposal of the Association

but little can be effected, as it is absolutely necessary to have responsible agents in the East. The sooner such means are forthcoming, the quicker the work of preparation can proceed.

"In conclusion, I can only wish that I were gifted with an eloquent tongue that could influence all my hearers to

enrol themselves under

### THE BANNER OF NATIONAL JUDAISM.

There is nothing in the National Idea that can possibly conflict with one's love and duty for the State under whose beneficent rule we live. The fact that I am a devoted adherent to what I may now almost call the Young Israel party, in no way conflicts with my love for England and my pride in the country where my ancestors had lived for many generations. The first and immediate duty of the National or Young Israel party is to combat the foe, anti-Semitism, that is now seeking to crush Israel, and the best way to do so is to commence disarming as far as possible the adversary by depriving him, whenever practicable, of any just grounds of attack. For it would be both untrue and unwise to argue that none of the charges levied against the Jews by their adversaries were true. We must acknowledge that there is

### MUCH TO REGRET

in the conduct of some of our people; that these faults are due in most cases to the persecutions and restrictions they have been subjected to in the present and past will not avail them in the eyes of their enemies. It is the duty of

### THE YOUNG ISRAEL PARTY

to bring forcibly home to every Jew who by his conduct brings a scandal on his race, that he is a traitor to that race, and that he brings discredit not only on himself, but his people. I consider it the duty of every true Israelite to combat anti-Semitism to the last gasp in its senseless hatred to a creed and race, but to join hands with that party in their disapprobation of the conduct of Jews who violate the morial or social law. need only instance as an example the late army scandals in Germany; what shame and disgust must every national Israelite feel at seeing how many Jews were mixed up with it. One such Jew does us more harm than a hundred anti-Semites, and we should be the first to acknowledge it. They are traitors to their race, and as such should be expelled from their communities. No Jew can belong to the National party who does

not feel that the honor of the whole race is in his keeping, and with this high ideal before you, I call on you all, whether you be orthodox or reform, to enrol yourselves under the National banner. The National spirit once more shall revivify the dry bones of Israel."

Editorially, The Jewish Chronicle, (from which we quote), says of the foregoing:

"At the dinner of the Maccabeeans given in honor of Colonel Goldsmid, he was styled modern Joshua,' and the phrase has been associated with him ever This title has peculiar fitness in being applied to him this We read in the Bible how Joshua addressed the people when they drew near to the Jordan, before they passed over: 'Sanctify yourselves, for to-morrow the Lord will do wonders among you.' And this was the burden of a remarkable address delivered before an immense assemblage at the Great Synagogue, Manchester, on Sunday last. For a military man to deliver a sermon in the synagogue was a remarkable incident in itself. It conveys many obvious lessons, even apart from the earnest words spoken by the sincere and fervent Jew, who, like his ancient prototype, appealed to his hearers that they should

### SANCTIFY THEMSELVES,

as a fitting prelude or preparation for the wonders that the Lord had in store for them. Those who doubt the power an enthusiastic believer in the restoration of God's favor to His people can exercise, should attentively read the gallant Colonel's address which we print in extenso in another column. Its stirring words of exhortation and encouragement, of counsel and hope, do credit to the speaker's heart and mind."

In the same paper occurs the following notice:

"CHOVEVI ZION ASSOCIATION.

Lieut. Col. Goldsmid, the Chief, and Mr. E. H. d'Avigdor, Vicechief, of the Chovevi Zion Association, left London on Wednesday morning for the purpose of attending a conference, to be held in Paris the same evening, in the interests of the movement. conference was of an international character, as it was attended, in addition to the representatives from London, by delegates from Chovevi societies in Odessa (whose representatives reside in Vienna), Ekaterinoslaw, Paris and New York. Mr. Rosenberg, of New York, is the delegate of the Association in his city. The deliberations of the Conference were expected to conclude in a single sitting, and it was hoped to concert measures whereby the practicable object of the movement, the colonization of Palestine, would be considerably facilitated."

### A CENTRAL COMMITTEE.

A report of this meeting in the following number of *The Chronicle*, January 19th, says "it was summoned by the Yischoub Eretz Israel" society of Paris for the purpose of organizing unity of action among the Associations, more especially to regulate the flow of emigrants to the Holy Land.

"It was decided to form a permanent center to be designated the 'Central Committee of the Chovevi Zion,' to include, not only the local Associations bearing that name, but others entertaining similar objects."

### CAUTION.

So greatly has this action stimulated the hopes of the Jews, that

The Chronicle says editorially: "The conference held at Paris last week, to consider questions connected with Jewish colonization in the Holy Land, was of a most important character. It is easy, however, to exaggerate and misinterpret the objects which the delegates of the several Chovevi Zion Associations had in view in thus conferring together. The Turkish government need not be under any apprehension that there is any movement on foot to stimulate wholesale immigration of Jews into the Holy Land. On the contrary, the principal object of the conference was to consider and devise measures to check and regulate, instead of increasing, the present flow of Jews from Russia to Syria, which has led to a wild and suicidal competition for land in that region."

In the issue of February 23d, The Chronicle says: "Caution is absolutely necessary, as exaggerated statements have been put forward that the object of the Association is to anticipate or bring about the

### FULFILLMENT OF PROPHECY

by encouraging a wholesale immigration of Jews to Palestine. Association really desired to discourage such immigration. But their prudence was not shared by cognate societies in Russia. union effected at the recent conference at Paris, between all the Chovevi Zion Associations, will have for its chief objects to prevent wholesale emigration to Syria, to purchase land carefully selected at moderate prices and let it out to colonists, in farms of a size suited to their means and requirements, to place the immigrants under proper guidance; to send out none unqualified for actual work as

agriculturists, to secure for those who go every possible protection against extortion, and otherwise regulate the movement on a business-like basis. The co-operation of experienced personages has also been obtained. But it will be necessary to raise funds to instal satisfactorily some of the persons selected who are not able from their own resources to settle themselves on the land. Here arises a difficulty. If any public appeal were made, the movement would, probably, again be exaggerated; the Turkish government would take alarm and fear that the wild. irregular rush of two years ago was about to be repeated. Hence, as we have said, extreme caution must be observed, and the nearer the Chovevi Zion Association gets toward some practical realization of its objects, the greater are the difficulties to be overcome. . . . It is somewhat unfortunate that the Association should desire to raise further funds at a moment when the claims at home are more than usually large and urgent, but the love of Zion is never likely to be regarded by Jews as an alien claim." W. E. B.

# COLONEL GOLDSMID.

Lieutenant Colonel A. E. W. Goldsmid comes of a family said to be descendants of the Maccabees, and this legend is commemorated on their coat of-arms. A grand-uncle, General Goldsmid, had a horse shot under him on the field of Waterloo. His grandfather, who belonged to the 19th Dragoons, has an excellent record, and many near relatives have distinguished themselves in the service. On his mother's side of the the family, belonged Colonel David Frank, who was aide-de-camp to



LIEUT. COL. A. E. W. GOLDSMID.

Washington during the American Revolutionary war.

Lieutenant Colonel Goldsmid himself passed through the Royal Military college; served in the 104th Bengal Fusiliers; entered the Intelligence Branch at Headquarters; was gazetted Brigade Major of the Belfast district in 1879, and became Deputy Assistant Quarter-Master-General in 1889. Much of his leisure time has been devoted to work in the Jewish Community.

He has taken a lively interest in the Colonization of Palestine by Jews and ardently desires the revival of Jewish nationality. In 1883 he visited Palestine and stayed with Laurence Oliphant, in his Mt. Carmel home, where his little daughter, Carmel, was born.

He is a near relative of Sir Julian Goldsmid, M. P., who, in the recent session of Parliament, during the speaker's illness, greatly distinguished himself whilst tem-

porarily occupying the position of Chairman of the House. Colonel Goldsmid, now forty-eight years of age, is a bright, genial, energetic man. His hope was, on quitting England for a year's leave of absence from the war office, that, should the scheme he was aiding prove successful, he would in future devote himself entirely to it. He wished to make the Argentine a nursery wherein to train Jews to agricultural work and habits of self-help and independence so that later they might go to Palestine qualified to be useful in reclaiming their own land.

Jas. E. Mattheison, Esq.

## BARON HIRSCH COLONIES.

Baron Hirsch and his organization is toiling on, amid great difficulties, to colonize Russian Jews in Argentina, Canada or anywhere, except Palestine. He is reported to have said of the Holy Land, that it is "a territory in no wise fit for attempts at colonization." Thus he sets at naught the help of Him who has promised to restore Israel and to "remember the land" and who says, "I will yet for this be enquired of by the House of Israel to do it for them."

How sad it is to see his distinguished philanthropist, in so great an undertaking, relying on his own judgment and his money instead of the living God.

The annual report of his society, the "Jewish Colonization Association," for 1893, shows four colonies in Argentina with a total of 579

families.

The Association owns 400,000 acres of land in Argentina and purposes to send out 4000 more Jews from Russia this spring. The land has cost about \$1,075,000 and other expenses have been about \$1,425,000. About 18,750 acres of wheat

were harvested, valued at \$200,000. beside about 20,000 acres of corn.

The Association and its president have assisted in establishing a colony of 100 families in N. W. Canada and another in New Jersey, U. S.

Already it has been found necessary to eliminate "the bad elements" from the colonists. From May to September, 500 persons were thus sent away from Argentina, most of whom came to the United States.

No wonder the Baron reports that anti-semitism has been also imported into the latter country.

After trying several Directors and Managers for the colonies, the Baron is reported to have said, "but I am getting even more to see that, as time goes on, I shall be compelled to take the matter entirely into my own hands. I am engaged in gradually familiarizing myself with the subject, and I will later on devote my whole time and my whole working capacity to an undertaking, in the success of which I have a firm and unshakeable confidence."

How beautiful is this spirit of self sacrifice and consecration. Would that it were thrown in line with God's providence to gather Israel, instead of more widely scattering them.

# THE JEWS IN RUSSIA.

"The Odessa correspondent of the Daily Chronicle telegraphs:

"I have gathered a few statistics to illustrate the power of the Jews within the pale of settlement in South Russia. If we take the city of Odessa as fairly representative of other towns within the pale, we find that of 350 doctors 250 are Jews, and of 180 private and sworn advocates 147 belong to the same race. The six newspapers of

Odessa are all either wholly or in great part in the hands of the Jews. Prohibitive laws to the contrary, more than one-half of the agricultural land of South Russia is either owned or controlled by Jews, and from one land bank alone—the Bessarabia-Taurida Bank—about £4,000,000 sterling has been lent on estates nominally in the hands of Russians."—Jewish Chronicle.

## JEWS IN INDIA.

The census of 1891 gives the number of Jews as follows: In Aden 2,800; in Bombay 10,500; in Cochin 1,300; in Calcutta 1,450; total 17,200.

Two colonies on the west coast, both of which probably arrived by sea, and are of very considerable antiquity, are called, one the white and the other the black Iews.

# JEWS IN CHINA.

THE REMNANT OF THE JEWS OF KAI-FENG-FU.

"Mr. A. S. Annaud, the agent of the National Bible Society of Scotland for North China, in a recent account of a journey to Kai-Feng-Fu, the ancient capital of the Chinese Empire, gives the following description of the remnant of the

Jewish colony:

"Having sold all my books, I asked the soldiers to guide me to the ancient site of the Tiao-ching (Jewish) temple. When we arrived, I found a pond with a little hillock in the center, on which was placed a stone giving the dates when the temple was built and rebuilt, and when it fell into ruins. The Jews are known here as the "Tiao - ching - chiao" (the sect which pulls out the sinew). They all live round the site of the an-

cient temple, and a number came about me as I gazed on the spot where once "Israel's possession" stood.

The Mahomedans affirm that the Jews were brought here as slaves; and that they have always looked down on them; but there is fairly good proof that the Jews were in China before the Mahomedans. The Jews themselves believe that they came over during the Han dynasty, B. C. 200 to A. D. 220.

In the afternoon one of the soldiers called with a young Jew named Kaohnikuei, with whom I had a long talk. He had some Jewish features. They have no place of worship, he said, and no wealthy men to enable them to rebuild the temple as they desired.

When Dr. Martin visited them in 1866, there were seven families, now there are only six - Kao. Chao, Ai, Li, Shih and Chin. According to my visitor, these include 500 souls, but the Mahomedans put the figure at less than half. Mr. Kao denied that any of them had become Mahomedans, but if he was a fair specimen it would not be easy for the T'iao-chingchiao to change their religion; he could not give me the faintest idea of what they believed. They seem to have entirely given up their old worship, have lost all knowledge of the God of Israel and have nothing but the memory of what they once were to distinguish them." -- Tewish Chronicle.

# FOR WHAT PURPOSE?

[From the German, by E. R. Kiplinger.

After the evening meal at the close of a busy day, we sat engaged in conversation, scarcely noticing the wagon-wheels crunching in the sand before the veranda. The driver halted, and with lamp

in hand I hastened to the door. A messenger had come requesting me to officiate at a funeral in Sebas-

topol.

Twenty-five werst per wagon to Simferapol, then 79 by rail to Sebastopol! A weary journey; but the message is so urgent,—what after all matters a few sleepless nights.

Be it observed that the principal train in the Crimea runs at night. At half-past one it is due for Sebastopol, so there is no time to lose!

I changed my apparel hurriedly, put a few articles into my valise, and in a short time was riding over hill and vale in the dark, still

night.

How many opportunities for self-examination and communion with God have the 274 sleepless nights during my seven years sojourn in Russia afforded me. I can not but be thankful for them.

Arrived at the station I am told: "The train is late." If one or two hours late, no one seemed to know or care. I took my seat at a table provided, pulled out my portfolio, and wrote letters until two o'clock, when I was told that a telegram had just announced that the train was six hours late. Consequently I could not get away until seven in the morning, and instead of reaching my destination at nine, the hour appointed for the funeral, could not make it until eleven. I dispatched the following: "Am on the way. Train late. Postpone funeral until twelve o'clock." Then I stepped outside and slowly walked up and down, but the chilly air soon drove me in again. I took my seat at the table and ordered a cup of tea.

Directly opposite sat a superiorlooking young man, whose fine face bore a strong Jewish cast. A few chairs by my side were vacant, then sat an aged Jew, absorbed in

a Russian newspaper.

"It is a downright shame," exclaimed the young man vehemently in excellent Russian, "that the train is so late! I am a lawyer, and my client's case comes up at ten o'clock this forenoon. I fear the judge will pay no attention to my telegram. Just to think of these two miserable nights and my traveling expenses in addition to all the rest! Provoking, horrible!" "Against whom are you thus wrought up," I said, smiling, my own impatience having abated during the scene.

"Against whom? Sure you are right,—there is no one in particular against whom I can vent my spleen; it is a simple game of chance," he returned, as though desiring to apologize for his hasty

words.

"Chance? I do not believe in

chance," was my reply.

"Oh——!" exclaimed the Jew surprised, looking at me with fixed gaze, as though trying to read my inmost thought, "Are you then a Mohamedan in belief? You do not look like one."

"I am not a Mohamedan, and believe just as little in blind, ironclad destiny, as in the senseless, objectless 'chance' of which you speak."

"Pardon me, please, but is there

anything else?"

"Art thou a master in Israel and knowest not these things?" was on my tongue, but I bit it back and said: "Can you think of nothing better than that the small and great (events) things that befall us are either the result of some unchangeable destiny, or the meaningless jumble called *chance* thrown together like bits of different colored glass in a kaleidescope? Are you satisfied with either of these two interpretations?"

"No, not exactly, considering

the free agency of man."

"Neither does it satisfy me. For this reason I rejoice at the third

rendering."

"I want to know what that is," he cried with nervous eagerness, at the same time I noticed that the old man had dropped his paper and was looking at me sharply from under his shaggy eyebrows.

"Do you play chess?" I asked.

"Certainly—passionately fond of it—but—I can not imagine what chess playing has to do with all this."

"Now then, you will admit that a strong player with a weak partner can really choose his field in which to become victorious."

"Yes, certainly, -go on."

"In this case the weak partner is not for one moment deprived of his liberty, he can draw of his sixteen (figures) men, which he will, and as he will, and yet the stronger will accomplish the end he has in view. Do you admit this?"

"Certainly—but" . . . .

"You see, man is the weaker player, who according to the rules governing the game, has perfect liberty, but is nevertheless controlled through all its intricacies by the stronger player,—the living God."

The old Jew moved uneasily, and upon the handsome face of the young man played a mingled look of surprise and contempt. He

spoke without looking up.

"Yes, if one can believe this; we see how all things develop in a natural way. Since my third year in college, I have learned to look upon the Being of whom you spoke as an unknown factor left wholly out of my calculation."

"But that does not signify as to the outcome of the game. Call your strong partner what you will, the result will be the same. The day is approaching when you will be conquered, if not in youth, surely in the end, through death."

The young man was silent. A

silence more ominous than words. "God has his plans concerning us," I continued, "and is thus by His power overruling all things to accomplish his blessed purpose, drawing and shaping while we are ignorant of the fact. In the development of this plan there are often dark and intricate passages, and others that seemingly have no significance at all. In most unforeseen ways we come in touch with the inner life of others, and my belief is, that I am often brought into contact with a person of whom I am to learn a lesson, then again of another who is to learn of me."

"Beautiful, very beautiful," exclaimed the old Jew, drawing his chair a little nearer; the newspaper had long since been laid upon the

table.

"Consequently," I went on, "there is for me no such thing as blind chance or accident, but an overruling Providence, permitting or bringing to pass certain events in my history. As remarked, I am often too blind to see the interlacings of the thousand divergent threads, but when once in His kingdom, knowing as we known, with the page fully turned, I will see and understand the deep and rich design. In the light of the happy Hereafter, will our relationship to one another here become fully apparent."

"Now, for instance," inquired my young friend, "for what purpose are we detained here six

hours waiting for our train?"

"Perhaps for your sake," I answered, in a loud tone.

"For my sake?" he faltered, his

pale face coloring.

"Yes, perhaps the Lord God would have me this night talk with you on a subject calculated to awaken a desire on your part to hear more of Him, and his Son, our Lord and Saviour, Jesus Christ."

"Perhaps to give us this opportunity, the train had to be delayed," he returned pleasantly.

"Curses upon you and the name you have spoken," screamed the old Jew enraged, as he picked up his paper and cap and hurried from the room.

With a compassionate look the eyes of the young man followed the receding form, and when the door closed behind it, he said with a sigh, "This is the way of our old people. They are constantly fearing that we will become converts to Christianity. So was my father, so is my mother to this day. In our universities we have a hundred opportunities through books and men to become acquainted with the tenets of the Christian faith, but somehow little was thought of that."

"Of course not. The danger (?) lies in coming in contact with those who have living faith in Christ as the world's Redeemer. The old man felt this, and realized that from that standpoint I would have more influence over you than a dozen dogmatic books."

"How so?" the young man asked, looking somewhat per-

plexed.

"Simply because I believe. Because I am fully convinced of the nearness and power of the love and grace of Jesus Christ. For this reason I am considered a dangerous companion. Strong convictions, like fire, ignite when brought in contact with proper material. Would to God that I could this night place a picture of the Crucified before your mind's eye that could never be effaced."

Our intercourse grew in warmth and depth so that we took no heed of the flying hours until the gray dawn streaked the eastern sky, and our train came whistling into the depot.

We, of course, stepped into the same coupe, and continued the discussion of our intensely interesting theme.

When we parted at Sebastopol at half-past eleven o'clock, my companion pressed my hand with much feeling, and thanked me for all that I had said.

"Do you now know for what purpose the train was late?" I asked, tightening the grasp.

He turned slightly, then whis-

pered, "I believe I know."

At this moment, after a continuous conversation of eight hours, I became conscious of extreme weariness, and thought, with misgivings, of the service before me. But on stepping into the hotel, I was informed that a Greek-Catholic clergyman had been secured to conduct the service at nine that morning. Judging from a human standpoint, my journey had been in vain, and I had undergone all these discomforts for nothing.

I called on the bereaved family, extended a few words of sympathy, lay down for a little rest, and at ten in the evening again took the train for Simferapol. I reached the place at two in the morning, and on pushing my way through the crowd, behold! my young Jewish friend again stood before me. After friendly greetings, I asked: "And what did you accomplish?"

"Nothing. The trial has been postponed a week, so my journey was in vain."

I related my own experience, while he looked at me in silent wonder. Finally he spoke with trembling lips. "Then it is really as you said. This, our journey, was for the purpose of bringing us together, so that you, with God's

help, could stamp a great truth in-

delibly upon my mind."

"It was a short seed time," I replied, "but this journey has bound us together for eternity. The Lord will help you through to the end, blessing you and making you a blessing. We will meet again, if not sooner, in the light and glory beyond. Adieu!"

And in the face of all this, and similar occurrences, though the end may be hidden for a time, people continue to ask: For what

purpose?

#### DISTRESS.

Two hundred and thirty poor Jewish families, expelled from Russia in 1892, were by the Turkish government, quartered upon the Jewish community in Salonica. The community not being able to provide for its own 10,000 poor, appealed to the Russo-Jewish Com. of London. Fifty pounds were sent on and in distributing it Mr. Kreiger says, "Everywhere I encountered a frightful spectacle of hideous misery, of which my pen could give but a feeble idea.

"In each room I found three, four, and sometimes five, sick persons, without beds, without coverings and even without linen, so that after distributing some pecuniary assistance, I considered that the best and most pressing thing to do was to repair, at least partly, the all but nude state of these unhappy strangers. With this object I bought a bale of ordinary stuff, which, under the care of Madame Krieger, assisted by other ladies, is being transformed into shirts, dresses and other garments for men, women and children. All of them eagerly expressed their deep gratitude towards their brethren in the West who had held out to them a charitable hand in this moment of extreme distress and despair. These protestations of sincere gratitude and the recital of their cruel sufferings moved me to such an extent that I could scarcely repress my tears."

#### TEMPLE--SACRIFICE--MESSIAH.

In an interview with Mr. G. W. Tooley, Dr. Adier, chief Rabbi of Great Britain, is reported to have said: "Inasmuch as the temple does not exist at the present day, we are not bound—in fact we are not able—to keep the law of the sacrifices. Orthodox Jews believe that when the Messiah shall appear, and the temple shall be re-established, then the sacrifices will be restored.

"We hold that the Messiah has not yet appeared; that the Messiah foretold in the Scriptures is not to be a Divine being, because we hold strongly to the belief in one God: but that he is to be a gifted man, a man who is consecrated with the gift of prophecy; and we hold that the Messiah has not yet come because the prophecies in connection with Him in Isaiah and the other prophets have not yet been fulfilled. Universal peace does not prevail. Nor has the ingathering of Israel as yet taken place, which is distinctly taught as an accompaniment of his appearance."

Mr. Tooley asks how far we recognize Jesus of Nazareth as a religious teacher, Dr. Adler replies: "We consider that undoubtedly He was a teacher of great power and virtue, who had sat at the feet of His Hebrew masters, and taught the lessons of holiness and righteousness which he had learned from them, such, e. g., as the great maxim which he learned from Hillel, 'Do not unto others what thou dost not wish to be done unto thee.'" J. C.

# THE JEWISH ERA

THIRTY-TWO PAGES.

# PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the Era to The Jewish Era, Mission House, 22 Margaret Street, Chicago, Ill.

#### EDITORIAL.

How inspiring is the thought that we are really living in the days when "these things begin to come to pass."

## GOMER AND ROSH.

The Russo-German commercial treaty which passed the Reichstag by a large majority on March 16th, will be regarded by many students of prophecy as a very significant event.

Baron Marschall von Beiberstein, Secretary of State for Foreign Affairs, is reported to have called it "a milestone in German history," while Herr Hammerstein said that it "would rather be a gravestone"

Count Herbert Bismark, during the debate, quoted the remark that "the way to Constantinople is through the Brandenberg gate," which he affirmed did not emanate from his father, but from the present chancellor; to which Caprivi replied, that he had "always attributed the remark to a Russian source."

If these statesmen regard the treaty as the beginning of a raproachment with Russia, freighted with such important consequences as the possible conquest of Constantinople, shall not the Bible student consistently see in it the

beginning of the fulfillment of Ezekiel's prophecy where Gomer and all his bands are allied to Gog, the Prince of Rosh, Meshech and Tubal? See Ezek. 38-39. N. V.

## "REST AWHILE."

Any one who may have met Sister Angel since her long and serious illness, will see at a glance how greatly she needs a vacation and rest.

# NEW SUBSCRIBERS.

The editor has been very much gratified by the large number of renewals received during the past quarter, and especially so by the kind words of appreciation expressed in the correspondence. New subscriptions have also come in very freely. Doubtless, many overlook the matter because the price is so small.

Hence, it was found necessary to send out a circular, which has brought excellent results. We fear that, in some cases, the circular has been sent to persons for whom others subscribed. If any one has been annoyed by this we invite them to call and see how much detail work there is in attending to the sub-

scription list. We are sure they will forgive us, and perhaps it will stimulate them to secure us a few more new subscribers.

We have many calls for gratuition distribution of the Era. Some have kindly sent donations for this purpose, for which we return thanks. Let any sums for this object be plainly designated, otherwise they will go into the general fund.

## OFFICE WORK.

The past quarter has been a busy one in our office. In addition to the regular work on the Era, we have sent out the circular letter presenting the Executive Committee's Appeal, for dollar subscriptions to extinguish the debt. Preparing the lists, addressing, folding and mailing to many thousands is no small task, but kind words from friends and the blessing of the Master fully repay us for this labor of love.

# "THE HEBREW CHRISTIAN."

This excellent paper has become more and more interesting under the management of its new editor, Hermann Warszawaik. The March number has a portrait of our missionary, Rev. Bernhard Angel, and an extended sketch of his life, prepared by himself. Thanks to our Brother Warszawaik for the kind courtesy. Truly all our Missions are one in the eyes of our Lord Jesus.

"The Hope of Israel Mission to the Jews" is the new name adopted by Rev. A. C. Gaebelein for his work among the Israelites in New York. God is greatly blessing Bro. Goebelein, for which we "praise the Lord."

#### AN EXCELLENT PROGRAM.

A most excellent program upon the subject of "The Jews" was used at a Woman's Missionary meeting in Cleveland some time since. It was prepared by Mrs. Minnie B. Barber, and it proved to be a perfect success. Perhaps it is due to the interest awakened by it that a Jewish Mission has already been begun in Cleveland. At our urgent solicitation Mrs. Barber has very kindly furnished us with the program, which is divided into three parts, sufficient for three meetings, with copies of most of the papers and other material which she used. gladly loan this to ladies who may wish to use it for some of their Missionary meetings. It is just what we have long needed for this purpose, and will be of great help to ladies making preparations for such meetings. Address, Editor JEWISH ERA, 332 Lake St., Oak Park, Ili.

## "THOSE WOMEN."

"The Lord gave the word, and great was the company of women that proclaimed it." Ps. 68:11. N. V.

Surely the Psalmist must have had his eye upon these days, in which all the activities of mission work have so largely come upon the hearts and hands of Christian women.

Just now, Miss Annie Taylor, the brave little woman who made her perilous pioneer journey into Thibet last year, is returning to that country with thirteen helpers, one woman and twelve men. And thus it seems that this last stronghold of Satan is to be unlocked by a woman. Verily the end is near. Mat. 24:14.

Our Chicago Hebrew Mission owes much to "those women."

One cares for the arduous duties of secretary and another for the treasury. Mrs. Howland presents the work in woman's meetings, Mrs. Wood, Miss Howard, and others, care for the Industrial School, and our Saturday morning prayer meeting for Israel is almost altogether sustained by "those women." Mrs. Angel is the life of the dispensary work. Mrs. Rounds has had a blessed time presenting the claims of Israel in Albany and New York. Mrs. Kiplinger translates for us, and sends many subscriptions for the ERA. Indeed, most of the encouraging words we receive are from godly women, whose hearts are drawn out in kindness toward Israel. God bless "those women," and may they all rejoice in the kingdom as they hear the King say, "Inasmuch as ve did it unto one of the least of these my brethren."

# THAT MORTGAGE.

All can "help a little" was the thought of our Executive Committee, as they prayed and planned about the debt. Hence, the appeal for a popular subscription of \$1.00 from each. Twenty-five hundred circulars have been seen out. Thus far, about four hundred responses have been received and still they come. "Praise the Lord." Yes, we praise Him now, trusting that He will remind the other sixteen hundred of His stewards to send in their Dollars and help wipe out the debt.

# MORE ROOM.

We have found a piece of property, 67x100 feet, on a prominent corner, a most excellent location for our needed enlargement. There is a wide alley in the rear, affording light on three sides. A good brick

house stands on part of the lot, sufficient for the Missionary and his family, leaving room to build Chapel, Dispensary, School rooms, etc. It is offered for \$15,000. Oh, if we only had this, we could sell our present premises and build just the right size and shape to accommodate the work. Who will buy it for us?

# "JERUSALEM."

This is the title of the leaflet of which something over one hundred thousand have been issued in English, Yiddish and Hebrew, and scattered world-wide.

A revised edition in English has just been prepared and copies will be sent free to any who wish to distribute them to Jews.

Address.

WM. E. BLACKSTONE, 332 Lake St., Oak Park, Ill.

# "AN ISRAELITE INDEED."

CHICAGO, Ill., March 13, 1894.

EDITOR THE JEWISH ERA: - Sunday after Sunday, in visiting our Hebrew Mission, I have been greatly impressed with the sermons preached by Rev. B. Angel. Born and brought up as a son of Israel in the usages of the Mosaic Law, I walked in the darkness for forty years of my life with the test of my brethren, and no matter how little we care for God's law and command, we fulfill His Word and are still His chosen people. Thank God! the vail has been drawn at last from before my face. God in His loving kindness, has sent the Holy Spirit in my heart, and I am now a believer in Christ. Faith in Christ cometh by listening to the preaching of the Gospel, searching the Scripture, which I have done, and through that faith I was convinced and baptized into the church of Christ, and not too often can I now pray to God our Father, and thank Him for the new heart He has created in me and the new life He has given me. My Hebrew brethren often question me what I have gained in accepting Christ. To all those I only can answer: that there is indeed a new life within me, a heavenly peace, not to be expressed in words, but it tells the faithful ones that God the Father, in His loving kindness, has sent, according to His promise, the Messiah, His only beloved Son, whose blood has been spilled, who has been slain as the spotless lamb on the cross, for our salvation from our sins and for our redemption. Therefore, only through Christ, accepting Him as our Messiah, taking Him as our example and following in His footsteps, can we look for the fulfillment of the promise God has given His chosen people, to gather us from the ends of the earth, make us one nation, rebuild Jerusalem and its temple in all its glory May God, our heavenly Father, grant my prayers and supplications, that all Israel will turn their hearts to God, through our blessed Saviour, Jesus Christ. Then truly they will be God's chosen people.

J. Lewis.

194 Hastings St.

THE BENT BOW.

PROF. H. M. SCOTT.

There is a story told of the apostle John, who, when found engaged in athletic exercises once by some brethren, replied to their surprised question by showing them a bow, which had been kept bent so long that it had lost its spring and could not shoot. All apostles, prophets and teachers must relax the bow

string of their efforts at times if they are to preserve true elasticity of energies. These remarks apply to our brother Angel, who has been for seven years in unbroken activity in connection with our Hebrew mission. Part of the time he did double duty, as student in the seminary and missionary on the field. Recently as superintendent his duties have been arduous and taxing. In view of these facts, the Mission has gladly consented to his taking some rest and change of labor. Mr. Angel will leave for Europe about April 15th. to be absent four months. He will visit France, Germany, and England. His aim is to visit relatives and lewish friends, telling them of the gospel and his new life in the Messiah, to preach as opportunity may offer to Israelites abroad, and study mission methods among Jews in Europe. This trip will cost Mr. and Mrs. Angel about \$500. About one third of this has been pledged by friends already, and this word of information is sent out inviting others to contribute towards the expense of this missionary tourist of our faithful workers. Mr. Angel will be very glad to receive also any suggestions as to fields, missions, or friends of Israel that might be visited in the old world, for it is the desire of us all to make his journey profitable and instructive in the widest sense.

Chicago Theological Seminary, March 1894.

The following amounts have been received for Mr. and Mrs. Angel's journey:

I. C. N., \$25.00; E. McN., \$20.00; Miss E. Dryer, \$10.00; Mrs. J. E. Howland, \$10.00. About \$100.00 more is promised.

Send contributions for this special object direct to Rev. B. Angel, Mission House, 22 Margaret St.

## "BELOVED."

[Written on the shore of the Mediterranean Sea, by a missionary from Scotland, in 1839.]

These deep, blue waves lave the shore
Of Israel, as in days of yore!
Though Zion, like a field is ploughed,
And Salem covered with a cloud—
Though briers and thorns are tangled
o'er,

Where vine and olive twined before—
Though turbaned Moslems tread the gate,

And Judah sits most desolate—
Their hets o'er Tyre the fishers spread,
And Carmel's top is withered—
Yet still these waters clasp the shore
As kindly as they did before!
Such is Thy love to Judah's race,
A deep unchanging tide of grace.
Though scattered now at Thy command,
They pine away in every land,
With trembling heart and failing eyes—
And deep the veil on Israel lies—
Yet still Thy word thou canst not break,
"Beloved for their fathers' sake."

-Bonar.

# THE FEAST OF PURIM.

The Feast of Purim, or of Lots, falls this year on Thursday, March 22. The Fast of Esther immediately precedes it. The Jews observe Purim as an anniversary of the miraculous deliverance of their nation from the hands of Haman, prime minister of the King of Persia, Ahashverosh (Ahasuerus) by name, the Xerxes who figures in Grecian history.

The feast is kept not only according to the decree of Esther, but also in compliance with additional specifications for merry-making and boisterous enjoyments, as enjoined by the ancient Rabbis and as handed down by custom.

The chief feature of the day is the reading of the book of Esther in the Synagogue, from a scroll of parchment, which bears her name. When the Megillah, or scroll, is read through, the whole congregation exclaim: "Cursed be Haman; blessed be Mordecai! Cursed be Zoresh (the wife of Haman); blessed be Esther! Cursed be all idolaters; blessed be all Israelites! And blessed be Harbonah, who hanged Haman."

During the day the Jews exchange presents among themselves.

Book of Esther, 9:22.

The Jews put themselves on record as firm believers in the Old Testament Scriptures by observing this fast and other festivals yearly since they were instituted. The book, narrating the facts which these festivals commemorate, is in our hands. Herein, also, the Jew is the best proof that the Bible is true.

Thus God's people of old, attest the truth and divine authority of those ancient Scriptures that testify of a Saviour greater than Mordecai, even Jesus, the Messiah.

BERNHARD ANGEL.

# ISAIAH FIFTY-THREE.

THE JEWS PAST REJECTION, BUT FU-TURE ACCEPTANCE OF THE ' SERVANT.

BY PROF. SAMUEL IVES CURTISS.

The Prophet's message about the Servant disbelieved.

r. "Who believed that which we heard? and the arm of Jehovah, unto whom was it revealed."

The Servant's miserable appearance.

2. "For he grew up like a sucker before him, like a root out of dry ground, he had no form and no beauty, and when we saw him there was no appearance that we should desire him."

Despised and abandoned.

3. "He was despised and abandoned by men, a man of pain (lit., pains) and acquainted with sickness, and as one from whom they hide the face (lit., as the hiding of faces from him) he was despised and we did not esteem him."

He suffered for us.

4. a. "Surely our sicknesses he bore, and our pains he carried as a heavy burden."

We thought he was suffering for

his own sins.

4. b. "But we thought he was stricken, smitten of God and afflicted."

It was for us.

5. "But he was pierced (5572) for our transgressions, crushed for our iniquities, the punishment of our peace (i. e. that brought us peace) was upon him, and through his stripes there is healing to us."

The iniquity of us all laid on him.

6. "All of us like sheep have gone astray, we have turned each to his own way, and Jehovah has caused to light on him the iniquity of us all."

Innocent as a lamb.

7. "He was oppressed and he was afflicted, and was not opening his mouth; as a sheep he was brought to the slaughter, and as a ewe before her shearers is dumb he was not opening his mouth."

Suffered for us through an unjust

judgment.

8. Through an oppressive judgment he was taken away; and as for his generation (contemporaries), who considered that he was cut off from the land of the living, for the transgression of my people he was smitten?"

Innocent, but died with criminals.

9. "And they appointed his grave with the wicked and with the rich in his death, although he had done no violence and there was no deceit in his mouth."

Jehovah permitted him to suffer.

10. "But Jehovah was pleased to crush him, he made him sick; when his soul (i. e. when he) shall make a guilt offering, he shall see a seed, he shall prolong days, and the pleasure of Jehovah shall prosper in his hand."

The Servant shall be satisfied with

the result of his sacrifice.

ri. "Through the distress of his soul he shall see satisfyingly, by his knowledge shall my righteous Servant bring righteousness to many, for he shall bear their iniquities."

The Servant's reward.

12. "Therefore I will give him a portion among many and with the strong he shall divide the spoil, because he poured out his soul (life) unto death and numbered himself with the transgressors, and he bore the sin of many, and he made intercession for the transgressors."

#### Is. 52: 13-15.

THE GENTILES' ACCEPTANCE OF THE SERVANT.

Exaltation of the Servant.

13. "Behold my servant shall deal wisely, he shall be high and lifted up and greatly exalted."

The Gentiles, though surprised at the Servant's appearance, accept him.

14, 15. "Like as many were astonished at thee, so distorted was his appearance more than man, and his form more than the sons of men; so shall he startle many nations, kings shall shut their mouths at him, for that which was not told them they have seen and that which they have not heard they have discerned."

· Two things are set forth in these Old Testament passages:

I. The Gentiles accept the Servant of Jehovah.

2. The lews reject him.

The Gentiles are astonished at his exaltation, his appearance is so forbidding, the nations are startled,

kings open their mouths in surprise, and yet that which had not been told them in their sacred books they see, and what they have not heard through the prophets, as soon as made known to them, they discern.

Contrast with the belief of the Gentiles as set forth in Is. 52: 15, the disbelief of the Jews in the

fifty-third chapter.

The prophet reports the penitential confessions of the Jews in an age still to come, "who among us" says one, speaking for the rest, "believed that which we heard" about the Servant? for he came with no manifestations of divine power. Like a sickly sprout out of a dry ground, he was not fitted to attract the popular regard.

Then he gives the reasons for

their rejection of the Servant:

1. He was despised by the people (v. 3).

2. He was a man of loathsome appearance (v. 3).

3. Seemed to be suffering the punishment of his sins (v. 4).

The prophet also gives their penitent confession of his vicarious suffering for their sins:

1. He bore our sicknesses

(v. 4).

2. He carried our pains as a heavy burden (v. 4).

3. He was pierced for our transgressions (v. 5).

4. He was crushed for our iniquities (v. 5).

5. The punishment of our peace

was upon him (v. 5).
6. And through his stripes there

is healing to us (v. 5).

7. All of us like sheep have gone astray, we have turned each to his own way and Jehovah has caused to light on him the iniquity of us all (v. 6).

8. Who considered that he was cut off from the land of the living,

for the transgression of my people he was smitten? (v. 8).

9. When his soul shall make a guilt offering he shall see a seed, etc. (v. 10).

10. He bore their iniquities as

a heavy burden, (v. 11).

Who is the Servant mentioned in

these chapters?

No unprejudiced reader of the New Testament, be he Jew or Gentile, can deny the startling similarity between the portrait drawn here and that found in the New Testament. The unprejudiced Jewish interpretation of this passage recognized its Messianic character. The Targum on 52: 13 reads:

הא יצלה עבדי משיהא, ירום ויסגי ויתקוף לחדא."

"Behold my servant Messiah shall prosper, shall be high, and shall increase, and shall become very strong." And in Machzor, Warszawa, 1868, there is the following passage for *Yom Kippur:* 

> פנה מנו משיה צדקנו, פלצנו ואין מי לצדקנו: עונותינו ועול פשעינו עומס, והוא מהולל מפשעינו, סוכל על שכם המאתינו, סליהה מצא לעונותינו: נרפא לנו בחבורתו.

"Messiah, our righteousness, has turned away from us, we are terrified and there is no one to justify us. Our iniquities and the yoke of our transgressions he was bearing, and he was pierced on account of our transgressions, he was carrying upon [his] shoulder our sins to find forgiveness for our iniquities, there is healing to us through his stripes."

But the most remarkable thing about the fifty-third chapter of Isaiah is not that it seems as if it was written in the very shadow of the cross, but that it contains the confession of the Jews regarding their rejection of Christ at a time when they recognize him as their Saviour and that he suffered for them.

As the last part of the fifty-second chapter of Isaiah has been fulfilled in the conversion of multitudes of Gentiles, we may expect that the fifty-third chapter will be fulfilled in the conversion of the Jews as a people when they shall look on him whom they have pierced (Zech. 12. 10).

# THE STUDENT VOLUNTEER CONVENTION.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14.

One of the greatest missionary meetings ever held in this country, or in the world, assembled in Detroit on February 28th, and continued till March 4th.

Only 600 delegates had been expected, but the Entertainment committee was overwhelmed with 1,357 registered delegates, and for a time scarcely knew what to do. But the hospitality of the citizens was found equal to the occasion, and all were comfortably provided for.

The capacious Central church was filled to its utmost at the first session, and many overflow meetings were held during the convention. Maps and stirring mottoes decorated the walls, the central thought of which was, "The evangelization of the world in this generation."

Nearly a hundred missionaries, secretaries and other officials were present, and the speakers seemed inspired by the sight of that sea of bright faces—noble young men and women consecrated to the work of

foreign missionaries. There were 1,137 student delegates, representting 294 institutions throughout the United States and Canada, and 38 religious denominations.

Dr. A. J. Gordon, Dr. A. T. Pierson, Mr. Hudson Taylor, Miss Geraldine Guinness, R. E. Spear, and others, thrilled the audience with their forcible putting of the spiritual claims and needs of the world, and the responsibilities resting upon all Christians to evangelize the nations. There was a marked spirit of consecration and an humble seeking of the power and guidance of the Holy Ghost for service. None will forget the impressive manner in which dear Mr. Taylor emphasized the believer's privilege of abiding in Christ.

All the fields were carefully presented in the sectional conferences. It seemed to us that, in considering the overwhelming claims of the heathen and Mohamedan nations, God's order of "to the Jew first," was likely to be forgotten, but our request for a

#### CONFERENCE ON ISRAEL

was cordially granted, and though the only hour available was in an afternoon when a reception was being given to all the delegates, and we had no time for notice except at the morning service, our faith in asking for the main audience room was, to the surprise of many, rewarded by an assembly of 1,200 people.

The opening exercises were conducted by Dr. H. C. Mabie, who read the 37th chapter of Ezekiel, and prayed most fervently for God's ancient people.

Dr. Gordon spoke of his own experience in beginning a mission to the Jews in Boston, noting especially the readiness of the Jews to listen to the Gospel at the present time, as compared with

only a few years ago. He told of his meeting with dear Bro. Rabinowitz when he was with us in Chicago last summer, and how unexpectedly he found himself in the same house, with only a door between him and the Russian Jew he had so long desired to see. He heard him chanting, in low tone, his Hebrew scripture, and soon found access into his room. He told us how he enjoyed days of sweet communion with him, and profited richly in listening to the story of his conversion, and the wonderful manner in which he would open up the Scriptures.

Dr. Gordon emphasized three things as a sign of our times, viz.: The overthrow of the temporal power of the Pope, the universal preaching of the Gospel, and the restoration of the Jews.

esteration of the jews.

#### MISS BEN OLIEL,

from Jerusalem, gave a most interesting account of her father's work among the Jews in their ancient capitol. Her clear, beautiful voice, and the fact that she is herself a Jewess, held the audience in the most rapt attention.

Representatives of the work for Israel in Cleveland were present,

and also one from Persia.

We closed with a brief explanation of the maps and charts of Palestine and Jerusalem, showing the remarkable growth of the city in recent years, and that more Jews have returned to Palestine in the last twenty years than those who came up with Ezra from Babylon. The great interest manifested in this special conference, showed that information about God's ancient people and study of the prophetic Word concerning them, is indeed "meat in due season."

#### OUR SPECIAL TRAIN

from Chicago carried nine carloads—330 delegates. Never shall

we forget the blessed experience of that ride to and from the convention. It was like a triumphal march toward heaven. There were prayer and testimony meetings in each car, and hallowed songs that made the heart swell with praise. Often were we asked to tell them more about Israel, and every moment was occupied until we rolled into the depot at Chicago. Then the entire delegation, with united voice, filled that great building with a volume of song, as heart answered to heart in those precious words, "God be with you till we meet again."

Ah! when shall we meet again? Some are already on the way to India, some to China, and some are leaving for Africa; but "the morning cometh," when we shall meet "in the air."

W. E. B.

# A CONVERTED JEW IN INDIA.

"Another special feature of the Bareilly and Fatheganj camp meeting is our good brother Abraham Solomon, presiding elder of Pilibhit district. He is the only one of his kind. A Jew of Jerusalem, a wanderer, a successful merchant, a broken fortune from entrusting his whole wealth to one caravan which was plundered and from which he fled with his life and nothing beside. Again a wanderer, he heard the gospel of and accepted Christ, was for some years a teacher, then local preacher, conference member, and finally a presiding elder. His district is very much the result of his own efforts and system. A Jew in method, management and presistency, a Christian in zeal, in love, and in his life, he and work are thoroughly unique."—The Indian Witness.

# THE NEW TESTAMENT IN A SYNAGOGUE.

Sunday, March 11th, Dr. Hirsch, of the Sinai Congregation, read the Sermon on the Mount as the lesson of the day, preparatory to a discussion of the teachings of Jesus.

After paying a high tribute to the superior morality and spirituality of the doctrines of Jesus, he sought to show that Christ simply reproduced the teachings of Juda-

ısm.

His argument, however, utterly failed to account for Christ and Christianity. It is interesting to show the historic and romantic materials used by Shakespeare in the production of his dramas. But any such argumentation utterly fails to account for the genius of Shakespeare, who smelted old bits of gold; gathered from various heaps of rubbish, who polished gems dug from the bowels of the earth and gathered from the depths of ocean, and wrought them all into those ite ornaments which are the wonder of the ages. Granted that the gold and gems existed before, it was Shakespeare who combined them.

God in His revelation does not reject human modes of thought and speech, or any truths which men

have learned.

The few sayings of the Rabbis which are at all parallel with those of Christ, are so buried up in heaps of refuse that they can only be discovered with infinite pains by Jewish scholars. Practically lost to the synagogue, they have no power to renovate the life.

All Christ's sayings are instinct with power. What if scattered sentences of the Lord's prayer, as Dr. Hirsch affirms, may be found in the petitions of Judaism. That fact proves nothing any more than does the existence of certain har-

monies in music. It is the Master that weaves them together. And it is the Master that has given us the Lord's prayer.

Honest Judaism, partially free from prejudice, must say of Jesus that He was the noblest, purest

man that ever lived.

After centuries of suffering at the hands of Christians and bitterest hatred of the very name of Christ, it is hard for Judaism to admit even the facts of history regarding Jesus Christ. Dr. Hirsch is too fair minded and too good a historian and critic to do otherwise. Only the confession made by one of Christ's contemporaries comes near accounting for Christ and the Christian system: "Never man spake like this man." (John 7:46.)

It is perhaps necessary to know Christ as Paul did by personal experience and spiritual insight (Phil. 3:10) to see that "the" Son of man of the gospels (Matt. 12:8; 25:31, means something more than "Son of man" or "human being" (Ezek.2:1, etc., בן אָדם) and "the Son of God" (John 1:34; Eph. 4:13, בן האלהים is something more than "Son of God" or divine (Dan. 3:25, בר אלהין), as Dr. Hirsch claims. But it is a great thing when a Jewish scholar can use the New Testament as the basis of his study and preaching even when he seeks to defend Iudaism. SAMUEL IVES CURTISS.

## PHILIPPIANS 4:19.

The special appeals for dollar subscriptions to pay off the mortgage and for the expense of Brother Angel's trip to Europe were seriously interfering with our current expenses. Our missionary and workers were in serious distress. Brother Angel sought to borrow, when a dear Brother handed him a check for one hundred dollars

# CHICAGO HEBREW MISSION.

INCORPORATED.

22 MARGARET ST., CORNER HENRY (TWO BLOCKS EAST OF BLUE ISLAND AVE.)
REV. BERNHARD ANGEL, PASTOR AND SUPERINTENDENT.

Preaching to Jews—Saturdays and Sundays, 3 P. M. Sunday School, 4 P. M. Prayer Meeting, Friday, 8 P. M. Night School, Tuesdays and Thursdays, 7:30-9 P. M. Sewing School, Wednesday, 4 P. M. Free Dispensary open Tuesdays, Thursdays and Saturdays, 3 P. M.

**OFFICERS** 

President, Prof. H. M. Scott, D. D. Secretary, Mrs. A. F. Wood,

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#### PHYSICIANS

DR. L. B. HAYMAN, 70 State St., Room 314. DR. LOUISA MARTIN, 943 W. Madison St. DR. A. H. TAGERT, 966 W. Lake St. DR. HELEN R. KELLOGG, 15 Waverly Place. DR. W. L. WILCOX, Irving Park, Ill.

# REPORT OF THE SUPERINTENDENT.

We have had another season of seed sowing and we thank God that He has granted us during these last three months more fruit then ever. Precious souls from among God's ancient people have been saved for the Lord Jesus Christ.

#### FACING RIDICULE.

Our dear converts only seem to be strengthened by the contempt and ridicule to which they are exposed on account of their conversion. Said one convert in an after meeting, "You may laugh at us, friends, but this only brings us nearer to Christ. We also despised converts before we saw the light. However, now we see the error of our ways. We have the evidence in our hearts that whereas we once were blind, now we can see, and that Jesus saves to the uttermost."

#### LINE UPON LINE.

This is the method with most of our inquiring Jews. We are delighted to have the evidence that they read the Hebrew New Testament most anxiously. Their questions indicate that they are familiar with the book.

At our crowded gospel meetings on Saturdays, when it is my privilege to preach the unsearchable riches of Christ to my Jewish brethren, very seldom a Jew would refuse to accept a copy of the Hebrew New Testament, most of them reach out for it.

#### FIRST STEPS.

As an example of many I may cite the case of two young men who, coming for the first time to the Mission, took with them a Hebrew tract. I had conversations with them about the Messiah and they promised to read the tract and later the Hebrew New Testament. After a day or two I received a letter from them in which they said, "We are the two young men who had the pleasure to talk with you about the true religion. We have never taken much interest in any other belief but our own. We have always spent our time to educate ourselves in our own way, but we never had any opportunity to learn about any other belief. But now we have been studying last night the Hebrew tract from your Mission, and we find that some facts are true showing that Iesus may be the Messiah. have been educated in the Talmud, but now we have made up our minds to get some more instruction, and for the right purpose, we want to learn about the true religion and true Messiah. advise us what to do."

These two young men could come only Nicodemus-like, by night, to the Mission, when I would teach them by ourselves and answer their many questions about Christ.

One evening I read to them and explained the fifty-third chapter of Isaiah, as a prophecy which had been fulfilled in Jesus, the Lamb of God which taketh away the sin of the world.

We knelt down in prayer. They While one of prayed, light seemed to break in upon his soul, for he could praise God for sending His Son, the Messiah, to die for our sins; and very earnestly did he ask God to create in him a new heart.

#### SPECIAL MEETINGS.

These special evening meetings with our inquirers and converts have proved a great help to them and have done our own souls good because of the presence of the Holy Spirit with us.

#### BAPTISMS.

We cannot tell in whose heart the seed will bring forth fruit unto life everlasting. However, we know that the word of the Lord will not return void, and that if Christ be lifted up before our Jewish brethren, some hearts will be drawn to

One middle aged Jew was a regular attendant at our Sunday serv-He was converted under our preaching and afterwards baptized. but he desires to have his whole family united with him in the faith. Two of his lovely children have also accepted Jesus as their Saviour, and at his request I visited him and spoke to his wife about the salvation of her soul.

Our prayer is that she may yet turn to the Lord Jesus and be saved.

I had the privilege to baptize a son of Abraham at our Mission last Sunday.

Besides these, are a few more earnest converts who make our souls glad and we praise God for His work in our midst.

#### DISPENSARY.

Our kind physicians have continued their good services. Among other patients, hundreds of Jews, old and young, have come to be vaccinated. At this place, we desire to express our heartfelt thanks to Dr. E. W. Wood, of Oak Park, who has furnished all the vaccine points free of charge.

#### IGNATZ FREUDER'S WORK.

Our faithful worker, Brother Freuder, has continued to converse with Jews about the one thing needful, in season and out of sea-Especially, in connection son. helping the poor has he visited over 400 families and improved the opportunities to testify of Christ to his brethren according to the flesh. This he has also done in Iewish shops and boarding houses.

May the Lord bless the seed thus sown, often in tears, to the

salvation of souls.

PRAYER ALLIANCE FOR ISRAEL.

Friends from far and near ask

for membership cards.

We love to think that all readers of The Jewish Era do remember Israel and our work among them at the throne of grace.

What wonderful happenings in anticipation of the morning which draweth nigh do take place in

Israel at this time.

Only recently I attended the service in a Jewish temple when the Rabbi read as his "Biblical selection" a portion from the New Testament, the Beatitudes, before a congregation of the most cul-

tured class of Jews.

Such procedure of a Rabbi stands unique in the annals of the Synagogue. It only proves that there is a great movement among the Jews to claim Jesus as their own and uphold Him as the greatest of moral teachers. Oh, that many may yet see in Him the light to lighten the Gentiles and the glory of His people Israel—a Saviour from sin.

#### DESTITUTION AMONG JEWS.

In our visits and at the Mission we meet with a great deal of suffering among Jews. The Lord has enabled us to help in some cases. Friends have helped with a little money, others have sent in clothing, with which we could supply a few hundred of our poor, while our friend J. W. Wood has sent to the Mission four barrels of potatoes and other vegetables. Many a woman has left our Mission with a heavy basket and a light heart because of the food she has received for her little ones.

Our sick and poor, and our Jewish children as well, are happy to see again among them my good wife, whom the Lord in His mercy has partially restored to health. Mrs. Angel is once more enabled to be about the work she loves so well. She tries to comfort "His people" and to point them to Jesus for all their needs.

#### "THE LORD WILL PROVIDE."

We thank God for the way in which He has supplied our needs thus far. Many of our friends have promptly responded to the appeal in behalf of the debt on the building. We trust other friends will soon follow, so as to make the success complete. Oh, how we thank God for giving us this substantial building, where multitudes of Jews gather to hear and to learn of Jesus, the Messiah.

We consider it a duty, at this place, to tell our friends that we have not received sufficient contributions lately to meet current expenses. This has occasioned additional cares, for the workers must

be paid and bills met.

Yet, we rely on the faithfulness of our God, and in Him we trust "to supply all our needs according to His riches in glory by Christ Jesus."

#### TRIP TO EUROPE.

A few friends have kindly contributed towards the expenses of this trip to the old country, where we intend to visit our parents and relatives in Germany and France, and tell them of Jesus. On this journey we shall also have many opportunities of preaching Christ to Jews in other cities and lands.

Our friends will be glad to hear that the dear Lord in His mercy has restored my good wife to health. She has so ably seconded my missionary efforts in the past and we trust that such an errand of peace during a vacation of four months, which our Committee has granted us, now in the seventh year (the Sabbatical) of our work, will prove a blessing to us and to those whom we shall meet.

We trust that there will be a general interest shown in this matter. We intend to leave (D. V.) towards the end of April.

Kindly address any personal letters during my absence abroad, to Rev. B. Angel, Wurmlingen, o. a. Tuttlingen, Wurtemberg, Germany.

We also take occasion to inform our friends that I was enabled to secure the services of several friends and workers, so that ample provision is made for the work at the Mission during my journey abroad.

We be speak the prayers of our friends in behalf of our work at home and ourselves.

"Pray for the peace of Jerusalem, they shall prosper that love thee."

#### GIFTS.

Dr. E. W. Wood, of Oak Park, supplies vaccine points; Miss Howard, of Oak Park, furnishes bandages; Mrs. Chandler, shoes. men's clothing; Mrs. Simmons, children's clothing, jellies and fruit; Mrs. Shipman, clothing; Miss Kittie Woodward, eight children hoods; Young ladies of Oak Park, eighteen hoods; Mrs Packard, three bundles clothing, medicine bottles, jellies; Mrs. Little, seven men's shirts; Methodist Deaconess Home, eight boxes clothing; Lincoln Park Cong'l church, barrel clothing; Mrs. Holley, jellies; W. E. Blackstone, parcel underwear; Miss Phelps, bundle clothing; Mrs. Linsley, jelly; Mrs. S. B. Howe, two new cots, two new quilts; Mrs. Mary Pellet, parcel clothing; Mrs. Allen, two cloaks; Mrs. S. E. Haskell. fifty-four yards muslin, four books; ladies of Hinsdale, basket food; Mrs. W. F. Howe, socks; through Mrs. H. M. Scott, from West

End Woman's Club, eight aprons, eight petticoats, three pants, three boys' shirts; through Dr. L. B. Hayman from Mrs. Darley, four Hebrew New Testaments: Miss Howard, bundle clothing; Dr. L. Havman, basket medicine bottles; Mr. Coggeshall, two parcels clothing; Ladies Aid Society of First Congregational church, one barrel medicine bottles, towels and old linen for Dispensary; Ladies' Aid Society of Third Presb. church, three baskets and seven bundles of medicine bottles and twenty-eight towels; Ladies' Aid Society of Union Park church, sixty-five new infants' garments; sent from Loomis, Neb., by Mrs. Prof. Clay. Mrs. H. Bruner, Miss Myrtie Morgan, Mrs. D. S. Shaefer, Mrs. Ida M. Kiplinger, Mrs. C. M. Irish, Mrs. Thomas Holyday, Mrs. W.O. Oxtel, Mrs. J. C. Dewey, Mrs. John Bruner, Mrs. Horace Caswell and Mrs. E. R. Kiplinger, a barrel containing: Comforter, pair blankets, sheet and pillow cases, four coats, cloak, jacket, vest, cap. cloth for eight pair pantaloons, nine children's dresses, three aprons, five shirts, six children's night-dresses, three baby slips, twenty-four articles infants' apparel, pair drawers, hood, three pair stockings, two pair socks, three rolls cloth, eight rolls bandages, one roll old linen, foot blanket, lady's skirt, etc.; a friend, three framed pictures; from J. W. Wood, Baraboo, Wis., two barrels potatoes, one barrel onions, and one barrel parsnips; through Mr. Sheldon, 1350 tracts of "Golden Tract Series;" Chicago Tract Society, ten dollars worth of tracts; Baby clothes from Mrs. E. B. Morse, Oak Park, Ill.; two dollars from Mr. J. W. Beardsley, Champaign, Ill.; one can tomatoes from Mrs. McIlvaine, Oak Park; meat from Mr. Nissen, Oak Park; two glasses jelly, Mrs. L. G. Holley; one package corn starch, Mrs. Jesse Smith, Oak Park; Mrs. Yerkies; onelb.crackers, Mrs. J. L. Kriceson; seventy-five cents from Miss Mary Kitchen, Oak Park.

BERNHARD ANGEL.

# THE FOUNTAIN OF SILOAM.

A few words from the pen of Rev. A. A. Bonar on visiting the Fountain of Siloam, in the year

1839:

An angel went down at a certain season into the pool troubled the water." |ohn That was a miraculous event, plainly intended to typify the Lord Jesus, the true "house of mercy;" for it is worthy of remark, that this was the only occasion in which Jesus heals only one out of a multitude of sick folk. He wished to show that He was the true pool of Bethesda. On every other occasion "He healed them all." Probably this fountain bore the same name as the Pool of Siloam with which it is so strongly connected, and is to be regarded as

——Siloah's brook that flowed Fast by the oracle of God.

It was with a full remembrance of this day's pleasant visit to the fountain of Siloam, that the following lines were penned at an after period, when stretched in our tent under the brow of Carmel:

Beneath Moriah's rocky side
A gentle fountain springs,
Silent and soft its waters glide,
Like the peace the Spirit brings.

The thirsty Arab stoops to drink
Of the cool and quiet wave;
And the thirsty spirit stops to think
Of Him who came to save.

Siloam, is the fountain's name; It means "One sent from God;" And thus the holy Saviour's fame It gently spreads abroad.

O grant that I, like this sweet well, May Jesus' image bear; And spend my life, my all, to tell How full His mercies are.

## THANKS.

Thanks for the many kind responses, to the mortgage debt appeal, and gifts for Brother Angel's trip. Two hundred dollars more are needed for Brother Angel before he goes.

Please remember this and also our current expenses.

# TREASURER'S QUARTERLY REPORT.

Contributors to the Chicago Hebrew Mission,

A believer in God's covenant with His people Israel.
A friend.
A friend.
A friend.
A friend of Israel's.
A lover of Israel's.
An unknown friend.
Abbott, J. H.
Adee, Mrs. S. S.
Addams, Miss Jane
Adolphus, Philip
Akin, Miss Lucy H.
Allen, Mrs. D. A.
Allen, Mrs. D. A.
Allen, Mrs. C. D.
Alvord, Mrs.
Ambrose, Mrs. E. G.
Anderson, M. E.
Anderson, M. C.
Avery, Mrs. P. A.
Baders, Mrs.
Baker, Mrs. E. V.

Baker, T. J.
Barnard, F. A.
Beard, Mrs. Richard
Beaudry, Mrs. N. I.
Beck, Mrs. S. G.
Beckkelund, O. J.
Benitz, Mrs. S. B.
Bengtson, S. A.
Benjamin, Mrs. A. K.
Bicknell. F. W.
Bishop, A. E.
Black, Mrs. M. A.
Blackstone, Wm. E. and wife
Blake, Mrs. H. M.
Bliss, Mrs. E. S.
Bliss, Chas. R.
Bliss, Mrs. F. F.
Bosworth, Mrs. F. F.
Boyden, W. B.
Brainard, Miss Ella F,
Brier, Robt. E.
Briegs, Mrs. Agnes
Briggs, Mrs. B. F.

Brown, I. J.
Brown, Miss Mary M.
Brooks, Mrs. Geo. H.
Broene, Rev. G.
Burtis, J. K. and wife
Budlong, Mrs. M. S.
Bush, Mrs.
Callacott, Mrs. Louisa A.
Calkins, J. G.
Case, Mr. and Mrs. C. H.
Caswell, H. W.
Chalmers, Thos. M.
Chandler, Mrs. C. W. C.
Chapman, Miss Sarah W.
Cleveland, D. D., Rev. F. P.
Coblentz, Mrs.
Converse, Clarence W.
Coxhead, George T.
Curtiss, Prof. S. I.
Curtise, Mrs. S. I.
Dadd, Miss M.

Dadd, Miss M.
Dahl, Aug.
Davenport, Miss Anna A.

Davidson, O.
Davis, I. J.
Davis, Mrs.
De Jonge, F.
De Kneif, Henry
Denis, Mrs. A. S.
De Reynolds, Mrs.
Devereux, Mrs.
Dewereux, Mrs.
Dewey, Mrs. J. R.
Dickey, Mrs. Laura
Dickson, Mrs. G. N.
Dickenson, Mrs. G. N.
Dickenson, Mrs. Mary A.
Dinsmore, Mrs. Elizabeth M.
Dodge, Miss Helen A.
Dow, Mrs. Albert
Eckart, Mrs. Geo.
Eddy, Mrs. Sarah M.
Eggan, Mrs. M. J.
Eglly, Joseph
Ekster, Rev. P.
Ellins, Jas. C.
Elliott, Mrs.
Ely, Mrs. Frank
Ely, L. B.
Erskine, L. A.
Evans, Miss Mary
Farnhan, Miss Mary
Farnhan, Miss Mary
Farnhan, Miss Martha
Finley, Miss Theresa
Found,
Freeman, Mrs. N. L.
Freshman, Rev. Jacob
Freuner, R. P.
From a friend.
Frost, M. S.
Furbeck, W. F.
Gage, D. W.
Gamble, Miss Mary A.
Garnett, Wm.
Gasser, Mrs. Samuel
George, Mrs. Carrie A.
Gibbs, Miss Lena
Gilmore, C. H.
Gilbette, Mrs. J. F.
Gee, Mrs. Carrie A.
Gibbs, Miss Lena
Gilmore, C. H.
Gilbette, Mrs. J. F.
Goedon, John
Graves, J. R. and wife
Green, Mrs. R. B.
Green, Mrs. R. B. Green, Mrs. R. B.
Greenawalt, J.
Grier, G. A.
Gunsaulus, D. D., Rev. F. M.
Hall, Miss Mary L.
Hallga, Miss Amelin
Hansen, F. S.
Hamma, Mrs. L.
Hagerman, Miss Elizabeth
Head, Mrs. John
Hank, C. F.
Ham, J. M.
Harkness, Mrs. E. J.
Harmon, J. K.
Harvey, Mrs. John
Haskell, Dr.
Haskell, Br.
Hayman, Dr. L. B.
Hayman, Dr. L. B.
Hayman, Mrs. Roger
Higgins, Mrs. E. M.
Hill, Mrs. Sarah J.
Hill, Malon
Hilder, Mrs. J. D.
Hill, Malon
Hidder, Mrs. J. D.
Hitchcock, Dr.
Holley, Mrs. S. A.
Horton, Mrs. J. M.
Howe, Mrs. S. B.
Howlend, Mrs. J. E. Greenawalt, J.

Huldane, Miss
Hummel, J. P.
Humphrey, D. D., Rev. S. J.
Hunt, Mrs. Chas. P.
Jonisen, Mathias
Jenkins, R. E.
Johnson, D. D. Rev. Herrick
Johnson, Mrs. Herrick
Johnson, J. H.
Johnson, J. H.
Johnson, J. G.
Jones, Mr. and Mrs. N. M.
Kasbam, C. J.
Keeney, Newton M.
Keller, Miss Sne B.
Kellogg, A. W.
Ketchman, Mrs. Jas. P.
Kettman, Mrs. H. J.
Keplinger, Mrs. E. L.
Kent, Mrs. Augusta M.
Kingsley, Miss Helen
Knapp, E. W.
Knight, Mrs. C. S.
Lof Mauch Chunk
Lansing, Miss S. Y.
Lenander, Nils
Lasher, M. L.
Le Feber, Mrs. A.
Leadrom, Mrs. M.
Lee, Miss Bertha
Leonard, Mrs. E. C.
Leonhard, Pastor Th.
Linsley, Mrs. E. A.
Lingle, S. B.
Lindevall, G. O.
Little Roger's two brothers.
Loft. Edwin
Longley, Mary E.
Lovenz, Miss Ann E.
Love, Miss Florence Y.
Lucas, Mrs. J.
Mackenzie, Mrs. G. S.
Marcusson, Rev. J. W.
Martin, Dr. M. T.
Mather, Mrs. R. C.
Mead, A. B.
Meair, Mr. and Mrs. R. W.
Meredith, Mrs. P.
Merrill, Mrs. M. G.
Metcalfe, Jno.
McCormick, Cyrus H.
McCoy, Miss Gussie
McDonald, Mrs. Annie
McLain, Dr. Mary H.
McLeod, J. B.
McLaren, Wr. P.
Merrill Mrs. M. G.
Metcalfe, Jno.
McCormick, Cyrus H.
McCoy, Miss Gussie
McDonald, Mrs. Annie
McLain, Dr. Mary H.
McLeod, J. B.
McLaren, W. P.
Merrill Mrs. E. B.
Nash, A.
Nichols, Mrs. E. B.
Nystrom, Mrs. J.
Mohr, E. K.
Montgomery, Mrs. W. A.
Nichols, Mrs. W. A.
Nichols, Mrs. W. A.
Nichols, Mrs. S. F.
Oparson, Mrs. D. K.
Pease, Mrs. Sarah
Peirson, T. V.
Pellett, Clarence S.
Pellett, Mrs. Mary E.

Peterson, Miss Ella E.
Peterson, Miss Hilda
Peterson, Miss Hilda
Peterson, Miss Hulda.
Pollock, R. H.
Rankin, John
Rasmusson, Miss Inger
Reynolds, Rev. Walter
Reihl, Chas. W.
Rice, E. P.
Rice, Henry W.
Ripley, Mrs. Wm.
Risbery, Prof. Fridolf
Robinson, Mrs. J. A.
Robitschek, Solomon
Rollo, Mrs. Wm. E.
Ross, F. C.
Rounds, Mrs. T. C.
Rounds, Mrs. T. C.
Rowe, G. A.
Safford, Mrs. J. B.
Sanford, Mrs. J. B.
Satterthwaite, C. A.
Satford, Mrs. J. E.
Satterthwaite, C. A.
Saunders, Dr. E. W.
Sawyer, Walter L.
Savles, Harold F.
Schepers, R. J.
Schnebly, Miss Lucy C.
Schreuder, H.
Schut, Peter
Scott, Prof. H. M.
Sears, Mrs.
Saw, Miss Ella C. Schut, Peter
Scott, Prof. H. M.
Sears, Mrs.
Sherman, Mrs. J. M.
Shaw, Miss Ella C.
Shaw, Mrs. E. F.
Sioux Centre, Iowa.
Simmons, Chas. E. and wife
Smidt, Rev. W. R.
Smith, Mrs. Adeline M.
Smith, Mrs. Adeline M.
Smith, Cassandie
Smith, Rev. Moses
Smith, Nathan
Smith, Thos. Sylvester.
Sniffin, Edw. D.
Snyder, Rose
Spencer, Sheldon P.
Spooner, Wh.
Stanley, Mrs. E. K.
Stafford, Mrs. E. F.
Steele, Mrs. A. S.
Stephens. Mrs. Alice
Stidson. W. A.
Straight, Mrs. H. J.
Sturdevant, H. P.
Snydam, Jas.
Swart, Wm.
Sweet, Mrs. Elnathan
Swift, Henry
Taft, Mrs. A. A.
Talmodge, Miss H. D.
Tellton, Miss Stella M.
Templeton, S.
Te Winkle, Rev. T. W.
Thompson, J. F.
Todd, Jas. H.
Torrey, Rev. R. A.
Townsend, Mrs. Geo. H.
Troupe, Mrs. Ella
Tuttle, A. H.
Two friends in Upton, Massachusetts.
Unknown friend. Two friends in Upton, Mchusetts.
Unknown friend.
Van den Henvel, Rev. A. J.
Van de Kilt, Herman
Vanderworp, J.
Van Vleit, Rev. T.
Van de Wall, A.
Van Heusen, Mrs. M.
Verhage, John
Vorst, Rev. C.
Waller, Mrs. J. B.
Waller, Miss M. E.
Warszawaik, Hermann

Watson, Mrs. Helen
Webbt, J. B.
Webster, S. F.
Wells, Miss Ruth
Westergreen, Rev.
Wichers, Henry
Wickes, W. R.
Wilcox, Prof. G. B.
Wilkins, Miss Sarah
Williams, John Milton
Wilson, Mrs. J. A.
Withrow, D. D. Rev. J. H.
White, Miss Caroline
White, Miss Caroline B.
White, Mrs. Mary B.
Whiten, Mrs. Wary B.
Whiten, Mrs. Cornelia
Wright, O. W.

Wood, Mr. and Mrs. A. W. Wood, Miss Olive Wood, J. W.

CHURCHES AND SOCIETIES.
Bethlehem Bohemian Ch. C. E. S. Chicago.
Christian Reformed Holland churches through Rev. I. J. Fles.

Christian Reformed Holland churches through Rev. I. J. Fles. Class of Catechists, Pella, Iowa. Collection at Mission, Christmas, 1893. Crosby Street Christian Ladies' Society, Grand Rapids, Michi-

gan.
First Reformed Church, Orange City, Iowa.

German branch of Olivet Ch.,
New York City.
Ladies' Baptist Union, Albany,
New York.
Ladies' Missionary Society, Summerdale, Ill.
Methodist Ch. S. S., Oak Park,
Ill.
Mrs. Angear's Bible Class, Union
Park Ch., Chicago.
Reformed Ch. S. S., Irving Park,
Ill.
Reformed Dutch Church, Overesal, Michigan.
Rev. D. M. Stearns' Bible
Classes, Pa.
Third Presbyterian Church, Chicago.

#### Treasurer's Quarterly Report of the Chicago Hebrew Mission.

FROM DEC. 8, 1893, TO MARCH 28, 1894.

Cash on hand December 8, '93	Paid Salary of Missionary       \$314.59         Paid MissionWorkers       107.45         Paid for Relief       82.30         Paid for Printing and Postage       64.00         Paid for Repairs       6.60         Paid for Mission House Expenses including Coal, Gas, Janitress, etc.       166.26         Paid for Mr. Angel's Personal Use       27.00         \$668.20							
BUILDING	FUND.							
Cash on hand December 8, 1893\$ 62.40 Contributions	Semi-Annnal Payment on Mission Property							
<del>\$674.54</del>	<del>\$674.54</del>							
Balance Due on Building Fund								
NEW CHAPEL FUND.								
Cash on hand	\$284.00							
PRESENT INDEBTEDNESS.	n.							

Due	Mr.	Ang	el's	SS:	llai	· V.	 	 	 		 . \$	70	80
Due	Wo	rkers	3.				 	 		 		46.	25
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											\$	205.	39
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RECEIPTS.

We have examined above account of the Treasurer, Mrs. T. C. Rounds, and find same correct.

EXPENDITURES.

EDW. RICE, P. SINCLAIR, Auditors.

EDW. P.RICE, Auditor.

...

March 29, 1894.

rect.

#### DISPENSARY.

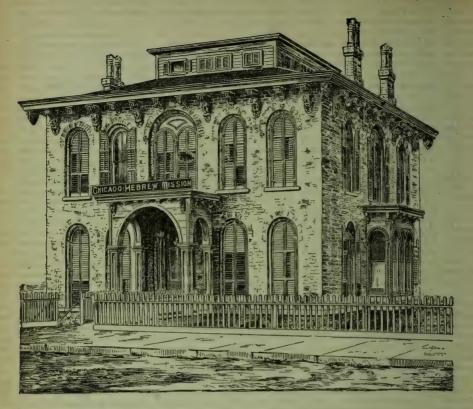
#### FROM DECEMBER 1, 1893 TO MARCH 1, 1894.

CONTRIBUTORS.	RECEIPT.	AMOUNT.	RECEIPIS.
Shipman, Mrs. Geo.			Contributions to Dispensary\$36.84
Verity, William T.	No. 18 D	3.34	From Patients 39.49
Peck, Miss H. A.	No. 19 D		
Hilligonds, Mrs. C.	No. 20 D	1.00	\$76.33
Brock, Dr.	No. 21 D		EXPENDITURES.
Hubbard, Mrs. M. A.	No. 22 D		
Murphy, Miss Harriet F.	No. 23 D		Dispensary: Drugs and Sundry
Wesley, S. W.	No. 24 D		Expenses\$83.39
Allen, Mrs. D. A.	No. 25 D		BERNHARD ANGEL,
Tuttle, Mrs. A. H.	No. 26 D		
Howland, Mrs. J. E.	No. 27 D		
Prestridge, John N.	No. 28 D		CHICAGO, March 20, 1894.
2	No. 29 D		I have examined the accounts of
			Bernhard Angel and find same cor-
			201111111111111111111111111111111111111

# Contributions to the Chicago Habrew Mission,

FROM DEC. 8, 1893 TO MARCH 27, 1894.

			3	
RECEIPT		RECEIPT	RECEIPT :	RECEIPT.
NO. AMOUNT.	NO AMOUNT.	NO. AMOUNT.	NO. AMOUNT,	NO. AMOUNT.
1377 10 00	NO. AMOUNT. 1462 1.00	1547 1 00	NO. AMOUNT. 1632 1.00	1717 1.00
1378 2 00	1463 5.00	1548 1 00	1633 1.00	1718 1.00
1379 1 00	1464 1 00	1549	. 1634 1.00	1719 1.00
1380 1 85	1465 5.00	1550 1.00	1635 1.00	1720
1381 1 50	1466	1551 1 00	1636 1.00	7 1721 1.00 1721 1.00 1722 1.00 1723 1.00 1724 1.00
1382 18 00	1466	1552	1637 1.00	1799
	1468 1.00	1559 1 00	1638 1.00	1709
		1553 1 00 1554 1.00	1639 1.00	1724 1.00
1384 50.00		1554 1.00	1639 1.00	1724 1.00
1385	1470 1 00	1555	1640 1.00	1725
1386 5 50	1471 1.00	1000 1.00	16411.0	
1387	1472 1 00	1557 1 00	1642 2.00	1727 1.00
1388 2.00	1473	1558	16431.00	1. 1180 1 45 45
1389 25 00	, 1474	1559 1 00	1644 1.00	1729 1.00
1390 5.00	1475 1.60	1560 1 00	1645 1.00	1730 5.00
1390 5.00 1391 10.00 1392 2.00 1393 4.75	1476 1 00	1561 1 00	1040 1.00	1731 5.00
1392 2.00	1477 1.00	-1562 5.00	1647 1.00	1732 1.00
1393 4.75	1478 2 00	1563 1.00	16481.00	1733
	1479 : 1 00	1564 1.00	1649	1.00
1395 5 00	1480 1.00	1565 1.00	1650	1735 . 1.00
1396 10,00	1481 1.00	1566	1651 1.00	1736 1.00
1396 10,00 1397 10 00 1398 4.95	1480 1.00 1481 1.00 1482 1.00	1566		
1398 4.95	1483 1.00	1568 1.00	1653 1.00	1738 1.00
1399 2.60	1484 1 00	1569 1.00		1739 1.00
1400 3.00		1570 1.00	1655	0 1740 1.00
		1570 1.00 1571 1.00	1655	1.00
1401 5 00		1579	1657 5 00	
1402 4.45		1972 1.00		1749
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1408	1493 1 00	1577 1.00 1578 1.00	16631.00	1748
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1419 1 00	1504 1 00	1589 1.00	1674/ 1:00	0 1759 1.00
1420 5.00		1980 1.00	1675 1.2	5 1760 1.00
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1429 4 75	1514 1.00			0 1769 1.00
1430 24 75	1515 1.00	1600 1.00		0 1770 2.50
	1516 1.00	1001 1.00	) 1685 1.0	0 1770 2.50 0 1771 1.00 0 1772 1.50
1432 5 00	1917 1,00	1602 2.00	1087 1.0	
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1443	1528 1 00	1613 1.00	0 1698 1.7	5 1783 1.00
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1445 1 00	1530 1 00	1615 1.00	0 1700 2.0	0 1785 1.00
1440 4 00	1531 1.00	1010	0 1701 1.0	0 1786 1.00
1447 1.00	) 1532 1.00	1617 1.00	0 1702 1.0	0 1787 2.00
1448 1.00	1533 1.00	) 1618 1.00	0 1703 1.0	00 1788 13.00
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1461 5.00	) 1546 6 40	) 1631 1.00	0. 1716 1.0	0 '



# CHICAGO HEBREW MISSION.

22 MARGARET St., CORNER HENRY (TWO BLOCKS EAST OF BLUE ISLAND AVE.)
REV. BERNHARD ANGEL, PASTOR AND SUPERINTENDENT.

מארנארעם ספרים. קארנער הענרי, (צוויי בלאקם איזם פאן בלוי איילאנד עוועניו )

יעדען שבת אום 3 אוהר נאכסיטאנ אויך יעדען זאננטאנ אום 3 אוהר

ררשה ליהורים

געבעמשמונדע יעדען פרייטאג אבענד אום 8 אוהר

פרי סקול " לערגעז ענגליש

יעדען דיענסמאנ אונד דאנערסמאנ פאן האלב 8 ביז 9 אוהר

יעדען מיממוואך אום 4 אוהר נאכמימאנ.

נעהשולע

פרייע דיםפענסערי,

יעדען דיענסטאנ, דאננערסטאנ אונד שבת אום 3 אוהר

# CHICAGO HEBREW MISSION

22 Margaret Street,

TWO BLOCKS EAST OF BLUE ISLAND AVE.

PREACHING TO JEWS.
Saturdays and Sundays, 3 P.M.
SUNDAY SCHOOL.
Saturdays and Sundays, 4 P.M.
PRAYER-MEETING.

Fridays, 8 P. M. NIGHT SCHOOL. Tuesdays and Thursdays,

Tuesdays and Thursdays, 7:30 to 9 P. M. SEWING SCHOOL. Wednesdays, 4 P. M.

# DISDENSARV

Open Tuesdays, Thursdays and Saturdays, 3 P. M.

# THE JEWISH ERA

# A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL

יוכר לעולם בריתו נתהלים קיא ה.ן

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

# JULY. 1894.

CONTENTS:	
X   LCA	PAGE
THE JEW AND ISLAM—E. M. Wherry, D. D	65
"YE WILL NOT COME UNTO ME"-W. E. B	67
IN THE LAND—W. E. B	69
REV. JOHN IZAK FLES, WITH PORTRAIT—Y. Riemersma	70
Persecution of the lews	73
THE JEWISH RENAISSANCE	75
CHOVEVI ZION ASSOCIATION	75
Machpelaii—W. E. B.	76
CHOVEVI ZION	78
EDITORIALS AND AND THE THE PROPERTY OF THE PRO	è è (80
More Explorations—W. E. B	82
JEWISH INTEREST IN PALESTINE EXPLORATIONS	83
Letter from Mr. Samuel Freuder	83
Another Railroad, with Map	
—From Prospectus by J. H. Abbott, Civil Engineer	er. 84
EMINENT JEWS.	86
Latest Russo-Jewish News	86
Barbarities to Jews in Morocco.	89
CHICAGO HERREW MISSION REPORTS	0.0

PUBLISHED BY

THE CHICAGO HEBREW MISSION

# THE CHICAGO HEBREW MISSION.

This is an interdenominational organization, having for its object the promotion of the intellectual, social and religious welfare of the Jews. It was begun in November, 1887, and was incorporated March 11, 1891.

The Society owns the Mission premises at the corner of Henry and Margaret Sts., which cost \$8,000. There is a substantial brick building and three lots, affording sufficient ground for a greatly needed enlargement. The work of the Mission consists in

#### EVANGELIZATION.

1st. Preaching the Gospel to the Jews who come in large numbers.

2d. Personal work with inquirers; explaining the Scriptural claims of Jesus, as the Messiah; the need of a Saviour from sin; the grace, mercy, forgiveness and goodness of God as manifested in His Son, Jesus Christ, our Lord.

3d. Distribution of testaments, leaflets and general literature, in

English, German, Hebrew and Jargon.

4th. House to house visitation among thousands of Jewish families.

INSTRUCTION.

Industrial School for Children. Sunday School for Children. Night School for Adults.

Morning and evening Bible Instruction for Converts.

BENEVOLENCE AND CHARITY.

The distribution of clothing, food and other relief to the most needy poor.

The Mission depends entirely on voluntary contributions, which may be sent to Mrs. T. C. Rounds, Treasurer, 308 Clinton Ave., Oak Park, Ill.

# PRAYER-ALLIANCE FOR ISRAEL.

# "TO THE JEW FIRST"

ROM. I. 16; II. 10

For Membership Card send 5 cts. to REV. B. ANGEL, Superintendent CHICAGO HEBREW MISSION 22 Margaret St., Chicago, Ill.

We believe that it is a privilege to pray for Israel, and that the duty to do so is enjoined in the Word of God. To this end the Prayer Alli-

ance for Israel was begun a few months ago.

The result is most gratifying. Friends from near and far have joined it. And not only do they find it a blessing to themselves, but we ascribe many blessings that have come upon our work to their pleadings in our behalf at a throne of grace.

We are receiving more messages from friends who desire to join

this fellowship of prayer for Israel. The special objects are:

The conversion of God's ancient people; Jewish Missions throughout the world;

In awakening of Scriptural interest in the Jews among Christians; The Lord's work in behalf of Israel through the Chicago Hebrew Mission.

"Pray for the peace of Jerusalem; they shall prosper that love

thee." Ps. 122:6.

# THE JEWISH ERA

VOL. 3.

CHICAGO, JULY, 1894

No. 3.

"A light to lighten the Gentiles and thy people Israel." .

PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR.

ENTERED AT THE CHICAGO POST OFFICE

WM. E. BLACKSTONE, EDITOR.
MISS E. DRYER, REV. B. ANGEL, ASSOCIATE EDITORS.

THE JEW AND ISLAM.

BY E. M. WHERRY, D. D.

Palestine and Arabia, Isaac and Ishmael, Jacob and Esau, how striking the contrast between these in character and destiny as presented to us in Sacred Scripture. And yet to all these were Divine promises given. All are included in the blessings bestowed upon Abraham, Isaac and Jacob. All are included in the angle of prophetic vision as it relates to the kingdom of Messiah.

It is exceedingly interesting to observe how God conserved a knowledge of Himself among the children of Abraham through the chosen families of Israel. The solemn rites of burial in which Isaac and Ishmael, Esau and Jacob took part could not but strengthen their mutual faith in the God of Abraham. Even the war and strife of Israelite and Amalekite or Midianite could not but emphasize the promises of Almighty God made to either and to both.

When again the Israelites were triumphant in Canaan, particularly in the days of David and Solomon, we observe the powerful conserving influence of Israel upon the many Arab tribes more or less closely affiliated to the paramount

power of the Israelitish Empire. The visit of the Arab queen of Sheba was not made so much to see the glory of Solomon as to inquire: "Concerning the Name of the Lord and to prove him with hard questions" (I Kings x. I). She returned to her sunny home in Yemin filled with wonder, and ever after the name of Solomon became a household name in Arabia.

Who can measure the conserving influence of that visit upon the faith and traditions of those children of the Desert?

Again at a later period, when Samaria and Jerusalem were destroved and the Israelites scattered, many of them found refuge among the sons of Ishmael and Keturah in the freedom and quiet of Arabia. Early in the Christian era powerful and influential communities of Jews existed in northern Arabia and in the rich province of Yemin in the south. So powerful did the Jews of the south become that they well nigh succeeded in exterminating the Christian tribes in the peninsula. This conflict between Christianity and Judaism, which had compromised with Arab idolatry, came to a crisis when in the latter part of the fifth century (A. D.) the Jews and idolaters of Yemin slaughtered and burned, as tradition tells us, thirty thousand Christians.

This persecution aroused the Christian Emperor at Constantinople, who instigated and aided the Christian king of Abyssinia invade Southern Arabia and destroy the Jewish kingdom in Notwithstanding this defeat the influence of the lews in the principal commerical center of Arabia was great at the time of the establishment of Islam under Muhammed, especially in Madina.

The establishment of Islam resulted in the formal expulsion of all Jews and Christians from Arabia. who were unwilling to acknowledge the prophetic claims of Muhammed. Many Jews had already accepted Islam-many more did so rather than leave their Arabian home. In these men were fulfilled in part at least those words of our Lord when He said, "I am come in my Father's name and ye receive me not; if another shall come in his own name, him ye will receive."

Though these children of Israel were thus shut out of Arabia, Judaism still exerted a controling influence. Muhammedanism itself is largely Jewish in its character. Its earliest disciples were either Jews or those Arabs who had been strongly influenced in religion by them. Some of the first converts at Madina were Jews and these held a strong influence over the Arabian prophet. They made him believe that the Messianic prophecy of the Scriptures referred to him. In the establishment of the moslem rites, Jewish influence is everywhere apparent. Circumcision, ablutions before prayer, prayer at stated periods, tithing, customs of marriage and burial all indicate the presence of Jewish influence.

Islam may be regarded as Gentile Judaism, for while it recognizes Jesus as a prophet it has substituted Muhammed as the real Messiah, whose kingdom is to absorb

all kingdoms. In its attitude toward Christ as the Son of God and the Only Saviour of men. Islam assumes the same attitude of opposition that Judaism does. They agree in rejecting the claims of Jesus to be the Son of God, in rejecting Salvation by Atonement. Of both it may be said that "they have a zeal of God but not according to knowledge. For they being ignorant of God's righteousness. and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

The Jews, however, as a people did not accept Islam and hence, as has been said, they were persecuted and finally expelled from Arabia.

For centuries the Jews have been hated by the proud moslem. To plunder them has generally been regarded as a privilege. slaughter them has often seemed a matter of merit. The Jewish "dog" has always been held in even greater contempt than the Christian "dog." And yet the Arab has not succeeded in secluding himself from the influence of the Israelite. In spite of persecution he has prospered in the moslem world and today the proud Emperors of Turkey and Persia feel the influence of the Jew in political, financial and religious spheres

Strange as it may seem the moslem hopes for the final triumph of his religion only through the aid of a Jew! Tradition asserts that in the last times Islam will be threatened with utter destruction by the triumphant conquest of the Dajjal or moslem antichrist, but that then Jesus will come down from heaven and destroy him and establish the true religion over the whole world. The Hope of Israel is therefore the Hope of the Arab and the Light of the World.

# "YE WILL NOT COME UNTO ME."

"Ye will not come unto me that ye might have life." John 5:40.

These solemn words were uttered by Jesus, to the Jews, after He had given them many evidences of His divine origin and power. He had turned water into wine at Cana, healed the nobleman's son at Capernaum, caused the miraculous draught of fishes, healed the demoniac, in the synagogue healed Peter's wife's mother, also a leper and a paralytic. He had gone throughout the country teaching synagogues, all manner of sickness and disease, casting out devils, restoring lunatics and the palsied. tudes followed Him listening to His wonderful words of truth and wisdom. He had just healed the impotent man at the pool of Bethesda, whose imfirmity had bound him for thirty-eight years.

John the Baptist, had borne witness to Him, that He was "the Lamb of God which taketh away the sin of the world," and Jesus said, "the same works that I do, bear witness of me, that the Father hath sent me," and yet he adds, "ye will not come unto me that ye

might have life."

Was this merely a statement of the willful condition of the Jewish mind, or was it also a prophecy reaching through these eighteen centuries and on to the end?

When we consider the overwhelming evidence which Jesus gave to the Jews establishing His claims to be the Messiah, sent from God, it seems incredible that they could have refused to accept Him. His lineage was of true Davidic stock and He was born, according to prophecy, in Bethlehem Ephrata. He spake as never man spoke and the common people heard Him gladly. But the rulers of the people traced His origin only to Galilee, saying "doth any prophet arise out of Galilee?" and ascribed His miraculous power to Beelzebub, i.e., to Satanic sources.

But, if we are shocked at such willful perversion of evidence in the Jews of those days, what shall we say of those who lived to see the destruction of the Temple, and their descendants, down to the present time. For the evidence that Jesus is the Messiah has been cumulative.

After the crucifixion the fiftythird chapter of Isaiah and the twenty-second Psalm had a new and terrible meaning to the Jewish student.

The oft repeated assertion of Jesus, that He would come again in great power and glory, cleared away the apparent contradiction in the Scriptures, some of which predicted a suffering Messiah and others that He should be a gloricus king. Before the crucifixion this was a perplexing enigma, for no one then understood that Messiah should come first to suffer and afterward to reign. But the crucifixion, resurrection, ascension and promised return of Jesus elucidated the scriptures and magnified the evidence that Jesus was the true Nevertheless, the lews Messiah. would not come unto Him that they might have life.

Forty years later the destruction of the temple and scattering of the nation by the Roman army under Titus brought the evidence up to a pinnacle of certainty, from which the Jewish mind could not, and, to

this day, can not escape.

According to the prophet Haggai (2:9), the glory of the second temple was to exceed that of the first. How could this be, seeing that the ark and vessels of the Holy of Holies, were never brought into the

second temple, and have never been seen since the Babylonian captivity. Neither did the Shechinah glory ever come into the second temple; Ezekiel saw it depart from the first temple (see 8:4; 9:3; 10:4, 18,19; 11;22, 23), going to east over the Mount of Olives from whence it shall come again into the glorious new temple, yet to be built (see 43;2-5; 44:4), but the second temple never had this visible manifestation of God's actual presence in its Holy Place.

How then could its glory exceed that of the first temple? To the Jew there was only one answer to this momentous question, viz: that Messiah Himself should come into this temple just as Haggai had prophesied, saying, "and the desire of all nations shall come and I will fill this house with glory, saith the Lord of hosts" (2:7). Hence it was, and is conclusive that Messiah must come before the destruction of the second temple.

This is even more forcibly put by Daniel (9:26) who prophesied that Messiah should be cut off and then follows the destruction of the city and the sanctuary. And Malachi, the last of the prophets, cried under "the burden of the word of the Lord to Israel," "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in, behold he shall come, saith the Lord hosts."

Again the word of the Lord by Zechariah had declared that the Shepherd should be smitten and then the sheep should be scattered. (13:7.)

From such evidence as this, it was most reasonable, that the mass of the Jews were confidently expecting Messiah to come into this second temple.

But lo! Titus with his legions surrounded the city. The desperate valor of the people, backed by the faith that the Almighty God would fight for them, proved utterly futile. Their God had given them into the hands of their enemies.

The city, the temple, and a million of the people perished together. It was a most terrible and tragic fulfillment of the words of Jesus when He wept over the city saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Lu. 19:42-44.)

Titus scattered the remnant of the people, carrying a host of slaves to Rome, where 1,200 of them toiled, as in Egypt, to build the mighty coliseum, which with the arch of Titus, stands to this day as a solemn testimony that the God of Abraham, Isaac and Jacob had given His rebellious people into the hands of their enemies, because of some mighty sin, which must ever bring to mind the prophecy of Moses in Lev. 26, "I will chastise you seven times for your sins."

But did the Jews now accept the evidence? Ah! no. It was still true "Ye will not come unto me that ye might have life."

Sixty years later they rallied under Bar Cochba (son of a star) accepted him as their Messiah, fought fifty battles under him against the Romans, but finally perished at Bither in a slaughter so fearful that it makes the ear

tingle.

The remnant of the Jews changed the name of their false leader from Bar Kokab to Bar Kozab, son of a lie. They gave up all national hope and wandered forth among the nations to be scattered and peeled.

Did they now accept of the evidence? No. It was still true, "Ye

will not come unto me."

They set their faces as a flint against Jesus, even joining with the heathen in persecuting his followers.

But Christianity spread apace. Heathen nations accepted Jesus, and the power of the world drifted into the hands of the nominal Christian nations, and gradually chronology fixes its dates from the birth of Him whom they had re-Jesus becomes the center of truth and history. His character and teaching looms up par excellence amid all the race of man, millions testify, from personal experience, that Jesus is their sinbearer and that their whole heart and life are changed by faith in God through Him.

He is found of them who sought Him not and proves by such overwhelming testimony that He is "the light to the Gentiles (Isa. 49: 6), the root of Jesse to whom the Gentiles seek" (Isa. 11:10) causing praise among the heathen unto the Lord whose truth endureth for-

ever." (Ps. 117.)

Oh, is not this sufficient evidence for Israel, a people miraculously born of a woman past age (Gen. 18), to accept of Him who was miraculously born of a virgin, Jesus, the Messiah of Israel and the Saviour of men? Would to God that it was. But lo! it is still true "ye will not come unto me."

Poor, blinded Israel, without a

temple, without an altar, without a priest or an offering, are plunging on their mad career toward the awful day, when they shall make a covenant with death and an agreement with Sheol (Isa. 28:15; Dan. 9:27). And they will not come unto Jesus, that they may have life.

A few, a little remnant, will and do accept of the Gospel—praise God for these trophies of His grace—but the nation, the mass of Jews will not come to Jesus.

They are destined by their fixed and determined rejection of all the evidence to wander further and

further away.

What then, is there no hope? Yes! praise God. As the true shepherd follows after his wandering sheep, so Jesus will come to Israel, and in that day He shall show Himself to them as He did to the Apostle Paul, and then shall they look upon Him whom they sold and have pierced (Zech. 14:10) and a nation shall repent and mourn and be born in a day.

"And so all Israel shall be saved: as it is written, Then shall come out of Zion the Deliverer, and shall turn away ungodliness from

Jacob.'' (Rom. 11:26.)

W. E. B.

#### IN THE LAND.

Where shall God's blessing be bestowed upon Israel? Nothing is more surely promised than that they shall be restored to divine favor. They shall be "as the wings of a dove covered with silver and her feathers with yellow gold." Shall it be in the lands of their enemies, scattered like seed among the nations? Nay! nay! Let it be carefully noted that the promised blessings for Israel are invariably connected with their restoration to their own land.

The Eternal scattered them be-

cause of His displeasure and the Eternal shall gather them at the set time, because of His grace and favor.

It is "in the land" that they shall possess the double (the evidence that their sins are forgiven and their debt paid) and there "everlasting joy shall be unto

them." Isa, 61:7.

"For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall the house of Israel, all of them, serve me: there will I accept them, .... and ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for which I lifted up my hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled." Ezek. 20: 40-43.

It is in the land that the new heart is to be given them, and the new spirit put within them. "For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean...a new heart also will I give you and a new spirit will I put within you, .... and ye shall dwell in the land that I gave to your fathers." Ezek.

36:24-28.

Such Scripture testimony might be multiplied ad infinitum. God has just as definitely promised to remember the land, as He has promised to remember the people. The prosperity of each are permanently intertwined with the other. Hence we see no scriptural ground for the expectation that Israel shall first be converted by the preaching of the gospel and then return to their land. On the contrary it is stated that they shall gather themselves together, a nation not desired.

Zeph. 2:1. Some—a little remnant—will believe and accept of Jesus through the preaching of the gospel, during the dispersion and all such become members of the bride of Christ.

But the nation must first return to their own land and then, in the midst of their greatest sorrow, the time of Jacob's trouble (Jer. 30:7) shall the Lord God restore health unto them (v. 17) "and they shall no more be pulled up out of their land." (Amos 9:15.)

Therefore every Christian should hail with joy the present movement among the Jews to recolonize Palestine and regain their national existence. No true student of the Word can be apathetic at such a time as this. We exhort all to pray earnestly that God shall lead the Christian powers of the world into a concerted action, to guarantee, by treaty, the autonomy of government, for Israel, in Palestine on the same basis, as it has been given to Bulgaria, Greece, Romania and Servia, and that we may speedily see the ships of Tarshish bringing the sons of Israel unto the land of their fathers, the city of the Lord, the Zion of the Holy One of Israel. Isa. 60:9-14.

W. E. B.

# REV. JOHN IZAK FLES.

Rev. John Izak Fles was born in 1842. His father's name was Izak, who was not only a Jew by birth, but was also educated in the religion and usages of Israel. When only nine years old he asked his father what the passover meant, who told him: "the Exodus of Israel out of Egypt conveying the idea of the coming Messiah," an explanation which he did not understand.

In after years he studied in



REV. JOHN IZAK FLES.

Elberfeld, Germany. During vacation he came home to the Netherlands, where for curiosity's sake, he, for once, went to a church of the Reformed profession. He heard a venerable old man preach about the young man of Nain and above all explaining that Jesus was the promised Messiah. He was then eighteen years old. This sermon caused him to ponder over this weighty matter.

Returning to school he asked an old Rabbi what he thought of Jesus of Nazareth? He pointed him to a younger Rabbi who would

tell him all about it. This young Rabbi gave him a New Testament with the remark: "This book contains all the nonsense of Christianity."

He nevertheless read it and became impressed that it contained much truth. Years passed by and at the age of 30 he became a Rabbi himself. He first labored two years in a small field in Germany and then in the Netherlands in the province of Gelderland.

Only two years later he became exercised with the fact that Jesus was the Christ. He had no peace,

his heart was heavy and conscience awoke to the fact that he was a poor sinner. He had no ground upon which hope could be built. The Jewish religion, ritual and laws did not give it to him.

In this painful struggle, he read his New Testament and prayed that if Jesus was the true Messiah he should hear his prayer and save him. Such was the result. He felt himself reconciled to God alone through the atoning blood of the Redeemer.

This great change did not remain concealed. He felt it his duty to confess his faith and to unite with the Christians, in whose ranks there was great joy. Not so however among the Jews. As in former days great enmity manifested itself. They even formed a plot with the intention to take his life.

At the time of his baptism all the Jews of the vicinity and his relations were present. When near the church his brothers and sisters, taking hold of his coat, prayed him to go back. Standing in the faith and with calm determination he resisted with the words: "I cannot, may not and shall not, but go ye with me."

The pastor preached on that occasion from Acts 4:12. So he became a professed Christian and two years after this he was married to a Christian lady.

On the 10th day of May, 1876, he died trusting in his Saviour at the mature age of 77 years.

After having acquainted you with his parents, it is very easy to understand how our brother Fles was educated. The family characterized itself as pious, earnest and devoted. Such is the testimony of every one that knew them. The parents sought the welfare of their children, making them special objects of prayer. The principles of the Christian religion were incul-

cated in them when but very young. The father often related his history and with a weeping heart told them about the poor Jews, who in their ignorance did not believe that Iesus was the Messiah. In all his prayers it was evident how He loved them and desired so heartily the conversion of Israel. This naturally impressed the children and especially John Izak, who, becoming converted himself, had a warm heart for the Jews. He loved them and, as a result, became very much interested in Mission work among them, which is evident even at this day.

Not only did he receive instruction in the public school, but was also taught by his father at home in the Hebrew language and other branches necessary to become equipped for the university which he desired to enter.

With such a preparation he entered in 1867 the university of Kampen, Netherlands, and in six years he finished this school, having taken all the branches in which instruction was given.

So in the year 1873 he was ready to enter upon congregational work and he was unanimously called to the Holland Presbyterian church at Cedar Grove, Wisconsin, which he accepted, leaving his mother country to labor in America. Seven years later he was called to Pella, Iowa, where his labors were greatly blessed; and three years thereafter he yielded to an earnest and pressing call from Zeeland, Michigan, where he remained seven years, when he responded to a call from First Muskegon, one of the largest congregations of the Holland Christian Reformed denomination, which is his present charge.

The family of our brother is an exemplary one. His marriage has been blessed with five children, of which the oldest attends college.

Mrs. Fles shows herself to be a true mother and with her husband does all to bring up their children "in the fear of the Lord." He appears very quiet in company when the conversation has secular things for its subject. But take up some subject in theology, a Hebrew phrase, a bible history and especially the promises which are yet to be fulfilled respecting Israel, and it seems the clock is wound up. He can then entertain a company for hours alone.

As a preacher he has great gifts. His sermons are plain, readily understood by all who hear him, yet he is very biblical and proves his statements from the Word.

As a pastor he is faithful to the truth and has a word for the sick, the poor, the afflicted and for every individual in whatsoever circumstance of life he may be placed.

The many articles he has written for periodicals prove his general scholarship, but the Bible, it is true, is his great book, which he exalts as the inspired Word of God. He is therefore at home in universal history and in Hebrew literature, and especially in the prophecies which are yet to be fulfilled.

He has also written many articles bearing upon the conversion of the Jews which awakened the spirit of the Holland church to aid Jewish missions with their prayers and collections and the Assembly made him chairman and treasurer of the committee appointed to labor in Israel's behalf.

In conclusion we will quote his own words. He says:

"My father taught us the Old and New Testament and that the promises of God are unchangeable. Having impressed that upon our minds when young, we believe it when we have become men.

"Yes, it is true, Jesus will come to His people and they will mourn over Him as over an only son, and Israel will believe in Him and walk in the ways of truth and peace and all the earth will be a Lord's Garden and Jesus will reign as the King of all nations."

Y. RIEMERSMA.

# PERSECUTION OF THE JEWS.

In the 6th and 7th centuries the Jews suffered fearful persecution at the hands of the Franks and Visigoths.

. In 627 A. D. the Mohammedans overthrew their Kingdom of Homeritis (or Yamen) in Arabia.

In 1020 Canute banished them from England.

In 1096 the Crusaders began their "Holy War" by trying to murder all Jews in Europe who would not submit to baptism. 200 who had thrown themselves into the Rhine were dragged out and butchered.

In 1146 the Second Crusade began in the same manner. All kinds of financial injustice were heaped upon them. Louis VII. released the Crusaders from their debts to the Jews. Henry II. of England, ordered them to leave his kingdom that he might extort money for the privilege of remaining.

In 1181 Philip Augustus seized the Jews in their synagogues, imprisoned them, cancelled debts due them, confiscated their property and ordered them to quit France immediately.

Henry II. levied £60,000 to defray the Crusade Expenses.

At the coronation of Richard I. the populace slaughtered every Jew they could find, and after plundering them, set fire to their houses. The Governor of York Castle offered them protection, but they were surrounded there and when they could no longer withstand the

siege, instigated by their Rabbi they slew their wives, their children, burned their goods, and drawing lots they killed each other rather than fall into the hands of their *Christian* persecutors.

Edward I. of England decreed that the Jews and all they possess belong to the King. He would take one-half, leaving one-half

with them.

King John imprisoned the Jews to discover their possessions, and then by cruel tortures extorted enormous sums of money. One man at Bristol was ordered to have a tooth extracted every day until he had paid 1000 marks.

Pretexts were sought against them by accusing them of some

crime.

In 1220 the body of a girl was found in the Rhine. The Jews of Cologne were accused of murdering her and the Bishop fined them 4200 pieces of silver. John I. of Portugal had a Jewish physician. He was accused of poisoning the King and the Jews had to pay a fine of 50,000 crowns.

In 1215 the Lateran Council ordered the Jews to wear a distinguishing mark, and it was a death penalty to marry a Christian or

have a Christian servant.

Personal assessments were made on them, called the body tax, similar to the tax Christians pay on their dogs, the amount of which was often left to the caprice of the officials.

In 1492, the same year in which Columbus discovered America, a most fearful calamity came upon the Jews. Ferdinand and Isabella banished them from Spain. The edict read as follow: "Seeing that the Jews of our cities induce many Christians to embrace their religion, particularly the nobles of Andalusia, for this they are banished under the severest penal-

ties." It was death if found in the kingdom after four months unless they embraced Christianity.

A Jew offered 600,000 crowns in the name of his nation for the revocation of the edict. The Sovereigns were inclined to relent, but the Inquisitor and Torquemada. with crucifix in hand, advanced into their presence, saying: "Behold Him whom Judas sold for 30 pieces of silver. Sell ye Him, now, for a higher price and render an account of your bargain before God." The Sovereigns trembled before the Dominican. Nothing was left for the Jews but baptism or exile, and 800,000 of them left Home, Country, Synagogues and Graves of their Kindred, rather than abandon their religion.

The world's sympathy aroused when by the Chicago Fire 100.000 were left homeless. in Spain 800,000 Jews, with a lofty spirit of devotion, went out, not knowing where. Their property was sacrificed, many were sold as slaves throughout Christendom, many were lost on the way Africa 'like lead in the sea.' A plague broke out on one ship and the Captain ascribed it to them and set them all on a desert shore. Some got to Genoa where, famine stricken, they were met by Priests on the shore with crucifix in one hand and bread in the other.

Portugal allowed them to enter under a poll tax, and a new king, called Emanuel, was inclined to protect them, but he married the daughter of Ferdinand and Isabella and became, under her influence, more barbarous than her parents. A day was set for their expulsion. A Secret order was given to seize children under fourteen years of age. Ports were named and then suddenly changed, etc, etc.

All this in the name of Christianity. Pope Alexander VI. conferred the title of Catholic on the crown of Spain for this monstrous cruelty.

So the Story goes on, Banishment, Extortion and Murder.

Deut. 28:65; neither can they have rest until the Lord their God shall restore them unto their own land. Deut. 30:1-9.

#### THE JEWISH RENAISSANCE.

The persecution of the Jews began to abate in the 17th century. In 1655 Cromwell permitted

some to return to England.

In 1670 toleration was granted in Persia.

The real renaissance began in the

18th century.
In 1723 Louis XV. gave them

permission to hold real estate.

In the same year Great Britain recognized them as subjects.

In 1738 all the trades were opened to them in Denmark.

In 1750 toleration came in Prus-

In 1753 came the naturalization bill in England.

In 1780 the first real emancipation was granted by Joseph II. of Austria.

In 1776 came the United States Constitution, declaring that all men were created free and equal.

Reformed Jews hail this spirit of toleration and freedom as their Messiah.

In 1858 they became eligible to British Parliament.

In 1860 was formed the universal Israelite Alliance.

In 1867 Turkey granted them the right to hold real estate in Palestine.

In Bavaria, Italy, Roumania, etc., the emancipation went on, and it seemed that the climax of perfect liberty was coming rapidly. But, alas! the anti-semitic agitations broke out in Russia, Roumania and Germany, resulting in the recent persecutions and expulsions, and again the Jews, as a people, have no rest for the sole of their feet,

#### CHOVEVI ZION ASSOCIATION.

"A crowded audience assembled at the Jewish Working Men's Club, on Saturday evening last (March 10th), to listen to a lecture on 'Palestine,' delivered by Mr. E. H. d'Avigdor. the aid of a magic lantern (worked by the Misses d'Avigdor) the lecturer traced the route of the new railway to be constructed along the line from Haifa to Damascus. The Lebanon, the Sea of Galilee, Mount Hermon and Tabor, and other places of interest, and cities of the southern portion of Palestine were shown, including Jerusalem and Hebron; and in view of the approaching feast of Purim, representations of Esther, Vashti, and other characters were reproduced.

"After the lecture, the Rev. Hermann Gollancz, who presided, spoke upon the aims of the Association. He said his hearers did not require rousing in the cause of the society; the only danger was that their enthusiasm might overflow, and result in some act on their part which was indiscreet and misdirected. The work must proceed gradually and cautiously, for it is not the work of a day or year. Small beginnings had already been made in colonization, and where these had been made with prudence and extreme caution, they had succeeded. If some hot-headed members, who are dissatisfied because they do not see sufficient results already, think that it is the duty of the Chovevi Zion to despatch a well-trained army to Palestine to reconquer it for the lewish people, he would tell them that such a



THE MOSQUE AT HEBRON.

policy would not only be fatuous, but destructive of the very objects of the society. Let the lew do his share in helping to bring about the word of prophecy and God will put His seal upon the work and bring it to pass in His own good time. A sage in Israel once said, 'There are three things which can only be obtained at the cost of great trouble, and one of these is Palestine.' That portion of prophecy had been fulfilled which predicted our dispersion consequent upon the destruction of the temple and the desolation of our country: why may we not hope that the other portion of the prophecy will be fulfilled which promises the return to Zion, the re-building of the temple, and the restoration of Israel to the desolated and uninhabited cities of the Holy Land.

"Who does not derive comfort from the words of the prophet Zechariah, which, in spirit, predicted that the non-Jew will catch some of the enthusiasm for Palestine manifested by the Jew, and help him to effect what may now be regarded by some as the dream (but which we hope will become the reality) of the National Idea of Judaism?"—Jewish Chronicle.

# MACHPELAH.

The location of the field and cave of Machpelah is probably one of the well authenticated sites in Palestine. It lay before the city of Mamre or Hebron, Gen. 23:17. 19. Now Hebron is one of the oldest cities of the world, having been built seven years before Zoan, or Tannis, in Egypt, which was proba-



TOMBS OF ABRAHAM AND SARAH.

bly a city of the twelfth dynasty and dating twenty-four or twenty-five hundred years before Christ. It was a prominent town when Abraham first came there, and it has become memorable because of his residing there, and it may be called the home of the Hebrews. The Arabs to this day call it "El Khalil"—the friend; doubtless referring to Abraham "the friend of God."

The fact that the field lay before the city and that the cave was in the end of the field makes it quite certain that the traditional site of the cave is correct. The little field wedges up against the hill and in the side of the hill is the cave. The Mohammedans have an extensive Haram or sacred enclosure with a mosque built over the cave.

We give our readers a picture of

this mosque made from a recent photograph. Travelers have been able for many years to view the exterior both from the hill above and also to approach a few steps up the passage way to the entrance. The writer was allowed to thrust his hand in a hole in the wall at this point, but the fanatical Mohammedans will seldom allow any one to proceed further without a permit from the Sultan, so that few Christians ever see the interior of the mosque. About a year ago Mr. Krikorian, a photographer in Jerusalem, was allowed to enter and take some photographs of the interior, and from one of these we present our readers with a view of the square built tombs of Abraham and Sarah.

As is well known this cave of Machpelah was purchased by Abraham, from Ephron the Hittite, as a burial place, and here he buried Sarah, his beloved wife, the mother of all Israel. It was probably the first death and the first funeral in the family of Abraham. In his great grief, this father of many nations made this special provision for a permanent place of interment. Here in after years Isaac and Ishmael buried Abraham, and afterward Jacob and Esau buried their father Isaac (Gen. 36:27,29). Here also were buried Rebekah the wife of Isaac, and poor Leah the wife of Jacob (Gen. 49:31). Joseph and his brethren buried Jacob (Gen. 50:13). It is no wonder that this is considered a very sacred place by Ishmaelites, Edomites, Israelites and Abraham's descendants.

The tombs which are seen in the picture are, of course, modern structures, and the Mosque itself was probably built as a Christian church by Helen, the mother of Constantine. But they serve to remind us of the cave beneath, which, it is said, has not been opened for 600 years; and the precious dust which it contains was deposited there more than thirty-seven hundred years ago.

W. E. B.

# CHOVEVI ZION.

As we mentioned in the last Era, the several Chovevi Zion societies to-wit: in England, France, the South of Russia and the United States have all united in one central head, the office of which is located in Paris.

The officers chosen are: Mr. E. H. d' Avigdor, President, and Mr. M. Montagu, M. P., Treasurer.

This action has greatly encouraged the Chovevi Zion societies, giving assurance of the approval

and support of many conservative Jews, who had feared that the work was that of mere enthusiasts.

The London Chovevi Zion issues a pamphlet quarterly, entitled "Palestina," which contains most interesting accounts of the prospects and progress of the society. From the seventh number, which has recently appeared, we quote the following:

"It would be impossible to overrate the importance of the union of the various Chovevi Zion societies of Europe and America effected at the recent Conference at Paris Apart from the advantages such union affords in reference to the economical acquisition of suitable land, the selection and installation of apt settlers and their famiand many other weighty matters of detail, the union will give a fresh impetus to the whole movement of Jewish colonization of the Holy Land, and should draw within its circles many of our coreligionists who have hitherto considered it their duty to stand aloof.

"Not to speak of those rigorous theorists among us to whom the severance of Judaism from everything reminding of Zion and the Holy Land has become an article of faith, there are others who from pure ignorance, or from a misconception of our aims and objects, declined to participate in the action taken by the Chovevi Zion. very inspirations and actions, to modify, and in many cases to oppose which, the Chovevi Zion Associations were created, believed to be the sole motives for their existence. We were credited with desiring to establish a Jewish state in Palestine, to dispossess the Turk of his dominions, to send to the Holy Land and provide with land there, for the mere asking, every Jew who would offer to settle there. We were falsely accused of

having caused the indiscriminate rush of Jews to Jerusalem, with its attendant misery and hardships, when we were really working, and in many cases working successfully, to stem that ill-advised influx.

"Another cause of the apathy of many wealthy and influential Jews towards the work of Jewish colonization in the Holy Land, consisted in the erroneous conception they had about its soil and its resources. They had become prejudiced against that country, and spoke of one of the most fertile and promising spots on the whole globe, as a sterile desert, incapable of rendering remunerative any capital or labor devoted to the tilling thereof. Then there was the spectre of the dread Bedouins, with whom their imagination peopled the rural districts of Palestine and Syria. They magnified the inoffensive and, with proper management, useful inhabitants into reckless and unscrupulous robbers, and invested them with a wild grandeur which they are in reality very far from possess-

"Much has already been done by our Society to dispel these strange assumptions. By issuing the Chovevi Zion Quarterly, and some other publications, we have succeeded, to a great extent, in disseminating clear notions on the subjects referred to. As to our objects, they have been clearly laid down in the rules of the Association, and have been illustrated and enlarged upon in the pages of this magazine.

"We have been repeatedly at pains to enlighten the Jewish public on the real significance of Chovevi Zion societies. In the same manner we have tried in these pages, and by giving a large circulation to Major Condor's remarks on Palestine, its resources and its inhabitants, to show that a Jewish colonization of the Holy Land was

within the reach of practical accomplishment. Our efforts have carried conviction to many a doubting mind. But every one knows how difficult it is to remove a prejudice once it has firmly established itself in the minds of large numbers.

"Nothing could have been more useful in this direction than the foundation of the Central Committee of the Chovevi Zion. It should at once open the eyes of a great body of our wealthy and influential brethren, to the true aims and inspiration of the Chovevi Zion. They will perceive that the efforts to establish Jewish Colonies in Palestine and Syria, efforts that have been so long derided, will slowly and surely be crowned with success. The conviction will dawn upon them that it has become time to give a closer attention to the attempts made by these societies, when they see how practical men in Paris, London, Berlin, Vienna, New York and Russia, join hands and unite their energies in the endeavor to bring about, not merely an ephemereal, but a lasting amelioration in the lot of our persecuted brethren. They will see that a work is being accomplished before their eves that does not present those visionary features with which they have all along credited Once they turn their minds to an unprejudiced investigation of our work and objects, we need not fear the result."

Any of our readers who wish to become more thoroughly acquainted with 'the work and sentiment of these societies will find this pamphlet, which is printed in English, very entertaining and helpful. It can be secured by addressing the Chovevi Zion Association, 11 Bevis Marks, London, E. C., England. Price 15 cents per copy, or 60 cents per year including postage.

# THE JEWISH ERA

THIRTY-TWO PAGES.

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY
THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the ERA to The Jewish Era, Mission House, 22 Margaret Street, Chicago, Ill.

#### EDITORIAL.

"In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. 64:8.

"Thy people shall be all righteous: they shall inherit the land forever." Isa. 60:21.

"Ye shall be named the Priests of the Lord: men shall call you ministers of our God," Isa, 61:6.

"Thus saith the Lord of hosts: Behold I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people and I will be their God, in truth and in righteousness." Zech. 8:7, 8.

Nothing serves to energize and stimulate the heart of the Jewish Mission worker, like the glorious promises of the living God concerning the future righteousness, purity and beauty of Israel.

It lifts one above the trials and discouragements of the work and dispels the despondency that would otherwise dishearten us when we come in contact with the blindness and perversity of these brethren according to the flesh of our Lord Jesus Christ.

But with the eye of faith on the promises of God we see the shining future, which illumed even Balaam's vision, "the Lord his God is with him, and the shout of a king is among them."..." Blessed is he that blesseth thee and cursed is he that curseth thee."

Praise God for the promises to Israel and to the land. Oh, "ye that are the Lord's remembrancers, keep not silence, and give him no rest till He establish, and till He make Jerusalem a praise in the earth," Isa. 62:6,7. N. V.

"The death of Muley Hassan, Sultan of Morocco, brings into prominence the condition of the Iews of his kingdom, some account of which we give in another column. "Muley Hassan," says the Jewish Chronicle, "presented to the Jews only the benevolent side of his character. He showed no countenance to the oppressors of the Jews, and when well-authenticated abuses were brought under his notice, he did something to remove them.... 'Conduct thyself,' he wrote to his over-energetic officers in Morocco, 'toward the Jews in the same way as thou actest toward the Mohammedans under thy administration." Unfortunately, these officers have been continually inflicting all kinds of injustice upon the Jews, so that while they have an almost exaggerated fondness for Muley Hassan himself, they were in constant trouble with his fanatical governors, the most prominent of which is Caid Widah, of whom it is said by a prominent [ewess in Mogador, "I think it is a real pleasure to him to punish the Jews. I dread to think that, unfortunately, there will be some cause to complain about now, as the Vice-Sultan (I mean the present Sultan) is vicious and half-witted, and, I grieve to say, a great friend to Caid Widah," May the God of Israel have mercy upon the persecuted and degraded lews of Morocco.

The death of the Sultan of Morocco caused considerable agitation in Europe as to the recognition of his successor; the enforcement of the Spanish claim for indemnity and a general feeling of jealousy regarding the influence of the different European powers in Morocco and the possibility of a British, a French or some kind of a European protectorate over this badly governed state.

But this has all been quickly overshadowed by the terrible deed of an anarchist assassin, striking down M. Carnot, president of the French republic. By some strange fatuity this assassin is an Italian and the fierce hatred of the French and Italians, who but a little time ago were such firm friends, is likely to burst forth in foolish rioting that may precipitate a European convulsion. However, this unexpected calamity will not astonish those who believe that we are near the time for the general prevalence of lawlessness (2 Thess. 2:8).

The unusual financial distress throughout the world, unprecedented strikes of working men, the march of commonwealers, all presage that the manifestation of the lawless one is hastening.

We have received brief letters from Brother Angel, written, by the way, on his journey, and our friends will pardon us for delaying the publication of the "Era" that we might include the letter from him which appears in this issue. It is a matter for great rejoicing that he is having such precious opportunities to testify for Jesus among his friends, and we have no doubt he will return greatly invigorated for further work here in Chicago.

As our friends all know, this journey of Brother Angel's was undertaken at additional expense. We need some four hundred dollars to repay the money borrowed and to remit to him for return passage.

BUILDING FUND.—Another note of five hundred dollars and interest comes due the 6th of July and a large part of it has yet to be provided.

We must buy coal for our winter supply which will cost about one hundred and twenty dollars. Besides this are the ordinary current expenses, and we must frankly say to the friends of the mission that, if this Hebrew Mission work is to continue, the Lord must stir up their hearts to help us in these financial matters.

"Ask the Lord and tell His people."

It has been a great privilege to us to ship a portion of our Hebrew and Jargon New Testaments, some to Cleveland, some to Rochester, some to St. Louis and a few to other places where we are assured they are being judiciously distributed among the Jews. "My word shall not return unto me void."

The letter from our dear Bro. Freuder, published in another column, will rejoice all friends of our Mission who remember the circumstances of his conversion. May the Lord of the harvest give us many more such sheaves from among the children of Israel.

Rev. A. BenOliel, with his wife and daughter, arrived in this country some months ago and have traveled extensively, presenting the cause of his Christian Union Mission Work in Jerusalem, where he has been laboring among the Sephardim, or Spanish Jews, for three years.

During their visit to Chicago both he and Miss BenOliel spoke at many meetings, in various churches, with great acceptation. He also spoke to the Jews at our mission and in Willard Hall. the latter place his subject was this question: "Has Messiah come and who was he?" answering which he proved most conclusively from the Scriptures that Jesus is Israel's Mr. BenOliel's venerable appearance and candid manner make a profound impression, while his daughter's winning ways and intense zeal, carry her audiences with her.

They seek the support of the Lord's stewards in this country for the continuation of their work in Jerusalem.

Rev. John Wilkinson, of the Mildmay Mission to the Jews, with his co-laborer Rev. James Adler, arrived in the United States on April 12th, last, and have held conferences on mission work among the Jews of several cities in the United States and Canada. The conference in Boston was perhaps most important both as to the num-

ber attending and the addresses delivered.

It is a genuine sorrow that we could not have these distinguished servants of the Lord with us here in Chicago. Perhaps there is no city in the world where professing Christians spend money more freely than here, and yet the support of our work for Israel is so discouragingly meagre that we shrank from incurring even the traveling expenses of these brethen. Will not the Lord of the church raise up among us some one, with more boldness and wisdom, to take the lead of our work and secure its proper recognition and support by Chicago Christians? God knows how gladly we should yield to such an one the chairmanship of our executive committee, and rejoice to see the success of his labors. Will our friends please pray for such a change?

#### MORE EXPLORATIONS.

The present century has been fruitful of the richest results in the various lines of exploration. The geographical field has been nearly exhausted, while historical sights have been mined in every direction.

The religious fanaticism of the population which would conserve the hoary past from the ruthless delving of spade and ax have greatly hindered the work in the sacred fields of Palestine. But even here much has been accomplished and just now we are on the eve of untold discoveries. Often while wandering about the streets and suburbs of Jerusalem we used to exclaim, "O! for the privilege to dig," as we thought what might possibly be found under the Coenaculum on "Neby Daud" or under the mosque of Aksa in the Haram

and once we begged of our Mohammedan friends the privilege to follow up the aqueduct, which Col. Wilson probed from without the south wall, until the Mohammedans found that he had really penetrated under the sacred enclosure of the Mosque. But they only smiled and said, "It would require a firman from the Sultan."

Well! such a firman has been secured by the Palestine Exploration Society, giving them the privilege to sink shafts and explore the debris in and about Jerusalem. Undoubtedly the fanaticism of the officials and people will hinder and perhaps prevent the thoroughness of the efforts which the society will be glad to make. Yet who can tell but what the title deeds of Jeremiah will be uncovered at Anathoth (32:14) and other evidences of Israel's God-given title to the land of Palestine. It is most interesting that this privilege should be gained from his majesty, the Sultan, just at this time when the Iews throughout the world being stirred with the fire of intense patriotism, to re-establish their nationality and regain their ancient patrimony.

Subscriptions and membership fees will be thankfully received by

the society.

W. E. B.

# JEWISH INTEREST IN PALESTINE EXPLORATIONS.

\* \* \* \* Jews have too deep an interest in the Holy Land as a whole not to feel concerned in all which relates to its hills, its streams and its valleys. The love of Zion has been the one note of idealism in many a sordid ghetto. Projecting themselves beyond their poor environment, beyond the scorn and reproach of the present, the pent up dwellers in the ghettos have

found in this love for Zion, this love for past Zion, again to be gloriously restored in the ideal future, both comfort and hope. The most touching, the most inspired specimens of mediæval Jewish poetry are the songs of Zion by Jehuda Halevi. sweet singer of Spain was the first to revive the affectionate idealization of Zion in modern times, but example was followed by others, and thus the Jewish liturgy knows of no more eloquent and pathetic accretions than the marvelous elegies or Kinnoth wrung out from the souls of generations of Jews, and voiced in the poems which author after author forth as lasting monuments of his love and longing .- Jewish Chronicle.

# LETTER FROM BROTHER FREUDER.

BOSTON, MASS., 36 Bromfield St., June 27, 1894. Wm. E. Blackstone, Esq., Oak Park, Ill.

DEAR BROTHER IN CHRIST:—You will no doubt be interested to know what and how I am doing. I am happy to say that I am doing the Lord's work and am doing it well, if one may be said to do well who does the best he can.

Since my arrival here direct from Chicago, I commenced to hold meetings every Sunday. I have so far not succeeded in getting out large numbers to hear me, but I am greatly encouraged by the attention and respect shown by those who attend. To give one illustration: The other day, after the close of my address, I called upon all to rise and join in the singing "All Hail the Power of Jesus' Name," and not one of the Jews remained seated.

Gradually the people here will

become interested in my work and will help to enlarge it. Meanwhile I am working quietly sowing the seed, until the Lord of the harvest shall be pleased to gather Israel from their wanderings and graft them in again.

I hope that the work in Chicago is prospering, and all friends connected therewith are enjoying the blessings promised to all faithful workers in the vineyard of our

Master.

Hoping that you and your dear ones are all well, I am, with grateful remembrance of your many acts of generosity shown me in the time of my preparation for this work, in the fellowship of the Gospel,

SAMUEL FREUDER.

#### ANOTHER RAILROAD.

Those who are watching the progress of the Syria-Ottoman, or Haifa and Damascus Railway, have doubtless expected that other railroad lines would be built, extending and connecting this, until a network of these "highways" should cover the lands of Syria, Mesopotamia and ancient Babylonia, from the Mediterranean to the Persian Gulf, and doubtless on to India.

One of these connecting lines is now proposed by Mr. J. H. Abbott, a civil engineer, recently general manager of the East Florida and

Atlantic R. R.

It is to be called "The Jerusalem and Damascus Railway," running from Jerusalem to Beisan, where it is proposed to connect with the Syria Ottoman line, as will be seen by the dotted line in the accompanying map. This would make a very direct line from Jerusalem to Damascus, and also a good line from Haifa to Jerusalem.

Mr. Abbott proposes that Americans build this connecting line. He has kindly furnished us with some

fine blue print maps, one of which on a scale of one inch to the mile, shows the route from Jerusalem to Beisan.

In his prospectus, Mr. Abbott

savs

"The Jaffa (Joppa) and Jerusalem Railway is 53 miles long, and cost a trifle over \$2,000,000, or about \$40,000 per mile. It runs from Jaffa, a port of 16,000 inhabitants, to Jerusalem, ascending

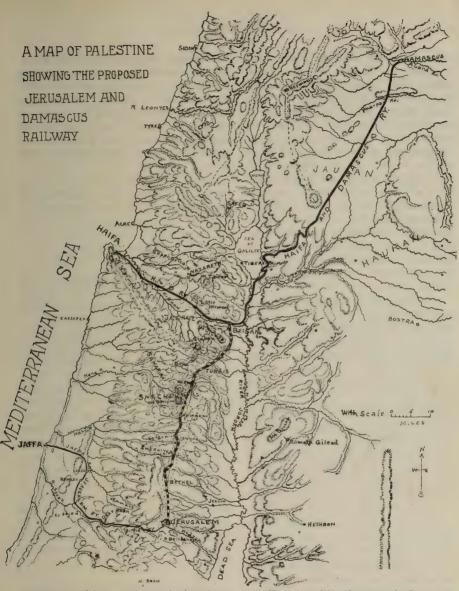
2,480 feet in its length.

"The Haifa and Damascus Railway runs from Haifa, a port on the south shore of the Bay of Acre, under the shadow of Mt. Carmel, a new and growing city, already nearly as large as Jaffa, and by far the best port in Palestine to Damascus, the largest city of Western Asia,—population about 250,000,—the depot for the caravans of the Orient and the center of one of the most fertile spots on earth. The road is about 140 miles long.

"The Jerusalem and Damascus Railway proposes to join these two lines by building its road from Jerusalem to Beisan, thus forming a railway system for Palestine. With the thousands of pilgrims and tourists traveling in the Holy Land this improvement of traveling facilities means profit to all the

roads.

"Looking at the map, it will be seen that the H. & D. Ry. makes a big bend at Beisan, so that, in connection with it, the proposed Jerusalem and Damascus Railway, makes both a direct line between Jerusalem and Damascus, and between Jerusalem and Haifa. circumstance means much for the proposed road. There is a large and growing travel between Jerusalem and Damascus, principally of tourists and merchants. proposed road will secure all this. At Jaffa the steamer is compelled to lie in the roadstead while pas-



sengers and baggage are hoisted or swung over the side into small boats and landed in almost a continually heavy sea. At Haifa all this is done away with, so that the construction of the proposed Jerusalem and Damascus Railway means the landing of most of the 25,000 pilgrims who annually go up to Jerusalem at this port, and their passage by the new railroad line to the Holy City.

"The local business of the proposed road is even more promising. It will be seen, by the large map, that just north of Bethel (Beitin), twelve miles from Jerusalem, the road will pass for seven miles through the heart of a very productive region yielding grapes, figs, dates, olives, oranges, apricots, quince, peaches, etc, for export. Five miles further is another smaller section of the same kind,

near ancient Shiloh, and still another one, a few miles further. Thirty-two miles from Jerusalem the line will reach Jacob's well. From this point it is proposed to run a two-mile spur to Shechem (Nablus), a city of some 15,000 people; one of the oldest and most scenic cities of the earth, high mountains rising on both sides. This city furnishes soap, a number of manufactured articles, and figs, dates, mulberries, oranges, pomegranates and vegetables for shipment; at present transported by Beyond Shechem are the towns and orchards of Tulluza and Tubas.

"Beisan, where the proposed road will join the H. & D. Ry., is the site of ancient Scythopolis. It is in the midst of a fertile but, at present, an unoccupied country. It has excellent water power. Vast quarries of splendid stone lie a mile and a half north.

"Of Jerusalem itself great things are expected in the near future. It is growing rapidly. The value of land hereabouts has doubled in a few years. Jerusalem is unquestionably to become one of the great cities of the earth. Now is the time to secure terminal facilities.

"The proposed railway is about sixty miles long, only seven more than the Jaffa and Jerusalem line."

Mr. Abbott writes that his large scale map 'has been carefully compiled from the survey of Western Palestine made by the 'English Exploration Fund.' A considerable mass of information has been collected and correspondence had, which leads me to believe that the road can be built for about \$3,000,000.

"I desire to raise at this time money to make the location, survey and estimate. A personal visit and accurate survey with party is necessary. I estimate that this survey and preliminary work will cost about \$12,000, and propose to raise the amount in part, by popular subscription, in sums of \$10 and upward. A certificate to be issued to each subscriber on payment, and all stand on the same footing in the future company."

Any party wishing to correspond with Mr. Abbott, can address him at Brooklyn Village, Cleveland, O.

#### EMINENT JEWS.

The following illustration is one among a thousand, of the prominence to which the Jews are rising

in all parts of the world:

An American gentleman visiting Madrid writes that recently, on the occasion of a breakfast party in the house of Don Emilio Castelar, the great orator, at which many notable persons were present, the conversation turned on the Jews and their remarkable abilities. Many instances were cited, among which, one was new to me.

Fernandez Y. Gonzalez is of Jewish descent, being from one of those families forcibly converted in the days of persecution. He is the present Dean and acting president of the University of Madrid, the the most important university in

# LATEST RUSSO-JEWISH NEWS.

Spain.

Owing to the expulsion of the Jews from the village into the town of Uman, typhus has broken out there. The doctors say this arises solely from the terribly overcrowded state in which they are forced to live. They add that the epidemic has taken firm hold of Uman, and that grave consequences are to be feared.

M. de Ploewe has brought before the Imperial Council a law to restrict the immigration of foreigners into Russia. A special clause in it deals with foreign Jews, respecting whom he says: "They are on no account to be allowed to become Russian subjects, except perhaps those from Central Asia."

The Governor of the Province of Ekaterinoslav, has received instructions from the Minister of the Interior to limit the number of Jews studying pharmacy, midwifery and dentistry in his province, so that in future the percentage of Jews studying these professions shall be the same as in other educational establishments, namely, three per cent. in the capital and five per cent. in the other towns of the Province.

The colonists of Klein Lieben, in the Province of Odessa, have petitioned the Minister of the Interior to permit Jews to continue residing there. These frequent petitions to the Government are significant. Only a few weeks ago the Commercial Union of Astrakhan sent two petitions praying that the Jews might be allowed to remain there, and at Tzaritzin. Similar petitions have also been sent from Livonia and Courland.

The Jewish colonists of Soroki, in the Province of Bessarabia, are in a destitute condition, partly owing to the smallness of their allotments and partly to the failure of their crops. The allotments were made ten years ago, since which time their families have increased, but the laws of 1882 do not permit them to lease more land. They were fairly successful when they

chiefly cultivated tobacco, but since tobacco has been grown in the Crimea and the Caucasus, trade in this commodity has greatly decreased. The only way by which the Jewish colonists of Soroki can thrive is by being allowed to lease more land. This the proprietors would willingly do if no legal obstacle stood in the way.

With reference to the question of Jews being allowed to design, build, or repair churches in Russia, the Bishop of Volhynia and Jitomer has just given the following decision, "Those who allow Jews to build churches or to execute contracts in connection with them, excuse themselves by saying that there are no Christian contractors. This is no legitimate excuse. priests must know that by their competition the Jews replace the Christians in various trades. They try to be first in everything, which has resulted in the scarcity of Russian artisans. Therefore the priests and others in Volhynia must assist the government in the Russification of the province. What can be the object of allowing Jews to build churches? Why give them the profits and advantages that could be given to Christians? When will the necessity for Jewish service cease, if Jews be not now prevented from reaping profits even from church contracts? I, therefore, recommend the provosts and priests not to allow Jews to execute contracts of any sort or description in connection with churches, and the provosts must see that this order is obeyed.

The chief of the police of Warsaw last month directed that Russian names on the signboards of Jewish shop-keepers should be changed to Jewish names by the 13th May (old style).

The townlet of Yezefov on the Vistula was on the 27th ult., entirely burned down. At the time of the conflagration it was full of Jewish pauper refugees, and hundreds of families are now without food or shelter.

The Kieff papers state that since last Easter Jews are being expelled from all parts of the province of Kieff. Carts laden with household furniture may be daily seen going in the direction of Odessa and other parts of the Pale, but large numbers are leaving for America.

Lists containing the names of Jews who have the right of residence in the town and province of Tiflis have been in preparation for some time past. These are now said to be completed, and have been forwarded to the Governor of Caucasia. All those whose names do not figure in these lists will be expelled.

Cause of the Ekaterinoslav Riots.

Referring to the recent attack on Jews at Ekaterinoslav, the Nedelya says:

"Our church festivals are the most wicked days of the year, days of the wildest debauch, and it is sad to reflect that they are singled out for attacks upon the Jews, and others. Riots never take place on week days, but exclusively on Sundays and festivals when we make merry, and the Jews are usually the chief victims of our revels. A similar, if not worse attack was made at Kersch on the third day of Easter week, and as usual there was not the slightest provocation for it. Russian peasants when

sober are good-natured and willingly associate with Jews and even with Tartars, but when drunk they are wild beasts and will attack their own priests."

\* \*

Expulsions from Koursk. A large number of the Jews of Koursk were served with orders of expulsion in July, 1893, to take effect twelve months later, namely, during the present month. Even with that notice they are still wholly unprepared for their journey. They are mostly extremely poor, and they fear they will have to travel to the Pale of Settlement on foot. The following is the full text of the Circular of the Minister of the Interior relating to these expulsions:

"May, 1894.

"From the Minister of the Interior, to the Police Officers of the Town of Koursk and the Uvezds of the Province.

"The 1st of June next (old style) is the last day for the Jews, now illegally residing in the Province of Koursk, to remove to the Pale

of Jewish settlement.

"I therefore instruct all police officers to give notice of the same to Jews who are to be expelled, making them understand that no exception whatever will be made in favour of any one, and that all those who have not of their own will left by the date mentioned, will be expelled by force on the 1st of June.

"Petitions for permission to remain to wind up business or other affairs will not be considered, and no certificates will be granted to any one seeking to elude the Imperial Ukase of the 2 st July, 1893.

"I shall hold the Chief of Police of Koursk and the Isprouniks personally responsible for the due performance of this."

In the village of Ganuta (Government of Kouno) nearly the whole of a Jewish family, named Schweizer, have been murdered by They broke at night into the house of Schweizer, an innkeeper, felled him, his wife and a young teacher, living with him, with billhooks, and beat them until they were dead. They then ransacked the place, and were about to leave with their booty, when they discovered three of Schweizer's children, whom they also murdered. A girl, nine years old, who had concealed herself behind the stove, escaped the fate of her sisters. She was a witness of the terrible tragedy, and by means of a description she gave to the police, they arrested four peasants who are believed to have been the actual murderers.

Odessa, June 8th, 1894.

I happened, a few days ago, to be on the platform of the railway station at Nicolaieff, speeding a parting friend, who was leaving for Moscow by the evening About ten or fifteen minutes before the departure, our attention was attracted by an unusual commotion at the extreme end of the perron, the immediate approach to which was cut off by a thin cordon of gendarmes. Beyond there a number of soldiers with fixed bayonets and the open doors of a couple of goods vans attached to the train. naturally suggested the departure of a party of convicts under military escort.

Upon coming closer to the cordon, we were utterly surprised to find that the deportes were not convicts, but a party of about forty or forty-five poor Jews, huddled together, and the women and children squatted on the platform amidst their meagre and nondescript baggage. The harassed and careworn appearance of these poor people, closed in by the military guard and exposed to the gaze of idle and curious, and, for the most part, evidently unsympathetic onlookers, was peculiarly and sadly touching. Who and what were they? Was it possible that so many Jewish criminals were to be found in this small town of Nicolaieff? There was dejection and an immaturely miserable and unyouthful stamp on the faces of those illclad and apparently ill-nourished boys and girls of the party, but assuredly it was not the bespeaking mark of vice or criminality. I turned to the chief conductor of the train for information. "Criminals? Not at all," said he, "they are merely a pack of Jews who have not the right of domicile here, and they are being sent back to their original homes in Ekaterinoslav elsewhere. We are latterly carrying such parties very frequently from Nicolaieff and other places." - Jewish Chronicle.

# THE BARBARITIES TO JEWS IN MOROCCO.

According to the journal Al Moghreb Al Aska published at Tangier, the cruelties practised by the governor of the city of Morocco on the lews under his jurisdiction have been resumed. Our contemporary asserts that notwithstanding the representations made to the Sultan by the Foreign Ministers and the severe reprimands administered to the governor, his disgraceful proceedings have ceased. Even with the Sultan present at Morocco, "the brutal and impenitent governor of that city has been at it again, and has ordered his soldiers under his own personal supervision to give a Jew no less than 400 lashes for no reason whatever."-Jewish Chronicle.

# THE CHICAGO HEBREW MISSION

INCORPORATED

22 MARGARET ST., CORNER HENRY (Two BLOCKS EAST OF BLUE ISLAND AVE.)
REV. BERNHARD ANGEL, PASTOR AND SUPERINTENDENT.

Preaching to Jews—Saturdays and Sundays, 3 P. M. Sunday School, 4 P. M. Prayer Meeting, Friday, 8 P. M. Night School, Tuesdays and Thursdays, 7:30-9 P.M. Sewing School, Tuesday, 4 P. M. Industrial School, Tuesday, 4 P. M.

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Superintendent, Rev. B. Angel.

## REPORT OF THE SUPERINTENDENT.

#### OVER THE OCEAN.

Our friends have requested to hear from us, through the columns of THE ERA, and so I write from Wurmlingen, Germany, where we are trying to recruit our health.

The Lord has been gracious to us all the way. We left Chicago, April 15th, a little earlier than at first intended, but none too soon because of Mrs. Angel's precarious health.

In the same car with us, and neighbors to us, was a pleasant young couple, and the lady was a fine singer. Our little girls, Ruth and Esther, in their childlike way, were so attracted by the singing that they went near to form a closer acquaintance, and the lady kindly asked them to sing for her; thank God they only know Christian songs to sing, and they sang "Fountain of Purity" and "At the Cross," and the lady joined with her fine voice. And so the children helped a little to make Christ known; and this fact was a comforting lesson to me, suggesting how even a feeble effort in the right direction may become a great bless-

We remained three days in New York, with Mrs. Angel ill the most of the time at the hotel. It became a serious question to me whether we could go on board the ship; but she felt confident that the Lord would give her strength as she needed it. We visited our relatives in New York, and attended the mothers' meeting at the Olivet church. That is sacred ground to us, for there, years ago, we found our Saviour Jesus Christ. attended the prayer meeting at the Hebrew Christian church. Bro. Warszawiak was unavoidably detained, and Pastor Leonhard invited me to address the meeting. The subject was the New Birth. Notwithstanding the room well filled with Jews, converted and unconverted, there were also Gentile Christians among them. It was Passover evening. were hearty testimonies for Christ from the converts of the Mission, and, running through all their testimony, was the assurance, so important to every Jewish Christian, that, notwithstanding the persecutions which are sure to follow the profession of Christ, they meant to stand firm through life and death, loyal to Christ, who saves them by His blood.

We left New York, April 21st, on the Holland Steamer, Maasdan.

Mrs. Angel was alarmingly weak, and the little cabin looked uncomfortably small, but when we were fairly out at sea, and the first twenty-four hours of sickness was passed, it was plain that she was better, and that there was hope for us in the invigorating air of the ocean. As the passengers became comfortable, they grew sociable, and we found opportunities for witnessing for Christ among many nationalities. Among them were four Mormon Missionaries. not hear that they made any converts. Mrs. Angel talked most with them, arguing from the Scriptures, which they profess to believe. I spent many hours at work with young men, and two professed Christ. An interest in religion grew, and on Lord's day there was a general request, from the second-class cabin, that we hold a service in the dining-room. Nearly every one from the second cabin were present, and we had visitors from the first-class the steerage. Among the firstclass passengers were a Jewish gentleman and his daughter, whose acquaintance I was glad to continue until we reached Boulogne. Our audience consisted of lews, Christians, Mormons, Turks, and "Infidels." Our little Ruth and Esther sang for us. I also asked a choir of young men to sing"Glory, glory, Hallelujah, Jesus saves, Amen." They were accustomed to sing the first three words in a parody of a Salvation Army song, and I added the last three in adaptation to the tune; they sang it reverently, and worshipfully. After prayer I read the 65th Psalm, in which occurs this beautiful passage, (v. 5 R. V.) "By terrible things Thou wilt answer us

in righteousness, O God of our salvation;

Thou that art the confidence of the ends of the earth,

And of them that are off upon the sea."

From the N. T. I read and preached from Mark iv. 35-41. At the conclusion of the service, I asked those who believed this text, to sing the chorus, "Glory, glory, Hallelujah, Jesus saves, Amen," and there was a fair response, which increased with the repetition of our invitation. Christian believers were glad, especially as we saw some backsliders sing with repenting hearts. The meeting gave us opportunity for continued Christian conversations.

After a little more than ten days on the Steamer, we were landed on the French coast, at Boulogne; and we arrived at Paris the same day, at midnight. My brother was waiting for us at the depot; and soon his wife received us at their house. Though we were very tired, we were too glad to sleep, and we talked two hours before we lay down to our much needed rest.

I knew that my brother would receive us affectionately, but I was much surprised to receive a similar kind reception from nearly all my relatives in Paris—and we are not a small family. At the first meeting they asked me my reasons for becoming a Christian. I was glad of this opportunity to present the Gospel. Among other truths, I told them that it is my duty, as a Iew, to believe on the Messiah; and that, by most careful examination. I had come to believe that Iesus of Nazareth is the true Messiah, of whom Moses, in the law, and also the Prophets, did write My brother remembered that Mr. Blackstone had told him that Iesus Christ came according to prophecy; and then, with great care, I pointed out His fulfillment of Isa. 53, and dwelt upon the meaning of the sacrifices, and showed them how Jews overlook the sacrifice of Christ, and look only to His coming Kingship, and asked them

what the ritual of sacrifice meant; and I dwelt, of course, upon the historical accounts in the New Testament. Of the latter, Jews are generally ignorant; they let them alone because they are taught to, and because the New Testament does not easily come to hand. My brother, and some other relatives, have been helped by Mr. Blackstone's visit three years ago. and by Mrs. Howland's visit two vears ago. They were very much pleased that they had made the acquaintance of evangelical Christians, who took an interest in their spiritual welfare. They spoke often of Miss Flora Blackstone, who accompanied her father and who had spoken to my brother about the salvation of his soul. She had written to him in German. and he and other friends were glad to have known her and sympathize deeply with her family in their bereavement.

We remained two weeks in Paris. Mrs. Angel had repeated attacks of weakness and prostration; but she tried to meet our relatives, as the Lord opened the way, and to tell them of Jesus as the only hope of sinners. One evening, after having spent an afternoon in running on errands, as I returned to my brother's place, I found a group of relatives, with my good wife sitting in their midst. They all wore happy countenances and one of the eldest said to me, "We could sit through hours and listen to these explanations concerning Messiah; this is something new to us, and very good to hear."

Meantime I had written to my mother, living near Paris, that I hoped soon to have the happiness of visiting her, with my little family. The return mail brought answer that she could not receive us, under the circumstances. I was perplexed, but not in despair. Mrs.

Angel and I took the matter to the Lord, and finally decided to go, and my brother accompanied us; he went a little before and announced our arrival. And. sight, a mothers's love gained ascendency over prejudice, and she bade us come into her home, and received us joyfully. While we were with her, we had great opportunities to testify of our Saviour's love. We met here a Jewish merchant, from a neighboring town, who comes in to take orders. From a lengthy conversation with him, we learned that no Jewish missionary ever visited their place; we also heard further, that he is too good a man to be converted! But we continued to use the Sword of the Word of God: and he has so much modified his opinions as to invite us, urgently, to visit their place, which I promised to do.

My family find great benefit in changing from the Dispensary air of our Hebrew Mission, to the pure air of these beautiful fields and woods. Our children are wonderfully happy in roaming with the children of our neighbors; through their singing and conversation they really make friends for us, and open the way for the message of

salvation.

Hitherto has the Lord led us, and to Him be all the glory. May He richly bless the friends who have enabled us to undertake this good journey. We gratefully acknowledge the following contributions toward the cost of our expenses:

Mrs. S. I. Curtiss	\$10.00
Miss Harriet F. Murphy	17.00
Mrs. T. C. Rounds	
Mrs. N. I. Beaudry	
Mrs. Albert Dow	25.00
Mrs. M. S. Hubbard	25.00
Mr. W. E. Blackstone	25.00
Prof. H. M. Scott	10.00
Mrs. L. G. Holley	5.00

The summer will soon be ended; we are trying to make the most of this vacation so that we may return, by God's blessing, to our mission.

"Vessels, meet for the Master's use."

BERNHARD ANGEL,

Wurmlingen, Oberant Tuttlingen, Wurtemberg, Germany.

## MRS. ROUNDS' REPORT.

It is very difficult to work without a right arm, and no one realizes
the value of this member so much
as the one who has lost it. This
is the condition of the Chicago
Hebrew Mission. Since our good
missionaries bade us adieu to take
their much needed, well deserved
rest in the "fatherland," we have
taken up our abode at the mission,
and are doing as well as we can to
fill their places.

We are glad to report the safe arrival in Germany of our dear brother and sister-"the good hand of the Lord being upon them," and that health and strength is returning as they drink in the pure mountain air, and rest under the trees and revel among the flowers. are sure that our readers share with us in the hope and prayer for the speedy recovery to accustomed strength of these dear workers, who have borne the "burden and heat of the day" in the establishment of this work among the Israel of God.

#### SATURDAY AFTERNOON.

The Rev. Wm. Marcusson, himself a converted Jew, has quite regularly filled the pulpit, presenting the claims of Jesus as Messiah to "his kinsman according to the flesh" with great acceptance; the earnest faces of those in attendance testifying to the interest. Mr. Chas.

Plumer has also been faithfully and regularly present each week to show the truth as it is in Jesus, with which he is so well acquainted. The number of those attending keeps up quite well notwithstanding.

The dispensary has been closed for several weeks. The reason for this is: that according to the laws of the state we are required to have a registered pharmacist to compound the prescriptions. This expense we were unable to meet, with so many other obligations pressing upon us. We closed it until the first of October.

It is but fitting to commend the work done by the doctors since the opening of the dispensary. We cannot name, without praising that done by Dr. Martin during the three years she has been engaged in working with us.

Dr. Helen Kellogg and Dr. Finney have worked beautifully together, and many grateful hearts remember their kindness and efficient practice. Drs. Wilcox and Wilson, though with us but a short time, did much valuable service, and all have our hearty thanks.

#### SUNDAY AFTERNOON.

The service has been under the charge of Mr. E. A. McDonald, of Moody's Institute, assisted by Mr. Plumer, since Mr. Angel left. It is quite well attended, from twenty-five to sixty Jews being present. This is the special occasion for the converts to give a reason for the hope that is in them—which is usually listened to with close attention, though occasionally some young Jew seeks to air his learning by endeavoring to ridicule the remarks of the missionary or convert.

Our thanks are due to the students, both ladies and gentlemen, of Moody's Institute for their assistance in our services, and for their singing, speaking, and helping in every possible way. Special mention should be made of Mrs. McDonald, who always accompanies her husband, and takes charge of the Sunday school, assisted by Mrs. Nichols of Miss Dryer's Training School, and they have an interesting little school.

Last Saturday and Sunday (June 9th and 10th), the Jews celebrated the "Feast of Pentecost"—but oh, so blind, so ignorant of the great blessing of the outpouring of the Blessed Holy Spirit upon Jew and Gentile alike—to gather out "a

people for His name."

The Monday following a company of them came to the mission, moved all unknown to themselves by the Spirit, and asked that they might hear preaching. As well as he could Mr. Ignatz Frueder opened the Scriptures to them with a result that only eternity can tell. Israel needs, must have, the word preached as a witness—God will be responsible for the rest. "My word shall not return void." "How shall they hear without a preacher."

#### CONVERTS.

We have at the mission some five or six young men, among them several whom Mr. Angel baptized before leaving, whom we allow to sleep at the mission, that they may thus escape the persecution that follows when they come out and take a stand for Jesus. been a great pleasure to us to meet with them mornings and several evenings for the study of the Word. In the evening, until the night school was started, studying from the Gospel of John, in the morning from Isaiah, usually a chapter at a time, taking from an hour to two hours. This we have found to be especially profitable to ourselves. and the hunger and unwearied attention of these new fledged souls are refreshing.

We were sorry indeed to part with one of our dear young converts so full of the new fresh life he had found in Jesus. Unable to get work in Chicago, he went to Here great induce-New York. ments were held out by relatives to prevail upon him to forsake the new found Savior, who is to Him "the all together lovely one." The following postal card tells its own story: "I do not know why you don't write to me. You may be perhaps thinking that I have gone back to Moses. No! I have no business yet and have suffered enough, but I have prayed every day for my daily bread, and the Lord has helped me to get along. I go peddling by night with lunches and make eight cents to a dollar. I have been twice o Gaebelines, but not to beg. My best regards to all who are in the home."

#### THE NIGHT SCHOOL.

This was started after the Dispensary was closed, and is conducted by workers from Miss Dryer's Training School. The two classes have been a mutual pleasure both to the teacher and the taught. The Bible is the text book, and the progress in some cases is marvelous even among this language-acquiring people.

#### THE SEWING SCHOOL.

This averages about 35 in number and is in a prosperous and orderly condition. Many of the pupils are making very good progress in their sewing, stimulated with the expectation that they may own the garment when completed. A number of little children in Oak Park have taken on the helping spirit, and collect and arrange flowers to be given to their little Jewish brothers and sisters. If they

could witness the real joy and happiness their efforts gave they would be well pleased.

#### BUILDING FUND.

We feel deeply grateful to the friends who contributed, some of them very generously, towards helping us pay off the debt of \$2,500. We are pleased to report \$739 as the result of this appeal. This leaves us with something over \$1,300 (including interest) to pay, after deducting the \$500 promised by a good friend as the last payment. We trust that others who have not yet responded may still do so, and so the sum be made up.

#### RELIEF.

There is still much need to help the suffering among the Jews. Work is very hard to get. We are much besought to render assistance in paying rent etc. We have great need of children's clothes, from infants to ten years, for both boys and girls. We trust this may meet a hearty response from our friends who may have clothing that their children have outgrown.

The following donations have been received: Mrs. Geo. Morgan, 2 barrels of bottles; Benevolent Society of Congregational church, Oak Park, 25 yards toweling; Carson, Pirie, Scott & Co., 6 yards ingrain carpet; Berry Brothers, varnish; Dr. Wood, Oak Park, vaccine points; C. W C. Chandler, I suit clothes, 8 shirts, collars and cuffs; C. E. Simmons. plants; through Mrs. H. M. Scott, from West End Woman's Club, thirteen aprons; Mrs. F. Bouton, one lounge, one washstand, bed and springs, four chairs and dishes; W. H. Hoyt Co., one box (60 bars) soap; Peter Sinclair, two boxes strawberries: Mrs. Chas. H. Howe, two cot beds, two comforters; Mr. E. A. McDonald, twenty Gospel hymn books.

We earnestly desire our friends to pray for us that the Word of God may have "free course and be glorified," and that from Israel's heart the veil may be taken, and that all from the least to the greatest may "know the Lord."

Mrs. T. C. Rounds,
Acting Superintendent.

## IGNATZ FRUEDER'S REPORT.

The work in the Jewish quarter of this city has made very encouraging progress in the last few months. Many of our brethren express their gratitude toward us for the kindness shown them by the "Chicago Hebrew Mission" during this past hard winter, and the word that has been preached to them in their homes has not returned void. It causes me great joy to see so many earnest believers among them, and especially those who once were as roaring lions and have now became as gentle lambs, quietly waiting upon Him I never expected to preach the Gospel to the Jews of Chicago, but since the Lord has called me into this work, He has given me strength to do it with pleasure. Every Thursday and Friday, laden with tracts and other invitations, I make my appearance in the main quarters of our Jewish brethren. Some welcome my calls, while others are opposed. Many times great crowds gather around me of fifty or sixty Jews in the heart of this quarter, and I answer their questions and give them my experience. One day a store keeper came out and listened, then cried out, "Stop! If I had the power I would drive you out of this country, or hang you to this lamp post." To whom I replied, "Praise the

Lord, you have not the power." Incidents of this kind frequently occur.

They have an idea that a missionary is one who carries in one hand the money and in the other water for baptism. To meet such prejudice our wisdom and strength is not sufficient, but we must ask God to give them new hearts, that they may see the wonderful works of God.

RECEIPTS.

Contributions to General Fund......\$544.31

Balance of Dispensary account included in Treasurer's

report.

#### THE JEWISH ERA.

We purpose, with God's help, to continue to give the latest news concerning Israel, both here and abroad, and the marvelous developments concerning Palestine. To any who may wish the "ERA" for gratuitous distribution we will furnish it at the following rates: 10 copies for 50 cents; 100 copies for \$4.50 postpaid.

EXPENDITURES. Paid Salary to Missionary. ...... ... \$406.70

Paid Mission Workers 155.75 Paid for Relief 57.39

APRIL 13, 1894.

I have examined the account of Mr. B. Angel and find same correct. EDW. P. RICE, Auditor.

Paid for Relief.
Paid for Printing, Stationery and Postage

## TREASURER'S QUARTERLY REPORT.

FROM MARCH 26TH TO JUNE 12, 1894.

27.50

and Postage 12.21  Contributions for Mr. Angel's Personal Use 58.00  Contributions for Industrial School 16.14  Contributions from Patients for Dispensary 48.67  Money Borrowed 284.00	Paid for Printing, Stationery and Postage 25.79 Paid for Mr. Angel's Personal Use		
\$990.83	\$990,83		
BUILDIN	IG FUND.		
Cash on hand, March 26th.       \$ 94.36         Contributions       126.84         \$921.20	Paid on Semi-annual payment, due July       \$200 00         Cash on hand       21.20         \$221,20       \$221,20		
Balance Due on Building\$1800.00	Ψ4ω1.ωV		
NEW CHA	PEL FUND.		
Belonging to Fund	Loaned at 6 per cent. Interest\$284,00		
CHICAGO, June 12, 1894.  We have examined the account of the Treasurer and find the same cor-	MRS. T. C. ROUNDS, TREASURER		
rect with proper vouchers for all expenditures.	308 Clinton Ave., Oak Park, Ill		
EDW. P. RICE Auditors P. SINCLAIR	Chicago, June 12, 1894,		
DISPE	NSARY		
FROM MARCH 1, 18	94 TO APRIL 10, 1894.		
CONTRIBUTORS. RECEIPT.	AMOUNT. RECEIPTS.		
Ruch, Miss Esther No. 30	1.00 \$38.09 2.00 EXPENDITURES.		
	For Drugs and Sundry Expenses\$38.09		

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Abbott, Miss Helen G. A friend in Canada A friend in Stroudsby, P. A friend in Ravenswood, Ill, Ainsworth, Mrs. J. C. A Lady A riched in RavenswCod, Ill
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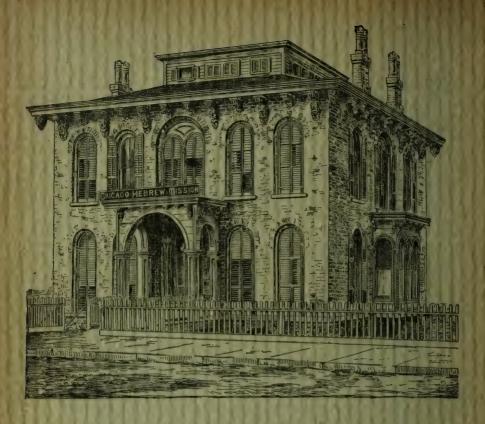
Smith, Mrs. Adeline M. Smith, Mrs. Isabella J. Talbot, E. S. Talbot, E. S. Thomas, Miss Helena V. Through K. Bakker Two unknown friends Van de Keit, Jno. Vandenberg, Rev. A. Van Heusen, Mrs. Theo. Walton, F. C. Watson, Mrs. Helen Wesley, S. W. Wiard, Rev. H. D. Williams, Miss Aug. H. Wilkins, H. J. Willens, Wm. W. Wood, Mrs. A. F.

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Christian Reformed Churches in Michigan through Rev. I. J. Fles. Collection Box at Mission.
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Patients for Medicine.
Sale of books and tracts, Sale of rags, etc.
Thoughtful Circle of King's Daughters.

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1800	1833	1866 1.00	1899 2.00	1932 1.00
1801 1.00	1834 2.00	1867	1900 6.00	1933 1.00
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1817 5.00			1915 2.30	1948
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1819 1.00				1950 3.00
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1825 100.00	1858 1.00	1891 2.00	1923 3.00 1924 1.00	1957 25.00
1826 10.00	1859	1892 1.00	1925 5.00	1958 11.00
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אויך יעדען זאנגטאג אום 3 אוהר.

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ערען דיענסטאנ אונד דאנערסטאנ פאן האלב 8 ביז 9 אוהר

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22 Margaret Street.

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Saturdays and Sundays, 3 P.M.
SUNDAY SCHOOL.

Saturdays and Sundays, 4 P.M. PRAYER-MEETING.

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# A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL

# DOUBLE NUMBER.

יוכר לעולם בריתו נתהלים קיא ה.ז

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

OCTOBER 1894....JANUARY 1895

#### CONTENTS:

	PAGE
"ANOTHER"—W. E. B. J- D. Top - many and the language of the la	97
THE REMNANT—W. E. B.	100
THE NINTH OF AB.	IOI
THE SYNAGOGUE—Rev. J. W. Marcusson.	109
THE RAINFALL IN JERUSALEM—	113
JESUS IS COMING, POEM— TOWNS IN THE PROPERTY OF THE PROPERTY O	114
A HARMONY OF THE GENEALOGY OF CHRIST—Mrs. I. C. Rounds.	114
EXCAVATIONS—W. E. B. And and District the Analysis of the Analysis of the Excavations	116
EDITORIALS CONTRACTOR	120
THE DAY OF ATONEMENT—Mrs. T. C. Rounds.	124
AN EXPERIENCE - AND AND THE RESERVE OF THE PROPERTY OF THE PRO	127
DISCOVERIES IN MESOPOTAMIA—	128
ARMENIA - CONTROL - CONTRO	128
Jewish Calendar	130
New Publications— Prevailing Prayer—Bonar.	130
Prevailing Prayer—Bonar.	131
JEWISH OPINION OF JEWISH MISSIONS—	132
GLEANINGS AND JEWISH NOTES—	133
CHICAGO HEBREW MISSION REPORTS—	136

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# THE CHICAGO HEBREW MISSION.

This is an interdenominational organization, having for its object the promotion of the intellectual, social and religious welfare of the Jews. It was begun in November, 1887, and was incorporated March 11, 1891.

The Society owns the Mission premises at the corner of Henry and Margaret Sts., which cost \$8,000. There is a substantial brick building and three lots, affording sufficient ground for a greatly needed enlargement. The work of the Mission consists in

EVANGELIZATION.

rst. Preaching the Gospel to the Jews.

2d. Personal work with inquirers; explaining the Scriptural claims of Jesus as the Messiah; the need of a Saviour from sin; the grace, mercy, forgiveness and goodness of God as manifested in His Son, Jesus Christ our Lord.

3d. Distribution of testaments, leaflets and general literature, in English, German, Hebrew and Jargon.

4th. House to house visitation among Jewish families.

INSTRUCTION.

Industrial School for Children.

Bible School for Children and Adults.

#### BENEVOLENCE AND CHARITY.

1st. Free Dispensary open Wednesdays and Saturdays at 3 p. m. Physicians give free medical advice, and medicine is furnished free to the poor.

2d. The care of the sick and poor in their homes by the Physicians

and Deaconesses.

3d. The distribution of clothing, food and other relief to the most

needy poor.

The Mission depends entirely on voluntary contributions, which may be sent to Mrs. T. C. Rounds, Treasurer, 308 Clinton Ave., Oak Park, Ill.

# PRAYER-ALLIANCE FOR ISRAEL. MEMBERSHIP CARD.

# "TO THE JEW FIRST"

ROM. I. 16; II. 10.

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We believe that it is a privilege to pray for Israel, and that the duty to do so is enjoined in the Word of God. To this end the Prayer Alli-

ance for Israel was begun a few months ago.

The result is most gratifying. Friends from near and far have joined it. And not only do they find it a blessing to themselves, but we ascribe many blessings that have come upon our work to their pleadings in our behalf at a throne of grace.

We are receiving more messages from friends who desire to join

this fellowship of prayer for Israel. The special objects are:

The conversion of God's ancient people; Iewish Missions throughout the world;

An awakening of Scriptural interest in the Jews among Christians; The Lord's work in behalf of Israel through the Chicago Hebrew Mission.

"Pray for the peace of Jerusalem, they shall prosper that love

thee." Ps. 122:6.

# THE JEWISH ERA

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WM. E. BLACKSTONE EDIT

#### "ANOTHER."

"I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." John

5:43.

A remarkable contrast is made by Jesus in the verse above quoted, between Himself and some other person. If the Jews had received Jesus in the past, or if they, as a body or nation, manifested any inclination at the present time to receive Him, we might well look upon this reference to another as a mere hypothesis. But, when we consider how steadfastly they reject the evidence that Jesus is their Messiah, notwithstanding it has been cumulative through all these eighteen centuries, we may reasonably inquire, to what end will they go in this blind rejection of Jesus?

We see how fast many of them are drifting into infidelity concerning their Old Testament Scriptures and into indifference concerning the Sabbath, the Messiah and their restoration to Palestine. We see underneath their loud professions of a love for liberty and toleration, the same old bitter, persecuting spirit toward any and all of their brethren who do accept of Jesus.

They fly from the lands of persecution to those Protestant countries, where civil and religious liberty are the outgrowth of the purest faith in Jesus, and the practice of His precepts. They seek liberty and safety in these centers of evangelistic activity, while they pour severe epithets upon the evangelists and missionaries.

It is painful to read their sneering term of "conversionists" applied to those who in obedience to Jesus, come to them with the gospel of good will and salvation.

They will readily acknowledge the spirit of kindness in a Christian, accept his hospitality and protection, but let him proclaim his faith in Jesus and exhort them to accept Him as the promised Messiah, and they bitterly spurn him as a "conversionist."

What is the basis of all this? Is it hatred of the Christian himself? Nay! Nay! "And the Lord said unto Samuel....they have not rejected thee, but they have rejected me." (I Sam.8: 7.) "He came unto His own and His own received Him not." (John I:II.) "Ye receive me not." "Ye will not come unto me."

We must therefore conclude that another to whom Jesus refers is some real person whom the Jews will receive.

Who is he? Is he mentioned elsewhere in Scripture? Let us see. In Ps. 8: 2, we read of "The enemy and the avenger," and in

Psalm 10:18, we read of "The man of the earth.'

Who is this "man of the earth?"

Perhaps he is the little horn of Dan. 7: 8, who had "eyes like the eves of a man and a mouth speaking great things."

It may be he is "the king of fierce countenance" of Dan. 8: 23, who shall "stand up against the Prince

of princes."

Is he "the prince that shall come," of Dan. 9: 26, who "shall destroy the city and the sanctuary?"

Is he the willful kind of Dan.

11: 36?

Is he the "Man of sin," the "Son of perdition," the ceiver," the "Lawless one" of 2 Thess. 2 (R. V.)?

Is he the beast of Rev. 13:18, whose number is the number of a

Is he "the antichrist" of I John 2: 18?

This name "antichrist" is very significant, for it indicates one who shall usurp the place of Christ. We say one, for all the references indicate that this antichrist is a person, and not a succession of bishops or caliphs. He is a man.

He exalts himself against God.

Dan. 11: 36,37.

He sitteth in the temple of God. 2 Thess. 2.

He denies Christ coming in the

flesh. 1 John 4: 3; 2 John 7.

He is an atheist, for he denies the Father and the Son. 1 John

Notice the fearful contrast between Christ and antichrist.

There are two great principles of Good and Evil. These have been recognized from the earliest times by the Assyrians, Iranians, etc.

The Persians had two great gods representing these contending

principles.

Ormuzd (Ahura Mazda) was the

original god, the personification of good, while Ahriman was the rebel or wicked spirit representing evil.

This is the same idea which

runs through all Scripture.

Good Evil.	
GodSatan.	
Christ Antichrist.	
The Holy Spirit The False Prophet.	
The Kingdom The Beast.	

As Christ is the express image of God, so is antichrist of Satan.

God gives all power to Christ. Satan gives his seat and power to antichrist.

Christ comes from above; antichrist from beneath. Rev. 11:7-13.

Christ comes in His Father's name; antichrist in his own name. no. 5:43.

Christ humbled Himself: antichrist exalts himself. 2 Thess. 2.

Christ was despised by the world; antichrist will be admired.

Christ did His Father's will; antichrist will do his own will.

Dan. 11:36.

God, through Christ, wrought miracles. Ac. 2:22. Satan, through antichrist will do the same. 2 Thess. 2:9, 10; Rev. 13:13, 14.

Christ is the Good Shepherd. Jno. 10:14. Antichrist is the idol shepherd. Zech. 11:16, 17.

The Good Shepherd gives His life for the sheep. Ino. 10:15. The idol shepherd leaveth the flock. Zech. 11:17.

Christ was called wonderful by the prophet. Isa. 9:6. Antichrist will be called wonderful by the world. Rev. 13:3; 17:8.

Christ is to be exalted, and every knee shall bow to Him. Phil. 2:9-11. So Satan will exalt antichrist.

Christ's followers have the name of God in their foreheads. Rev. 3: 12; 14:1; 22:4. Antichrist's followers have the name of the Beast in their foreheads. Rev. 13:16; 14:8; 20:4.

Christ is the true vine. Antichrist is the vine of the earth.

Rev. 14:19.

Christ is the mystery of godliness. I Tim. 3:16. Antichrist is the mystery of iniquity. 2 Thess. 2:7.

It would appear from these and other passages that antichrist is to be Satan's masterpiece, a marvelous counterfeit of the real Christ. A second person in the trinity of evil, Satan, Antichrist and the False Prophet.

Will Israel really accept him?

The thought is appalling.

And yet Jesus said "Him ye will receive." If, therefore, the another, to whom Jesus refers, is this mysterious personage so frequently mentioned in Scripture, it is conclusive that the Jews will receive him.

This is confirmed by the prophet Daniel. In chapter 9:26, 27, it is stated that "the prince that shall come," in contrast to the anointed One (the Messiah), who is cut off, shall make a firm covenant with many for one week. This one week we take to be yet future. The whole Christian dispensation comes in as an interreguum, between the sixty-ninth week when Messiah was cut off, and this final seventieth week when antichrist makes a covenant with Israel.

Isaiah is more specific. In chapter 28:15, etc., he calls it a covenant with death, an agreement with

sheol, a refuge of lies.

"Judgment also will I lay to the line and righteousness to the plummet: and the hail shall sweep away the refuge of lies,...and your covenant with death shall be disannulled, and your agreement with hell (sheol) shall not stand."

Sad indeed is this picture of Israel in a solemn covenant with the arch enemy of their God.

Undoubtedly this will take place

in their old home in Palestine, the place of the sanctuary and the daily sacrifice. See Dan. 8:11; 9: 26; etc.

God in His great mercy will restore Israel to their own land, but even there they will only the more stubbornly resist the evidence that Jesus is the Messiah and make this alliance with the antichrist.

Antichrist can not be revealed until after the rapture of the church, for he that hinders must first be taken out of the way, 2 Thess. 2:7; then shall the lawless one be revealed.

The restraining one, we believe to be the Holy Spirit by whom the church is *caught away* (same word as in Ac. 8:39) to meet the Lord in the air. I Thess. 4:17.

Ah! What a contrast. The church, which is the bride of the Lord, rapturously enjoying the marriage-feast with Jesus in the air, versus Israel in a covenant with the atheistic antichrist on the sacred land of Palestine.

But the flattering lies of this monster will soon be manifest.

In the midst of the week he shall cause the sacrifice and the oblation to cease. His true character, as the idol shepherd, will stand forth in all its blackness, when he declares himself to be God. 2 Thess. Then shall be the day of "Jacob's trouble." Jer. 30:5-7. But, blessed be God, when it would seem that all was lost, when the man that makes the earth to tremble, shakes the kingdoms and destroys the cities thereof, Isa. 14:16, 17; when he whom God uses to perform his whole work upon Mt. Zion and Jerusalem, Isa. 10:12-27, shall have his foot upon the neck of Israel, then shall the Lord be seen over them. Zech. 9:14. Then shall the brightness of His coming be manifested as He destroys the lawless one. 2 Thess. 2:8. Then shall Israel look upon Him whom they have pierced. Zech. 12:10. Then shall they mourn, and then shall the Spirit be poured out upon them and the new heart be given unto them. Ezk. 36:25-27. Then shall a nation be born in a day. Isa. 66:8. WM. E. B.

## THE REMNANT.

"The remnant shall return, even the remnant of Jacob, unto the mighty God." Isa. 10:21.

It is most comforting to think that in all the backslidings and rebellions of Israel, during the centuries of their past history, God has ever reserved unto Himself a remnant of faithful ones, a holy seed through whom His grace and mercy would be manifested unto the world.

When Aaron made the golden calf in the wilderness, and Israel bowed down and worshiped it, the Levites seem to have been reserved, for they gathered together on the Lord's side. Ex. 32:26.

When all the congregation rebelled against the Lord because of the evil report of the spies, and purposed to appoint a captain and return into Egypt so that the Lord condemned them to fall in the wilderness, the children were reserved. and preserved throughout all their wanderings, to enter into the promised land. Num. 14.

When all the host had fallen into the most grievous idolatry of Baal worship, and Elijah, believing that there was none to stand with him for the living and true God, had fled from the angry threatenings of Ahab's heathen wife, then the Lord appeared unto him in the wilderness, sent him to anoint a king in Ahab's stead, and assured bim that there was a remnant of seven thousand which had not bowed the knee to Baal. I Kings 19:15-18.

When Nebuchadnezzar destroyed Jerusalem, burned the temple, and carried away the people captive to Babylon, he left a little remnant of Judah (Jer. 40:11), and when this remnant rebelled against the word of Jeremiah the prophet and persisted in going down to Egypt (Jer. 43:4-7), so that the wrath of God came upon them for destruction, still it was promised that a small number (a little remnant) should escape the

sword. Jer. 44:28.

After the restoration from Babylon, when the land was again teeming with a great population, and Jesus coming, meek, and lowly, as their suffering Messiah, was rejected and crucified by the multitude and authorities of the nation, a remnant did receive Him, and became the foundation of the Christian church. Paul compares this remnant to the seven thousand who did not bow the knee to Baal, saying, "even so then at this present time also there is a remnant according to the election of grace." Rom. 11:5.

All through this dispensation there has been a believing remnant, which has been prominent in the witness and teaching of the church of Christ, and the earnest manner in which multitudes of Jews are, "at this present time,"reading the New Testament in their sacred Hebrew text, and listening to the preaching of the gospel, is a token that God, in grace and mercy, will have a large remnant of Israel in the church when Jesus comes.

And as there has always been this faithful remnant, so we may expect there always will be, even after the rapture of the church.

Perhaps the present attitude of such a large portion of the Jews, is a preparation for the acceptance

of the evidence that Jesus is the Messiah, when the Christian body of believers are caught away.

Some missionaries to the Jews believe that this is to be the special result of their present work for Israel. Many Jews will believe now, but a much larger company, it is thought, will be so inwardly convinced, that, when the rapture of the church occurs, they will at once pronounce their faith in Jesus as their Messiah and become His faithful remnant during the dark days and tribulation of antichrist's reign.

How deep and lasting should be our interest in and service for such a people whom God has chosen ever to be his witnesses on earth.

WM. E. B.

## THE NINTH OF AB.

This solemn fast of the Jews, which commemorates the destruction of Jerusalem, occurred this year upon the 12th of August. Perhaps no other fast so emphasizes the intense bitterness of sorrow through which the chosen people have passed. It is sacredly observed in all parts of the world, and nowhere more solemnly than in Jerusalem itself.

The following article by the Rev. S. Fyne, taken from *The Jewish Chronicle*, gives an excellent portrayal of the true character of this fast from an orthodox Jewish stand-

point:

THE 9TH OF AB. --- צום ההמישי

"In the height of the summer, the culmination of the year, the season of out-door mirth and holiday making, when the atmosphere seems charged with a jollity that responds so favorably to the merrymaking inclinations of the multitude, the advent of

#### THE 'THREE WEEKS'

of national mourning, which culminate in the ill-fated day—the oth of Ab, brings home to the mind of the observant Jew the words of Hosea, 'Rejoice not, O Israel, unto exultation like the peoples.' Israel, unlike other nations of antiquityand for the matter of that even those of to-day - celebrates the days of his national misfortunes and adversity, as well as the occasions of his victories and triumphs. He commemorates the Four Fasts -- the record of the downfall of his polity, with all its terrible consequences, as well as the Three Festivals-the expression of his national joy, and glorification in his election; the fall of Bether, with its appalling carnage, as the historic fight for independence and ultimate success under the Maccabees. The Jew, to justify his maintenance of a separate identity, must show that he is bound to his past history with something infinitely stronger than the 'seven green withes' of Samson; to him, as a distinct entity, the history of his race is the life-sustaining element of his constitution. He lives, or merely exists, in exact ratio as he identifies himself with the annals of his race: he flourishes or withers in accordance with the way he grafts his present upon the past, in short,

#### THE JEW LIVES

by his history; by its dark pages as by the bright; and if he breaks altogether with his past, the Jew, as such, ceases to exist; he may be the Unitarian, the Monothiest, but no longer the Jew!

"The Black Fast with its sad memories, recalls to the mind of many a Jew, particularly to the bulk of the race, whose lot is cast in such inhospitable countries as Russia, Roumania, Persia, Morocco and the like, where he finds himself a stranger in the very land that gave him birth, that he was not always a social pariah, but as

"The sparrow a house, and the swallow a nest,

He too, found a place of rest:

a 'land flowing with milk and honey,' where he was at home. The geographical position of his land, commanding as it does

#### THE HIGH ROAD TO INDIA,

rendered it even then an enviable possession, a covetous prize to the restless, militant, power-seeking nations around. Internal dissensions and consequent weakness allowed this jealousy to find its expression in actual invasion. Israel did not surrender his birthright coward-like, he fought bravely for his country, his laws and his people, but the struggle unfortunately proved too much for him. Marte, with all the odds against him, he was worsted in the contest. and dispossessed of his land twice. Israel had to accept the situation, for which he was not a little responsible; yet by the act of reverence he shows for so benign a parent-the mother country, by the National 'Yahrzeit' -- for such it is -which he, like a dutiful child, keeps up year after year on the '9th' of Ab, he testifies his belief that his nation, like himself, has an immortal soul, a spirit indestructible, which survives the mortal remains of those that have fallen in the contest, and this national spirit, despite its apparent inanimation, is still alive in the body politic. The fact that such a Society as the (Chovevi Zion) could have been called into existence, with branches all over the country, is sufficient evidence in itself of the immortality of

#### THE NATIONAL SOUL;

waiting only for a favorable opportunity when the 'dry bones,' to use a scriptural metaphor, 'will come together, bone to his bone, the sinews and the flesh to come up. the skin to cover them above, and the breath, the national spirit, to animate the body politic in the oldfashioned way. This favorable opportunity is looming in the dis-It lies in the unsolved 'Eastern question,' which is admitted on all sides to be capable of only one solution, the re-settlement of our people in Palestine; and it would seem to be the object of providence to keep the question open until the time when the majority of our people will be ready and willing to return to their old home; then, and then only, will the Orient rise to the level of the Occident.

"Israel, true to its traditions, has not exhausted its patience in waiting all these centuries for the call of providence, or, to suit the taste of the skeptic, I will call it the favorable opportunity, but a grave crisis has arisen in our midst. Russia presses hard upon our coreligionists; they are fleeing from the religious persecution, and are welcomed nowhere. At a national crisis like the present—and who knows but this, too, is

#### THE HAND OF PROVIDENCE,

known in our traditions 'as הבלי — the laisser faire policy pursued by us hitherto in reference to Palestine should now be abandoned—our people in Russia have since become too numerous to form part and parcel of any other nation, and the old cry, 'הב ועצום ממנו (Behold, the children of Israel are more and stronger than we are), is again loudly heard; an earnest effort must

therefore be made by one and all to settle our outcast brethren upon land in Syria and Palestine. It is rather unfortunate that, at a time like this, the unity which characterized our nation of old should have somewhat given away. There are some who aver that they are Englishmen first, and Jews after, and on that score are afraid to move in the matter lest this act of theirs might be interpreted as a want of common brotherhood or perfect assimilation, but happily there are those, and by far the maiority, who claim to be

#### JEWS FIRST

and Englishmen after, those whose hearts are large enough to accommodate both love for the country of their birth and attachment to the old home-Palestine-and of these a great portion, if not all, will observe the coming Fast of Ab as their fathers did before. Would not the Fast for the loss of our country fulfil its object all the more if, in binding us to the past, it could also stimulate us to do something in the present to obtain a footing for our poor people in that country? What more appropriate occasion could there be for bestowing a thought upon the practicability of settling some of our persecuted brethren in Palestine than on the 9th of Ab? The belief that we must not bestir ourselves in the matter at all, but have to leave all, even the initiative, to a direct supernatural interference of God, is altogether unwarranted. French proverb, 'aide toi, le ciel t'aidera,' has scriptural authority בכל אשר תעשה . . . (And He will bless you in all your doing), and this may apply to a nation as to an individual.

"The חובבי ציון (Chovevi Zion) Society, with its object

#### TO COLONIZE PALESTINE

and find there a home for the outcast of our people, is well-known. Let all those who will keep the coming Fast of Ab as the national 'Yahrzeit' kindle the yahrzeit light of enthusiasm in their breasts for so worthy a cause, rally round the Society and help it materially to extend its operations. We will then have done our best to bring about the realization of the hope that the 'Fast of the fifth month be turned into a cheerful feast.'"

## A DREAM OF SHE-AR JASHUB.\*

"I was in Jerusalem. It was the eve of the anniversary of the destruction of the temple. who could had assembled represent Israel in every quarter of the globe, at what remained to mock their ancient glory. sombre Western Wall, its stones worn with signs of devotion, had long become known as the Wailing Place of the [ews. Night had fallen, but the sultry, oppressive atmosphere of the previous day still lingered in this enclosed area. A few flickering lights made visible the dismal scene the shaded assembly, barefooted, sitting low, fasting, and with ashes in the place of orna-There was a hallowed attention to the mournful dirge of the Lamentations, which was rather increased by the repressed and muffled hum, which rose and fell in unison, as the pulsing feeling ebbed and flowed through verses of the inspired wailer. With a bitterness of heart, the last strains died away. 'For even if thou hast

<sup>\*</sup> She-ar Jashub was the son of the prophet Isaiah, whose name prophetically signifies that the remnant shall return. Isa. 7:3; 6:13; etc.

greatly rejected us, Thou art all too wroth with us.'

"Yet with the break of the morn. notwithstanding the ever-recurring applicability of the dirges, a marked difference in feeling, from former vears, was noticeable after their conclusion, and I became impatient to learn its cause. A calculated expectation, a wider hope, seemed to pervade the atmosphere of many memories. An ever-present Stranger was becoming more familiar, and the number of persons comprehending him was increasing His influence was being felt in every fibre of Israel, and his spirit, which had brought together the dry bones of Israel, was infused into them and they lived again. He was She-ar Jashub, the embodiment of the visions of the Prophets, the favorite child of the Prophet Isaiah: 'She-ar jashub sheerith Jacob,' the Remnant of Jacob, the Remnant shall return. I turned to She-ar Jashub for inspiration and information. 'Whence comes this trust, and what warrants this hope?' 'What has been accomplished?' I asked of him, the tottering of Chovevi Zion in my 'Knowest thou not, that the fertilization of the seed is contained in the decay? Only so, could this universal though less ambitious range of activity be brought into relief.' Continuing, She-ar Jashub explained:-- 'It was on the 9th of Ab, twenty years ago, that prominence was given to the aim underlying the original basis of נאלה תהי׳ Colonization of Palestine. לארץ.

LET THE LAND BE REDEEMED.

"This burning phrase was kindled from heart to heart, till each throbbed with the desire for this Redemption. It rose as a beacon above the growing darkness and despair, illuminating the road, and showing the path which was to be trodden. Nothing was nearer to the mind of every Chovev Zion, than the phrase "גאלה הה" לאָר". Let the land be redeemed. It became at once the greatest privilege of every Israelite, to increase the Fund for באלה האָר": the Redemption of the Land.

"'And now,' continued She-ar Jashub, his face beaming with joy, 'Turkish restrictions have been relaxed and the people are gradually occupying the redeemed land. The Fund still increases rapidly, and in it is discerned the fulfilment of the Hope. The consciousness of the power of this love for the Redemption of the Land to effect the accomplishment of this great work of Promise, has suffused with Hope even the Lamentations of the 9th of Ab.'

"'Through the redemption of the Land, each soul now feels that its life and its faith is bound up with the destiny of the land. And as this National Fund grows, by which the land of Israel becomes nationalized, so also does the loyalty of our brethren as subjects of the Sublime Porte: and it now has no more loyal and trusted subjects than this people who share the privilege of citizens without the responsibility of government. will hear my voice each week now for the seven weeks of consolation. and with this prospect, that I have opened to your gaze, your inspiration will come from these chapters of the Restoration.' So saying, Shear Jashub's attention was required elsewhere, and I awoke to find we were

#### TWENTY YEARS BEHIND;

and I bemoaned: 'Watchman, what of the night;' and the assurance comes:—'Lo, He that watcheth over Israel, neither slumbereth nor sleepeth.'

"What have we done to deserve redemption? Some of us have recognized in assimilation their social emancipation. Even the remnant of faithful, not content with having realized the national bond of Israel, seek singular securities not sought elsewhere; staying progress to acquire a special firman with imagined claims and pretensions. Why these needless apprehensions, to outlast which, the Chovevi Zion organization must shake to its foundations? this house should fall, which with fire of enthusiasm we have rearedfor with fire the great house must be rekindled as with fire it was consumed - the eagerness with which its debris will be cleared away, will exhaust all the energies required to build it up anew; and the work of return delayed. then, 'he in whose days the temple has not been rebuilt is like unto him in whose days the temple was destroyed.'

THE REDEMPTION OF THE LAND

must proceed with אַרָּהְי לְאָרִי (Let the land be redeemed) as the motto, and the prophecy shall be fulfilled: Thus saith the Lord of hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall yet become to the House of Judah, joy and gladness and cheerful feasts; therefore, love the truth and peace."—Wolfe Miller in Jewish Chronicle.

THE NINTH OF AB IN JERUSALEM.

A SKETCH BY A JEWISH TOURIST.

I resolved to remain in the Holy City until the ninth of Ab, or the Black Fast; for I wanted on that day to visit the spot where the event took place which had such a fearful influence on the whole of our future history. It seemed to me that spending the day on that spot must leave an inpression for

the whole of my life.

The first of Ab approached. nine days of sadness began. Jews of Jerusalem generally cannot be considered a cheerful people. Songs and music are never heard among them even at weddings. The Sephardic Jews of Turkey, however, do not follow this praiseworthy custom. They celebrate their weddings and feasts of "Initiation" with instrumental music. Why this is so I do not know. Perhaps it is because from ancient times they have enjoyed all the privileges of the land of their forefathers, and therefore properly consider themselves to be in their own home. But among the immigrants from the "Pale of Settlement" and from other Ghettos of Europe there is no music to be heard, particularly during the "Nine Days." Countenances, always dejected, become yet more sad; the doleful dirges are chanted still more mournfully-in a word every one becomes low-spirited. everywhere the sad influence of the Destruction is felt. Crowds of pilgrims set out to pray at the burying-places—to the tomb of the first Mother, Rachel, to the sepulchres of the Patriarchs. to the Mount of Olives, and especially to

THE "WESTERN WALL,"

the place where all the glory of Israel is buried.

Let us follow them. To be near the Western Wall is interesting and instructive at all times of the year, but more particularly at this season. Whenever you go there, be it in the morning or evening, at mid-day or at midnight, the little platform before the Wall is never empty. The "Remnant of Israel," with prayer books in their hands, perpetually pray on the ruins of the Temple, and not for nought is this platform called "The Jews' Wailing Place." Here they weep by day and by night, the old and the young alike; they pray that the future may have no more troubles in store for the race. As soon as any tidings of a fresh misfortune, borne by the Jews in any country, reaches Jerusalem, a deputation is sent to the Western Wall. Mournfully

## THE PSALMS ARE CHANTED.

Tears flow from old men's dim eyes. One weeps for his own distress, another for that of his nation generally. Here we meet Jews of all countries, from Northwestern Russia and Southern India. from Arabia and America. \* \* \* Yonder is a Yankee to the backbone; here a Frenchman to the roots of his hair: there an Englishman by his language, appearance and manners; and here again an Arab, an Indian-but they are all Jews. Study them carefully, and you will see that they are our brethren in faith, in race. They are drawn as by an invisible hand to their ancient capital. It is true they lead a pleasant, happy life in New York, in London, in Paris, in Calcutta, but they have not forgotten Jerusalem. They have left their wives and children at home, crossed the ocean, and arrived here. In the early morning they come to the Wailing Place. They remain standing on one spot, and tears flow, and flow incessantly.

It is afternoon. The sun burns pitilessly. All living things seek shelter in the shade. But those praying near the "Western Wall" feel no heat, no weakness. They would give vent to their sorrow, weep for all their offences. See, this man is going away, but how? The Jew from the far West takes

leave of this holy place as of his mother's tomb; once more he kisses the stone, once more he embraces it. But look, another approaches. You soon perceive that this is no proud subject of Queen Victoria, strong by reason of his proud boast, "civis Britannicus sum." He is an unfortunate Iew from Roumania. Some years ago his only son was slain in war. Fighting in the ranks of the "heroic Roumanian army," he fell like a hero for the sake of his native country, which was at war with the eternal enemy. By this war Roumania obtained complete independence. But the Jew? His position became worse after the war than it had been before. To this old man there remained but one daughter, the sole hope and comfort of his declining years. But the people of his village rose up one day, and plundered the Jews in broad daylight; they destroyed his house, took his property, and what was far more terrible, dishonored his daughter. The modest, pious girl could not bear this ignominy; she fell ill, and quitted earth for heaven. The old man remained alone, like a dry tree without twigs. . He sold all that was left to him of his property, and went to Jerusalem in order to

## WEEP "BEFORE GOD"

for the terrible misfortunes which had overwhelmed him. He falls on his knees, crouching on the smooth paving-stone of the platform, and only sobs and sighs are heard. It is a fearful scene. In each breath he draws one hears affliction, sorrow, fifty years of suffering. No tears, but blood, does this old man weep! Ah, not a few of such tears are to be seen here!

And there, at the other corner, stand two young men. A year ago they might have been seen at the

University of X. Then they dreamt of emancipated labor, of the welfare of their Fatherland, of an alleviation of the lot of the poor. But we all know why they are now in Jerusalem. One of them is happier than the other; he knows the Hebrew language, and is explaining to his friend, who does not know Hebrew, the history of the The cheeks of the student are deadly pale, but his eyes are bright. He does not weep; he dreams of the regeneration of his nation and his land, of a role of a second Nehemiah. He raises his right hand on high and loudly exclaims, "If I forget thee, Jerusalem, may my right hand forget its cunning." And here, near the two enthusiastic youths a citizen of Hebron, with shaved head, bewails the departure of the Divine Glory. For him there exists no "Jewish Questions;" for him there is no Exile. All he knows is that

# THE "GLORY" IS DEPARTED;

and his grief is sincere, too. Such is a true picture of the "Western Wall," the depository of the tears of all Israel. And if tears could melt these stones, they would have vanished long since.

Solemn and touching is the scene which takes place here on Friday afternoon, when all the loyal subjects of "Queen Sabbath" assemble on the sacred spot to do her honor. Solemnly and sadly the sublime hymn, לכה דודי resounds.

Beloved, come and meet the Bride Bid welcome to the Sabbath-tide

The Chazan, a man of venerable appearance, with snowy head, and robed in white, sings under the open sky, "Arise out of thy sleep, my people, arise and deck thyself in beautiful raiment. Weep not, wail not, for thy light is come, and the glory of the Lord is arisen upon

thee." The voice travels from these hallowed ruins to the ears of of the Jewish people in all the places of their settlement. From the desolate East it reaches the far West, awakening tender and pious memories as well as painful thoughts, reviving all the forgotten terrors and all the vanished glory, filling the heart with a deeper sympathy for national calamities and with a more vivid

#### SENSE OF SOLIDARITY

as regards both the misery and the hopes of Israel.

Not a few tears were shed whilst this solemn and inspiring hymn was chanted. I have heard in my native land many songs touching the fatal calamities of our nation, but not one of them has been engraved on my memory as indelibly as the one I heard in Jerusalem near the Wailing place.

The scene is so affecting, so tragic, that scarcely any Christian tourist fails to pay a visit to the Western Wall, on a Friday evening. Many a one mingles his sympathetic tears with those of the Jews.

It is the day before the Fast of Ab. About noon all the Jewish shops are closed; all the artisans The Jews who leave their work. live in the suburbs begin to wend their way to the synagogues. not know why on the evening of the Fast there is no praying at the Western Wall. It would seem to be especially appropriate to offer prayer at that place on this evening of disaster. Be that as it may, both Sephardim and Ashkenazim recite Kinoth in their synagogues. I went

#### TO THE SYNAGOGUE

of the Portuguese Jews; it was quite full. The interior was thronged with men, and the vestibule with women and children, all

dressed in white. Evening prayer finished, the Chazan began to read the Book of Lamentations, the congregation being seated on the When the verse, "He ground. hath made me to dwell in dark places, as those that have been long dead," was reached, all the candles were suddenly extinguished, leaving the synagogue in total darkness. A solemn stillness, like that which precedes a thunder-storm, prevailed. The hush and gloom lasted for some minutes. Suddenly a voice was heard loudly disclaiming verses in Spanish. The speaker wept bitterly. As soon as he had finished the first verse, a terrible lamentation broke out among the worshipers; men, women and children all seemed beside themselves with grief. I sat in the darkness amid this wailing throng, and against my will my thoughts wandered through the maze of the past. My fancy conjured up Jerusalem with its fortifications, its inhabitants torn by civil dissensions, devoured by hunger, and threatened by cruel and inxorable enemies. I saw that malevolent Roman who mast

### THE FIRST FIREBRAND

into the Temple. There is turmoil in the streets-blood, fire, groans, wild huzzahs of triumph, the rattling of chains, the last sighs of the dying. All this flashed before my mind's eye. After about an hour, the Chazan discontinued his declamation, and presently all the congregation became quiet, save one old woman in the vestibule, who sobbed intermittingly. Again the candles were lighted, and the reading was continued. I ascertained that the Reader was recounting the horrors that occurred at the Destruction of the Temple, and later at the Expulsion from Spain, and all the sufferings which followed that direful event.

At midnight the older men departed for the Western Wall in order to hold

### THE MIDNIGHT SERVICE.

It was a clear, bright night, so that from Mount Zion it was possible to obtain a panoramic view of all the suburbs. Behind the Wall the Mosque of Omar was seen, and still further back the Mount of Olives, Jericho, Bethlehem, and the Jordan, while in the distance loomed the hills of Judæa. A mighty wind blowing from the mountains moaned about the walls. On the Mount of Olives the trees bowed beneath the tempest as if they were praying towards the place of the Temple. On the narrow platform before the Wall there stood a group of white-robed men and women. They looked like the dead risen from the adjacent tombs. One of them was reading in a tearful voice, "Arise in the night and pray; in the early morning pour out thy heart before the Lord. Stretch forth thy hands towards heaven for the sake of thy babes who are perishing of hunger in the streets." A chorus of lamentations follows the words. The wind sighs; the moon throws her pale beams upon the fantastic assemblage. At a distance there sounds the music of a harp and flute; some

### TURKS ARE DANCING

and feasting. They are celebrating the Bairam, fasting by day, and revelling by night. By and by the crowd at the Wailing Place increases; when day breaks, the entire platform before the Wall is thronged. On the ninth of Ab there is no public service; every one comes with his book of dirges, and recites them to himself as he sits upon the earth. These silent devotions are broken only by the la-

ments of the women. Each man feels the pathos of the occasion and the profound sanctity of the place so acutely as to deny himself the relief of tears. But the women are less self-controlled.

And the Wall? There exists an old belief that on the Fast of Ab the Wall itself sheds tears, that two streams flow out from the upper stones unseen, and find their way to the Jordan. When Messiah comes, the streams will be revealed, and be formed into a river.

The dirges finished, an aged man gets up and delivers an address. which breathes consolation as well as a sense of Israel's sufferings. It has pleased the Lord, he says, to chastise Israel, but not to annihilate him altogether. The Temple has been destroyed, but its site re-Our enemies endeavor to extirpate us, but their endeavors are in vain, for God Himself watches over Israel. Yes, my dear brethren, the venerable speaker continues, the Guardian of Israel does not sleep; but neither ought we to slumber. Shall we, with the symbol of Israel's downfall before our very eyes, do nothing for the relief of our suffering brethren? The prophet Jeremiah weeps for the Mount of Zion that is laid waste. and which has become the lair of the foxes. The Talmud tells how one day Akiba—that fiery patriot walking with his companions in the the vicinity of the Temple site, sees a fox stealing from the ruins. The Rabbis break out into exclamations of woe; but Akiba laughs. "Why dost thou laugh?" his astonished companions inquire. "And you, why do you lament?" he asks them in turn. "How can we do anything but lament," they cry, "when see the Temple destroyed and its ruins become the den of wild beasts?" "It is just on that account that I rejoice;" Akiba replies, "if the disasters threatened by the prophets have lighted on us, surely the salvation predicted by them will also be vouchsafed in God's good time." Let us then, dear brethren, rely upon the divine promises — so the old man concludes in earnest tones—for in that faith all our religion consists, in it is to be discerned the whole purpose of our life. His amen is taken up by the whole congregation; their shout is echoed by all the hills of Palestine as far as Lebanon.

The discourse is ended; the people disperse; but I remain for a long time at the Western Wall, overcome by the feelings too deep for words.

ELHANAN SEGAL.

Dunaberg, Russia.

-The Jewish Chronicle.

# THE SYNAGOGUE.

That the Jews are the people of God's special providence no one can deny. Their very existence, their political and religious institutions are derived directly from the mouth of the Lord. Never was there a nation with whom God spake face to face, as He did with this people, and in all whose affairs we can see so plainly the directing hand of Providence.

The study of the history of this people, therefore, is the study of God's providence in its most marked form, and to the Christian philosopher, to him who looks upon history in its pragmatic point of view, it is of incomparable interest and delight.

To analyze therefore the means which God used to prepare the Jews to show forth His providence is not prying into the secrets of the Lord, but is only searching for that which God saw fit to reveal.

What then, is the means by

which God permitted the Jews to be fortified against the wasting tooth of time and circumstances? I answer, It is the Synagogue, the origin and progress of which is my theme.

I. Its Origin.—While Jerusalem kept within its walls all that was holy to the Jew, yearly pilgrimages and offerings were the cords which bound the nation together. But when their Sanctuary was defiled and themselves carried away to be scattered in the extensive kingdom of Babylon, it became necessary in order to preserve the faith of their fathers, personally to acquaint themselves with the oracle of its founder

This idea took root during their captivity in Babylon, and was developed after their return to their own land under Cyrus. The chief among the people to whose hearts the cause of religion was clear, saw no other way to guard the nation from a relapse into idolatry, than to make the Bible the book of the people. Vital religion cannot be confined to one human spiritual head, who could dispose its blessings according to his pleasure, but its power consists in the effect it has on the individual heart in bringing the soul into communion with God; nor can religion in order to be effectual, be confined to a particular place as the government of a nation. Jerusalem, therefore, could no longer be the only place of religious worship, nor the High Priest, the only person to administer spiritual comfort, but teachers gathered in flocks wherever Jews were scattered and provided for their instruction and worship. Hence, Synagogues in a great measure took the place of Temple worship.

To cement these scattered fragments of the house of Israel, it became necessary to instruct the people in the word of God. But the Bible having hitherto been confined simply to the priests, existed only in a scattered state, and in a tongue unknown to the people. To make, therefore, the Holy Scriptures a book for the people, the fathers in Israel diligently collected the scattered fragments of the oracles of God, compiled them and transcribed them in Chaldaic characters, and translated them in the Chaldaic tongue which the people understood. But the Rabbis fearing lest the people should wrest the Scriptures to their own destruction they also added to the text an inpretation, which they claimed they had received by tradition from Moses, who they said, received it orally from God in connection with the written law when on Mt. Sinai. These traditions were afterward used by the Rabbis, as the foundation of that code of laws, which under the name of Talmud has exercised the entire control over the Jewish nation, and which has served as the great wall, which separates the people from all the nations.

As long, therefore, as the temple stood on Mt. Moriah and the 'people had a distinct political constitution, the Synagogue as a spiritual power kept its operations in the background, and thus gained time fully to equip itself for the great work it was desired to accomplish.

But when the death blow was given to the state, this spiritual bulwark, as by magic arose around the Jewish nation, which while it united them closely together, served as a barrier against the rage of superstition, bigotry and tyranny, and to the present time has kept them distinct as a nation!

In order, therefore, to comprehend the power the Synagogue gained in its progress over the minds of the people, we must keep distinctly before our minds its

origin and foundation.

It was then while the Jewish nation was sighing under the rod of correction that the Synagogue began to be formed. To counteract the influence of the hated idolatry and the corrupted heatherish philosophical dogmas the Jewish families joined their sympathies and energies. To keep alife the precepts of Holy Writ they solicited Rabbis to divide the word rightly among them. Hence, the love and veneration for the holy oracles gave rise to the formation of religious organizations and consequently the Bible was laid as the corner-stone of the rising Jewish Synagogue. The different schools which modified the doctrines of the Synagogue had for their professed object the defense and establishment of the worshiped word of God. True, they used different methods and arrived to opposing conclusions, but their zeal for God's oracles was the same, fervent and unconquera-But alas, their zeal was contrary to knowledge! They verily thought they did God service, while they widened the space that was between them and the truth as it is in the word of God, until finally they retained its letter but lost its

But how the doctrine of the Synagogue which were first based upon the Bible became at last to be diametrically opposed to its

precepts, we shall see:

II. From the Progress of the Synagogue. Spiritual power in the hand of unprincipled men has always been the source of much evil, both to the individual and to the nation, both as regards their temporal and their eternal interests. It makes religion which in its nature is spiritual, mercenary and uses it as in itself being adapted to nfluence men's souls for base pur-

poses. Its effects may be seen in the character of the people it moulds.

The progress of the Jewish Synagogue plainly shows the strength of this truth. Those Rabbis who first devoted themselves for the spread of the truth as it is in the Bible, were truly devoted to the cause of God and all their labors were directed for the spiritual welfare of the people, and the consequence was a revival among the captive Jews. And when the new Theocracy arose from beneath the ashes of the old and the social and political state of the lews materially changed, the spark of vital religion was still kept alive in the Synagogue so that the first work of their teachers was to give the Bible in the spoken language to the people, and schools were organized for the main purpose to expound and disseminate the truths of God. But when the Jewish commonwealth was scattered by faction and unholy ambition threw the ball of discord among the various sects, both the nature and the object of the Synagogue changed. Its power, which from the very state of things increased, was made subservient to selfishness, and its influence was used only for the attainment of some selfish end. Henceforth the spiritual welfare of the flock is forgotten. All energy is expended to decide the all-absorbing question: Who shall be the greatest? Each faction perverts Scripture to suit its interest and with these husks feed the tender lambs. The reigning sect is not satisfied to hold the temporal power alone, it extends its authority to the conscience, and forbids to believe what its canon rejects. inferior teachers, each in his own sphere, catch the same spirit, and considering themselves holier than the rest, exact homage and fear where they ought to instruct and love. The Bible is effectually chained and the traditions of men form the creed of the people. Is it strange that under such circumstances, the Synagogue while it advanced in power and influence, lost more and more its original purity and holiness?

While the character of the Synagogue was thus radically changing by the craft and ambition of unprincipled Rabbis, the great

teacher appeared.

While yet a child he was found in the Synagogue disputing with the Rabbis from their own Scriptures. They were astonished at His wisdom but could not bear His doctrine. When fully entered upon His great Mission, we again frequently find Him among the Pharisees and Scribes boldly setting forth the truths of the Bible and rebuking their hypocrisy and wickedness. If the spiritual welfare of Israel would have been the Rabbis hearts' desire, we might have expected their cheerful co-operation with the labors of the divine Messiah. But the Synagogue was already too much corrupted. The Rabbis were alarmed at the idea that their authority would be infringed. A cord was touched which vibrated through their whole brotherhood. Differences were laid aside and all united to put down the common enemy.

How they succeeded it is well known. The Lamb of God slain from the foundation of the world was delivered into the hands of wicked men that they might do with Him according to the eternal

purpose of God!

Satan triumphed for a little season, and more decidedly asserted his claim on the Jewish Synagogue. Henceforth he regarded it as his own property, and as his prerogative to prepare it as the indefatigable persecutor of the hated religion of Christ.

The influence this act had upon the internal constitution of the Synagogue is obvious. To guard the people from apostacy, more stringent measures were to be adopted. Still more to lessen the authority of the Bible was now their policy and hence the precepts of men were made to be more binding. Religious rites and ceremonies were multiplied. Discussions upon words and phrases consumed the ingenuity of the schools, and the sanctity of the rabbinical office was more deeply impressed upon the people.

Under such progress of the Synagogue the Jewish people were hastening towards the consummation of their political existence.

War now agitates the nation! Internal broils wet the hyena tooth of civil contention! Brother rises up against brother and fanaticism adds to the horror. Salvation to the different parties lies in the favor of the multitude, and each sect strains to the utmost to court Pharisaeism bears off palm; its hypocritical scrupulousness has gained the hearts of the people, and its ostentatious display of superior gifts acquired by the study of the Cabala awes them. Hence with Pharisaeism the Synagogue becomes identified. All its teachers are Pharisees, and all its religious rites are prescribed by them. Its Rabbis are devoted men, but selfish. They are conscientious in the punctillious observance of all the rites and ceremonies which the former Rabbis derived from the law. moral precepts of the Bible are disregarded. They have a perfect control over the minds of the people. But they only use it for their own aggrandisement. They would seal with their blood their faith in

the law of God. But they would do the same for the minutest precept of the Talmud. Hence is it strange that the Synagogue lost more and more the simple and pure precepts of the Bible? The law and the prophets were destined no longer to distinguish this nation from all others. But a new code framed by the ingenuity of cunning Rabbis, overlaid with a deluding garb of divinity, was destined henceforth to give singularity to this peculiar people! And principles radically different from those of the supreme lawgiver were to become the basis for the formation of the Jewish character! Human interest sustained by the selfishness of human passion, was now to form the bulwark which should prepare them for obstinate perseverance against unremitted hardships.

Little did then the Jews think, when they thus willingly surrendered themselves to the influence of the Rabbis, what spiritual tyranny they were introducing, which would fetter their intellectual progress and darken their moral perceptions. A desire to preserve their nationality urged them to solicit a spiritual union, and crafty selfishness drew advantage of necessity, and effected this union at the cost of the nation's spiritual

independence.

Thus the Synagogue was betrayed under the absolute control of the Rabbis.

Ages have past—the Jew peeled and scattered has become an outcast, taunt and byword to all nations. Wherever his foot was planted there the curse rested upon him, and necessity compelled him to engage in business which degrades and is despised. And yet he exists, yes, as a whole unimpaired, distinguished by the same characteristic of spiritual pride as of old. So great is the power of

this spiritual bond, the Synagogue which embraces the whole Jewish nation at present.

J. W. MARCUSSON.

## THE RAINFALL IN JERUSALEM.

The record of the rainfall in Jerusalem was begun by Dr. Chaplain, in the year 1861 and continued for 22 years till the end of 1882. Since then it has been continued by the Palestine Exploration Fund. A most interesting account of this record giving the fall of rain in each month of each year, and the number of rainy days in each month, and various other comparative tables and diagrams, can be found in the Quarterly Statement of the Palestine Exploration Fund for January, 1894. give below a table showing the total rainfall in each year from 1861 to 1892 inclusive:

YEAR.	IN.	YEAR	IN.	YEAR.	IN.		
1861	27 30	1871	23.57	1881	16.50		
1862	21.86	1872	20.26	1882	26.72		
1863	26.54	1873	22.72	1883	31.92		
1861	15.51	1874	29.75	1881	23.96		
1865	18 19	1875	27.01	1885	29.47		
1866	18.85	1876	14.41	1886	31.69		
1867	29.42	1877	26 00	1887	29.81		
1868	29.10	1878	32.21	1888	37.79		
1869	18.61	1879	18.04	1889	13.56		
1870	13.39	1880	32.11	1890	35.51		
10 yrs 218.77 10 yrs 246.08 10 yrs 276.93							
1891-34 72 1892-31.23							

From the totals it will be observed that the average rainfall for the first ten years was 21.87 inches, and for the second ten years it was 24.60 inches, a gain of 2.73 inches; while for the third decade, it was 27.69 inches, a gain over the second of 3.09 inches and over the first of 5.82 inches.

Whether this is only a cycle, or a permanent increase, time must determine. The very light measure in 1881 and 1889 is not altogether discouraging, for we

must look at the average and not at a single year. The fall in 1891 and 1892 as compared with 1881 and 1882 in the preceding decade, surely give promise of a further increase in this decade. The mean of the rainfall in the 32 years for each of the months is as follows:

MO.	IN.	MO.	IN.
January	.6.38	July	00
February	.5.06	August	00
March	.3.56	September	04
April			
May			
June			

During the entire 32 years there were only two rainy days in June, none in July and only one in August, while in January the average was 12 per year and in Feb. and Dec. each 10 per year.

W. E. B.

## JESUS IS COMING.

"A better day is coming, a morning promised long,

When girded Right, with holy Might, will overthrow the wrong;

When our Messiah will listen to every plaintive sigh,

And stretch His hand o'er every land, with justice by and by.

"The boast of haughty Error no more will fill the air,

But Age and Youth will love the truth and spread it everywhere; No more from want and sorrow will

come the hopeless cry; And strife will cease, and perfect peace

will flourish by and by.

"Oh! for that holy dawning we watch, and wait, and pray,

Till o'er the height the morning light shall drive the gloom away;

And when the heavenly glory shall flood

the earth and sky, We'll bless the Lord for all His Word, and praise Him by and by.

> "Coming by and by, coming by and by,

A better day is coming, the morning draweth nigh; Coming by and by, coming by and

A better day is coming on, 'tis coming by and by."

# A HARMONY OF THE GENE-ALOGIES OF CHRIST.

There are few things in the New Testament that give the Jews more trouble, and I might add Christians also, than the apparent differences of the genealogical tables as found in Matt. 1: and Luke 3:23-38. Compassed with difficulties as must be everything written on the subject, it is hoped that the present arrangement (for which no originality is claimed) may be of assistance in the solution of some of the points of this intricate. but most interesting question.

JOSEPH'S LINE. Matt 1:

1. Abraham

2. Isaac

3. Jacob 4. Judas 5. Phares 6. Esrom

7. Aram

8. Aminadab

9. Naason

10. Salmon

II. Booz

12. Obed

MARY'S LINE. Luke 3:23-38:

1. Joseph 11:4:11 2. Hili or Eli-3. Matthat 4. Levi 5. Melchi 6. Janna

7. Joseph8. Mattathias 9. Amos 10. Naum 11. Esli 12. Magge

13. Matth

14. Mattathias

15. Semei 16. Joseph 17. Juda 18. Joanna

19. Rhesa 20. Zorobabel

21. Salathiel 22. Neri 23. Melchi 24. Addi

25. Gosam 26. Elmadam

27. Er 28. Jose

29. Elieser 30. Jorim

31. Matthat 32. Levi

33. Simeon

34. Juda
35. Joseph //
36. Jonau

37. Eliakim 38. Melea

39. Menan 40. Mattatha.

		•
T 2	Jesse	41. Nathan
	DAVID ~	12 DAVID
	Solomon =	43. Jesse
	Raboam	44 Ohed
	Abia	45. Booz
	Aza	46. Salman
	Josaphot	47. Naasson
20.	Joram	48. Aminadab
	Ozias	49. Aram
22.	Joatham	50. Esrom
23.	Achan	51. Phares
24.	Ezekias	52. Juda
25.	Manassas	53. Jacob
26.	Amon	54. Isaac
27.	Josias	55. Abraham -
28.	Jechonias -	56. Thara
29.	Salathiel	57. Nachor
30.	Zorababel	58. Saruch
31.	Abind	59. Bagan
32.	Eliakim	60. Phylic
33.	Azor	61. Heber
34.	Sadoc	62. Sala
35	Achim	63. Cainan
36.	Eliud	64. Arphoxad
37.	Eleasar	65. Sem
38.	Matthew	66. Noe
		67. Lamech
40.	Joseph, hus-	68. Mathusala
	band of Mary	69. Enoch 70. Jared
	· · · · · · · · · · · · · · · · · · ·	71. Maleleel
		72. Cainan
		73. Enos
		74. Seth
		75. Adam, Son of
		God
		Jou

At first sight both these tables seem to give Joseph's ancestry, but Joseph's father in Matthew's account is given as Jacob, while in Luke he is called *Heli*. It is cited by Lightfoot from the Talmudic writings, concerning "The pains of hell"—that Mary the daughter of Heli was seen in the infernal regions suffering horrid tortures." This statement while showing the animosity of the lews toward the Christian religion, gives us the fact that Mary was according to received Jewish tradition the daughter of Heli; hence that it is her genealogy which we find in Luke. From the fact that no woman's name could appear in the tables, Joseph's name as son-in-law of Heli was taken instead and the line of Mary traced back through David, but

mark you through Nathan, his son Joseph is also traced to David—but he comes through Solomon the King. He is however barred from the throne by Jechoniah of whom it was written, Jer. 22:30, "Write this man childless \* \* \* \* no man of his seed shall prosper sitting upon the throne of David." Which was literally fulfilled.

The line through Joseph is seen to be directly descended from Abraham; but "the seed of the woman," (Christ) being of miraculous origin (Luke 1:35) is traced back to God.

So then, to gather up these threads, as the daughter of Heli or Eli, Mary was lineally descended from David, and Joseph was legally descended from David. To straighten the tangle Joseph married Mary and adopted Jesus; hence, Jesus had both a linal and legal right to the throne which was never disputed by Pharasee, Sadducee, or Scribe, though they were his bitterest enemies.

The word of the Lord to Mary by the angel was Luke 1:26 to 35, "Behold thou shalt bring forth a son and shall call His name Jesus. He shall be great and shall be called the son of the Most High. and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever: and of His Kingdom there shall be no end." Now. inasmuch as Jesus is shown to be the only rightful heir to the throne and God's word has been given that "He shall sit on the throne of His father David," which He never has done as yet; it is logically conclusive according to all prophetical interpretation that this will yet be fulfilled in the future, and He shall "Come whose right it is, and I will give it Him." Ez. 21:27.

MRS. T. C. ROUNDS.

## EXCAVATIONS.

"Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come, for thy servants take pleasure in her stones and favor the dust thereof."—Psa. 102:13, 14.

The excavations, during the past twenty-five years, which have revealed so much of the ancient life and history of mankind, in Egypt, Greece, Asia Minor and Assyria, have stimulated archæologists to dig still deeper for more of the hidden treasures.

The "finds" of the past few years have been indeed marvelous. Not only do we look upon the faces of Sethi I, and Ramases II, of the time of Moses, but in the tablets found at Tel-el-Amarna in Egypt. we are carried back to the days of the Hittites and read their correspondence with the Egyptians a hundred years or more before the Exodus. These letters and documents are cuneiform inscriptions on clay, or stone tablets, and are principally addressed to Amenophis III. (or Khu-n-Aten) who reigned in Egypt about 1400 B. C.

More ancient still are the tablets which were exhumed by Layard at Nineveh and others recently brought to light in the explorations at Niffer near the site of ancient Babylon. Of these latter we give an account on another page.

We may well wait until these have been more carefully examined before we accept their date as being 4000 years before Christ. Nevertheless it is thrilling "to know," as Prof. Sayce well says, "that we are on the eve of discoveries such as could not have been dreamed of a few years ago."

But to the Bible student, there can be no spot on earth, where excavations are more enchanting

than in Palestine itself. Hence we have much pleasure in placing before our readers some of the results of the most recent work in the Land of the Book.

THE PALESTINE EXPLORATION FUND.

A British society has during the past thirty years, accomplished the gigantic task of surveying all Western Palestine and giving to the world a most accurate map, on the scale of one inch to the mile, beside other smaller maps, plans, sections, etc.

At the same time some excavations have been carried on, as funds of the society and the conservatism of the Turks would allow.

But since the surface work has been so completely accomplished, there is a greater desire to dig into the numerous Tell's (Mounds) throughout the country, and to delve beneath the sacred city of Jerusalem and its surroundings.

Fortunately a firman was secured from the Sultan and an excavation began by Prof. Flinders Petrie in the spring of 1890, and afterwards carried on by Mr. F. J. Bliss and closed in Dec., 1892. During this time the N. E. one-third of the Tell-el-Hesy was cleared away to a depth of 60 feet, which involved the removal of more than 500,000 cubic feet of earth.

The Tell (Mound) is situated about 16 miles east of Gaza, on a bluff (60 ft. high) of the Wady-el-Hesy, and is 200 feet square at the top and 350 at the base.

It was covered with a crop of beans when Mr. Bliss began digging, with no sign of a ruin on top, but within half an hour it was evident he was digging in no ordinary soil, as numerous pots, lamps, beads, etc., were brought to light, and during the excavation great quantities of potsherds were removed; also numerous scarabs, cylinders, idols, bronze and iron implements, consisting of spearheads, battleaxes, edges, chisels, punches, needles, hairpins, nails, knives, pincers, blow-pipes, sickles, etc., some beautiful specimens of flint implements, stone balls, a store of burnt barley, a wine-press and a furnace.

The whole mound proved to be the remains of at least ten different cities, each built on the ruins of the former and covering a period of from 2000 B. C. to 400 B. C. Each ruin formed of the overthrown mud brick walls, made a strata about 4 feet thick. Plans of 8 of the cities were made by Mr. Bliss and there were two-or three others which he was not able to delineate. At the 7th level was found a bed of ashes 4 or 5 ft. thick and 100 ft. square, which it took 80 to 100 men so many days to remove, that Mr. Bliss almost despaired, but just beneath the ashes was the most important discovery. This was a hard

### STONE TABLET,

about 2½ x 3 inches in size, on which was found a remarkable inscription, proving it to be of the same age as the tablets found at Tell-el-Amarna in Egypt. Sayce says, it is a letter "written to the Egyptian governor of the Amorite City of Lachish in the century before the Exodus." In it is twice mentioned, the name of Zimrida. Now, in the Tell-el-Amarna tablets, is a letter from the king of Jerusalem to the Egyptian Pharaoh, which states that Zimrida (or Zimridi) was governor of Lachish and that he was murdered there "by servants of the (Egyptian) king." And one of the dispatches sent by him to

Egypt runs thus: "To the King, my Lord, my Gods, my Sun-god who is from heaven, thus (writes) Zimridi, the governor of the City of Lachish, thy servant, the dust of thy feet, at the feet of the King, my Lord, the Sun-god from heaven, bows himself seven times seven. I have very diligently harkened to the words of the messenger whom the King, my Lord, has sent to me, and now I have dispatched (a mission) according to his message."

From this wonderful corroboration it is evident that this Tell-el-Hesy is the actual site of the ancient City of Lachish, first mentioned in Joshua 10:3, and which was then one of the five great cities of the Amorites.

It is tantalizing to think what might be found in the remainder of the mound. Possibly a whole library, of pre-Isrealitish history of Canaan would be revealed.

Prof. Sayce well observes that "the name Kirjath-Sepher, or Book-town, coupled with other considerations, led me to the belief that pre-Israelitish Canaan possessed its libraries of clay tablets like Assyria and Babylonia." But as the permit expired in March, 1893, Mr. Bliss advised that a new permit be requested of the Sultan for excavations at Jerusalem, and hence we must wait for future labors before this Tell reveals the rest of its secrets. When we remember that there are many of these great Tells in Palestine, each having its hidden mines of treasure, we may expect to yet, as Prof. Sayce says, "dig up the sources of the Book of Genesis."

Just now great interest centers in the

### EXCAVATIONS AT JERUSALEM.

In April, 1894, the Sultan granted a firman, and Mr. Bliss began work in May. The principal object is to locate, if possible, the south wall

of ancient Jerusalem.

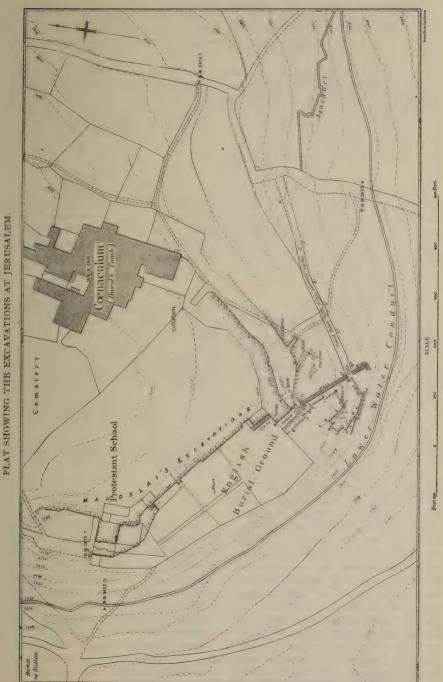
The accompanying plan, taken from the "Quarterly Statement," for October, 1894, shows the work already accomplished. The plan shows the ground southwest of the present city wall and on the brink of the valley of Hinnom.

Nineteen years ago Mr. Samuel Maudsley found a heavy, rock scarp, nearly opposite the lower end of the Birket es Sultan (Lower Pool of Gihon?) which he traced south to the buildings of the Protestant school, where it forms the foundation of an ancient tower. and thence southeasterly along the English burying ground to the easterly corner, where the work ceased. This will be seen on the plan as "Maudsley's excavations."

Here Mr. Bliss began his work and uncovered the base of a large tower, A. B. C., with a heavy rock scarp, which he followed some 300 feet in the direction of the Caenaculum, or David's Tomb, and was somewhat discouraged as he saw this could not be the course of the south wall. But patient digging revealed a counterscarp at D., which however nearly followed the direction of the first scarp, forming a fosse, which extended around the This led him to think that there must be an outer scarp, which he finally discovered at H. This was done by sinking a shaft through the earth and debris some twenty feet deep, near the point P. and then driving a tunnel under the ground toward the tower fortyeight feet, when he struck the desired outer scarp at H.

This he followed westerly to G. F. and E. and easterly along the turns I. J. K. L. M. and south to N. Here he lost the scarp and as they were working near the top.followed an upper, uneven edge along a. b. c. to v., which was doubtless the rough edges of subsequently blasted rock. Feeling sure that this was not the real scarp, he went back, and sunk a shaft at M. where he found the scarp was twenty-one feet deep, and he immediately opened another tunnel fifteen feet below the former, following along the base of the scarp, which led him right on past N. to O. P.O. R. S. T. U. V. and W., when it seemed to cease in the wall of the aqueduct X. Y. He had thus circumscribed the foundation of a grand bastion. Other gangs of men also discovered a paved road, with a large drain under it, opening out through a gate, in a more modern wall, into the valley. Several large cisterns, baths, mosaics, etc., have also been discov-Mr. Bliss' last report comes down to September 12th. We shall watch with great interest to see if he is able to pick up the scarp at X and follow it on east-

Perhaps we should explain that this scarp is a smooth cutting of the solid rock, perpendicular, or nearly so, which forms the base of the wall above. Maudsley found several stones in situ on the scarp. Thus far, Mr. Bliss has found none, except on the tower A. B. C. But this is not strange, as the stones may nearly all have been used for subsequent rebuilding of the city, and even the scarp itself in some places blasted away. If Mr. Bliss continues as successful as heretofore, we may soon know the entire line of the south wall and have our ideas of the ancient city greatly modified. Every foot of excavation is likely to reveal some unexpected treasure, and sooner or later we shall stumble on to the the Tombs of the kings, or some treasure house of the Jebusites, or possibly on the records of the King W. E. B. of Salem.



# THE JEWISH ERA

FORTY-EIGHT PAGES

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the ERA to THE JEWISH ERA, Mission House, 22 Margaret Street, Chicago, Ill.

# EDITORIAL.

Blood.—Atonement, "No soul of you shall eat blood." "The life of the flesh is in the blood." "I have given it to you upon the altar to make an atonement." "It is the blood that maketh an atonement for the soul." Lev. 17.

## THE DELAY.

So many correspondents have inquired, "why have we not received the October ERA," that it would have added considerable burden to the overtaxed strength of the Editor to have answered them. In 1893, under many misgivings, Mr. Blackstone assented to the Trustees' request that he should take charge of the ERA for the remainder of '93 and for 1894. Convinced that he was physically unable to continue it longer, he was at a loss what to do, when it came time to issue the October number. Then came the important changes in the staff of the Mission, which required weeks of time and often caused great anxiety and heaviness of heart as to the future of the work. But the Lord has graciously opened the way before us and the continuation of the work of the Mission and the ERA are now assured. However, it was so late that we decided to issue this double number. We trust we shall have the forbearance of our readers

for the delay, and their prayerful sympathy and helpful support for the future. Mr. Blackstone will continue to contribute articles for the Era and assist the new editor so far as he is able.

# TO OUR SUBSCRIBERS.

Nearly all subscriptions expire with this number of the Era. Will our readers kindly remit the price, Twenty-five Cents for renewal, as promptly as convenient. It will encourage us. By our Treasurer's report it will be seen that a large part of the expense of the Era is borne by contributions. Is there some friend of Israel who wishes to share in this?

Please send all remittances to THE JEWISH ERA, 22 Margaret St., Chicago, Ill.

# OUR NEW EDITOR.

Mrs. T. C. Rounds who is already well known to our readers as the Treasurer of the Chicago Hebrew Mission, and by her interesting contributions to the Era has, after prayerful consideration, consented at the earnest solicitation of the Board of Trustees, to take this new responsibility of editing the Era.

Mrs. Rounds brings to this new duty, in addition to her proficiency as a Bible student and her experience in Jewish Mission work, a genuine love for the Jews as a people, and a confidence in the glorious future, which God has in store for them, and an untiring and unselfish devotion to whatever task she feels, in the line of God's providence, is laid upon her. All her arduous labors for the Mission have been gratuitous and she never wearies in well doing. In her, the ERA has secured an editor who will be untiring in her research to cull the latest news about Palestine and Israel, and select from the best of the literature concerning Jewish questions, and will ever be loyal to the inspiration of Scripture in her exposition of God's Word.

With the prayers of God's people she can not fail to make the ERA a real success and blessing.

# BROTHER ANGEL'S RESIGNATION.

It is with sincere regret we have to announce that Rev. Bernhard Angel, after seven years of faithful and successful labor, has decided to sever his connection with the work of the Chicago Hebrew Mission.

After his return from Europe, at the first meeting of the Trustees, he stated his intention to begin work independently. He earnestly requested to reconsider it, and took several days for this purpose, and then said that after carefully thinking and praying over the matter, he felt led of the Lord to take this step, and presented his formal resignation. seemed to be no alternative, the resignation was accepted, and Brother and Sister Angel were bidden Godspeed by the Trustees. The resignation and resolutions will be found on another page.

As to Brother Angel's future work he writes as follows:

DEAR BROTHER BLACKSTONE: I hardly know how to comply with your request, to state for the information of our friends my future purposes in Christian work; for no lengthly statement worthy of publication is needed.

I shall be glad to say to any friends of Israel, that while I live I hope to preach the gospel of Messiah, crucified and risen, and coming again to take His great power and reign. And that hope and purpose includes all the plan which I have at present.

I believe that God is leading me and my family, in the steps we are taking, and I hope that He will will lead in all the work of the

Mission.

In Jesus Messiah, Yours

B. ANGEL.

Mr. Angel has commenced preaching services to the Jews on Saturdays at 3 p. m., at 376 South Desplaines St.

We sincerely hope that he will be well supported and prospered and that his opening a new work, may prove a furtherance of the gospel among the multitudes of Jews in Chicago.

Since the above was written Mr. Angel has accepted a call to New York to take Mr. Warezawaik's place in the Hebrew Christian Mission under the New York City Missionary Society. He writes as follows:

# CHICAGO, Dec. 10, 1894.

"DEAR BRO. BLACKSTONE: The Providences seem to point to my going to New York to preach to Jews in the New York City Mission. It is not easy for me to break the friendly ties that have grown strong in my Christian work in Chicago. It is my first experience in giving up the hopes that have grown up around me in Chris-

tian work. Probably I shall have many such, unless Christ comes very soon. I shall be glad to have an interest in the prayers of all our friends on the Board, and wish to assure them of my prayerful and affectionate interest in them.

"I shall not expect in this life to discharge the obligations which I owe to them, and hope that they may find their reward in having done it all for Christ's sake.

> In Jesus Messiah, Yours, Bernhard Angel."

Certainly our prayers and very best wishes go with Bro. Angel to this new and enlarged sphere of usefulness.

## HERMANN WARSZAWAIK.

Mr. Warszawaik has resigned his connection with the New York City mission, as appears from the December number of *The Hebrew Christian*. He states that it is his desire and intention to extend his sphere of evangelization, in various other cities of the country, which would take him away so much from the city missionary society's work, that it was deemed best to sever his connection, and work independently. His new address will be 73 Bible House, New York City.

# OUR NEW SUPERINTENDENT.

At the last meeting of the Trustees, Rev. J. A. Sprunger was appointed Superintendent of the Chicago Hebrew Mission. He has for several years been one of its trustees, a frequent attendant upon the various services and is therefore quite familiar with the work. He is the founder of the Light and Hope Missions and Deaconess' Homes in Chicago, Detroit, Cleveland and Evansville,

and an Orphanage in Berne, Indiana.

Several of his consecrated deaconesses have heretofore rendered faithful service in the work of the Mission, often going into the homes of the poorest Jews, and performing the most menial services for the sick and suffering.

Mr. Sprunger has already put two deaconesses in charge of the Mission House, has opened a free dispensary and secured the services of the Rev. Thomas M. Chalmers to take charge of the Mission and preach to the Jews, who is to be assisted by Rev. J. Ramseyer, a consecrated German brother, so that services will be carried on regularly in English and German on Saturdays and Sundays as usual.

It is gratifying to state that the appointment of Mr. Sprunger was heartily commended by Mr. Angel and that this arrangement was consummated in the most amicable manner.

Our friends will readily realize what a relief and comfort this was to the Trustees, and rejoice with us in the assurance that it was in answer to the earnest prayers, fervently offered for divine guidance in this rearrangement of the staff of the Mission.

# PRAYER MEETING.

Our Saturday morning prayer meeting, held at the Committee Room, fifth floor, 57 Washington street, 10:30 A. M., continues to be a place of great blessing, Here, the little band of faithful ones, hold up, to the Omnipotent, the work of the Mission in all its branches, and plead earnestly with the God of Abraham, to remember His covenant concerning Israel. Isaiah 62:6,7 R. V. has been the watchword. "Ye that are the

Lord's remembrancerers, keep not silence, and give him no silence till he establish, and till he make Jerusalem a praise in the earth.' In all the trials and difficulties of the work, as well as when oppressed by news of some fresh outbreak of antisemitic ouslaught upon the Jews, we have had solace and deliverance in these seasons of prayer. We hope that all the scattered members of the Prayer-Alliance for Israel join with us at this hour in their intercessions for Israel.

# MR. PLUMER.

One of our most faithful helpers this summer, has been Mr. Plumer, who has assisted Mrs. Rounds regularly at the Mission and preached the gospel to the Jews. He has a real love for the work which tides him through its many difficulties.

# IN OTHER CITIES.

It has been a great pleasure to respond to the call for literature to use among the Jews in other cities.

We have sent Testaments and leaflets to St. Louis, St. Paul, Cleveland, etc., while our leaflet entitled [ERUSALEM has been sent, in response to requests, to scores of cities and towns all over the country and many beyond the seas. A new translation in Jargon has just been published by Rev. A. C. Gaebelein for use in New York. Altogether about 125,000 copies of this leaflet have been issued in various languages and more are continually called for. God grant it may be used to awaken a spirit of prayer and confession among the lews.

Mr. James Suydam gives a most interesting account of the Lord's blessing upon his labors for the Jews in St. Paul and especially those who were among the firesufferers in Minnesota.

Mrs. Houston writes of the prosperity of her sewing school for Jewish children in St. Louis.

Mrs. Houston writes, "My Jewish Sewing School has increased wonderfully. I have 70 children, and still they come. I find great trouble in procuring teachers."

Prof. S. H. Kellogg of London, N. India, writes us of his interest in our work, which he says he is watching "with heartfelt interest."

S. K. Braum is distributing thousands of leaflets in New Jersey and Geo. W. White in Sacramento, and others give us most encouraging word, as to the ease with which the Jews are approached and the reflex blessing they experience in the work.

Mr. Samuel Freuder's work in Boston is now called "The New Israel." His subject announced for Dec. 16th, was "The Old and New Israel." The New Israel Reading Room, 14 Millmont St., is open daily from 1 until 5 p. m.

A Free Sewing School for Hebrew Girls is held at 119 Union St., Burlington, Vt., every Tuesday at 4 p. m. The mothers are also invited.

The Rev. A. Ben Oliel with his wife, two daughters and two little ones, returned to Jerusalem last October and resumed their mission work among the Jews there. Mrs. Ben Oliel writes that they were heartily welcomed by many Jews and others both in Jaffa and Jerusalem. The joy of one of the converts at

seeing them again seemed unbounded, while others brought flowers to emphasize their welcome. The new mission house is on the Jaffa road near the hotels, a much better location, she says, than formerly.

Miss Florence E. Ben Oliel is still in America, but expects to sail soon and join her father. She has been secured by Rev. A. J. Gordon, D. D., as the "Watchword" missionary in Jerusalem. Our sincere prayers will go with them, asking that they may have wisdom and grace to successfully establish their Christian Union Mission in Jerusalem.

CHICAGO, Nov. 6, 1894.

Prof. H. M. Scott, D.D., President of The Chicago Hebrew Mission:

DEAR FRIEND:—Allow me by you to say to the dear Christian brethren with whom I have been associated for many years, that it seems to me best to sever my connection with the Chicago Hebrew Mission and leave you at liberty to act more freely in making your future plans than you could do with me in my former or present position

This Mission has marked my entire Christian life so far. I shall always remember that Mrs. Angel and I are by the Providence of God indebted to your Christian friendship and united efforts for much that will help us to be useful

to our Jewish brethren.

We shall be glad still to have a place in your prayers and we shall certainly pray that you may be guided by God in all that you do for the Mission.

Yours in Jesus Messiah and for Israel,

BERNHARD ANGEL.

RESOLUTIONS.

The committee to consider the resignation of Bro. Angel having

reported to accept it, the Trustees very reluctantly voted in the affirmative, but at the same time being impressed with a sense of the good service Bro. Angel and wife accomplished in the Mission, unanimously voted that a committee be appointed to give voice to the sincere feelings of appreciation of the work of Bro. Angel and wife in the Mission as able and faithful laborers.

Bro. Marcusson and Mrs. Howe were chosen as such committee, and they recommended the following resolutions, which were cor-

dially adopted:

Resolved—That the Trustees of the Chicago Hebrew Mission deeply regret the severing of Bro. Angel and wife from the Mission, and are still in sympathy with him in the work he is to pursue independently, for the conversion of Israel, and that they will prayerfully follow his work and rejoice with him in the success the Lord may vouchsafe him.

# THE DAY OF ATONEMENT.

THE MODERN OBSERVANCE.

This was a God appointed fast ordered to be held on "the tenth day of the seventh month of each year," according to the Hebrew Calendar, or ten days after the new year. To its solemn observances carefully set forth in Lev. 16; and 23:27-32, the Talmudic fathers have added much to the service, to make amends for the sacrificial past that they are unable to carry out.

It is the belief of the orthodox Jew that God's judgment of sin begins on השנה "head of the year," or "new year," and on that day God goes over the account of the past, and writes a sentence for every one according to his deeds; but before this is executed He gives them ten days called in Hebrew עשרת ימי תשובה, "Ten days of repentance," to repair the past, to repent of their sins, and to prepare themselves for the "dreadful day" of the atonement; when God sets the seal on His final sentence. This thought we find in their prayer books, "in the head of the year," or New Year, they are written and in the day the fast of atonement they are sealed as to how many will pass, and how many will be created; who will live and who will die; who will die at his end, and who not at his end; who by waters, and who by fire; who by sword and who by beast; who by hunger, and who by thirst; who by storm and who by pest; who will stay, and who will wander; who will be sane, and who insane; who will be at rest, or who will be in trouble; who will get poor or who will get rich; who will become low or who will become high, and repentance and praver and righteousness will cause to pass the hard sentence."

The day proper begins the night before the tenth day at 5:30 ("In the ninth day of the month at even from even to even shall ye celebrate your Sabbath" Lev. 23;32), with prayers in the synagogue, the male members with white robes ("Ketels"---the shroud or garments they expect to be buried in) over the "Talis" (the robe usually worn in the synagogue). Many of the more religious remain all night, repeating the Psalms. To atone for their sins they go through many mortifications of the flesh. They do not eat nor drink, because during the year they ate and drank "many unlawful and unclean things;" they do not indulge in any pleasures as rubbing the body with oil or washing themselves on account of their "past unlawful pleasures;" and do not wear their shoes because "many times they ran after that which was not right."

The whole day is taken up with prayers and reading of the Scriptures; and every Jew, no matter how negligent so ever he may have been of his duties during the whole year gives up his business and devotes himself to the observances of the day.

The service is divided into four parts.

I. MORNING PRAYERS ילממאח" which last from 6 to 11 o'clock a. m. After the prayers they read Lev. 16, concerning the scape-goat and the sacrifices for sin for the High Priest and the people. This chapter is divided into seven parts, which seven different men are called to the platform to read the Torah.

The first portion is called (cohen) "priest," because the man who gets it must belong to the Cohen family, who are said to be descendants from Aaron the High Priest.

The second portion is called '1' (Levi), because the reader must belong to the Levi family, who are supposed to be descended from Levi the Son of Jacob.

The third is called שלישי (third). The fourth is called רביעי (fourth). The fifth is called המישי (fifth). The sixth is called ששי (sixth).

The seventh is called (maphter), because besides the portion in the chapter he has also the honor of reading an appropriate chapter from the prophets called in Hebrew הפטורה (haphtorah).

The privilege of reading these portions are sold at public action, in the synagogue, to the highest bidder, the prices paid ranging from one dollar to twenty-five, according to the wealth of the

congregation and the portion read - the "third" and "the last" called "maphter" brings the highest prices. On the day of atonement the "maphter" reads Isaiah 57:14 verse to end "Cast ve up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people," etc. When he finishes the chapter he then offers the customary praises and blessings for this day, as well as for every Sabbath, one part of which most touchingly says: "Make us glad God, our God, with Elias thy servant, and with the kingdom of the house of David, thy Messiah, who soon will come and rejoice our hearts. Upon His seat shall not sit a stranger nor another one to inherit His glory. Because in the name of Thy holiness thou swearest to Him that His candle should not go out forever. Blessed art Thou Jehovah the shield of David."

II. Noon Prayers קסום (muesaph) adding, which last from II a. m. to 3 p. m. This is the chief prayer of confession, and all over the synagogue may be seen great men beating their breasts with their fists, as the individual sins are named. To some there is a deep meaning in it, to others it is only following the custom of the "fathers," as the following incident will illustrate: Two Jews were asked about the custom of beating the heart with the fists. One of them said: "By doing this I really think to humble myself before God and confess my sins to Him." The other said: "I know I am full of sin and for this reason I beat my heart in order to knock them down to make a place for other sins next

For these prayers and especially for the "musaph" they have a cantor (singer) with a choir who have been in training weeks before, who chant the prayers to different tunes. At a certain place in the service the whole congregation falls upon their faces on the floor saying, "We are bowing before Thee confessing our sins, etc." The solemn earnestness with which this is performed by most is very impressive and touching, though with others it is only a form, as mentioned before, which also may be found in too many services of our Gentile churches.

The writer noticed on the 10th day of October last, in one of the synagogues, two old grey headed men prostrating themselves, one in the pew, the other in the aisle. They both spread papers on the floor before so doing. The one in the pew finished before the other, arose from his knees-folded his paper into a roll and struck the other man on the head and made a motion for him to "get up." The man in the aisle laughed, got up and folded his paper, sat down in the pew, and together they indulged in a hearty laugh, doubtless congratulating one another that this was through with for another year -but not so all, or even many.

III. Called מנחה (Minchau), sacrifice, present. This prayer is offered instead of the usual "evening sacrifice" or offering of old (see Num. 28:3,4,6,8), from three to five o'clock.

There are only three persons who read in this portion. In this part there is a second reading of the "Torah" (law) and prophets. From the former the 18th chapter of Leviticus, and the latter Jonah 1; but some congregations finish this "aftorah" with Micah 7:18-20. "Who is a God like unto thee that pardoneth iniquity and passeth by the transgressions of the remnant of His heritage, He retaineth not His anger forever, because He delighteth in mercy. He will turn

again, He will have compassion upon us; He will subdue our iniquities
and thou wilt cast all their sins
into the depth of the sea. Thou
wilt perform the truth to Jacob
and the mercy to Abraham which
thou hast sworn unto our fathers
from the days of old." The object
of this portion is to instil holiness
or separation from all sin and evil,
and is a call to a loving obedience
of the law, so just and holy and

good in every part.

IV. Called נעילה (neelau), closing up. It is believed that at this time the heavens are going to be closed up and there will be no further opportunity for repentance, so the penitents become more and more serious and earnest, praying and crying, "The day is gone, the heavens are going to be closed, but the gates of tears are not closed." until almost exhausted from agony of soul and faintness of body the time comes for adjournment and the services close with the usual evening prayers, and the people go to their homes, with the hope of a good year, and partake of food to strengthen their weak and exhausted bodies.

In the midst of such scenes as these how our hearts long to see the "vail taken away from them in the reading of the Old Testament which vail is done away in Christ" (2 Cor. 3:14), and the spiritual vision of these dear people quickened, that they may see Him who became the scape-goat of world, and whose blood alone can make the atonement sought for so earnestly with strong crying and tears-Him whose indwelling presence alone can bring peace to the guilty conscience and exchange beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness." Isa. 61:3.

MRS. T. C. ROUNDS.

## AN EXPERIENCE.

Light is the greatest treasure that God the Almighty could give to man and that is what I craved. During twenty-two years I wandered about in the darkness and stumbled everywhere over ideas that did not satisfy me. Now and then I stumbled across some that almost bewildered and stunned me, so that I was disgusted with myself, and could not enjoy life either in society or when alone. My desire was for something I could not reach and did not possess, namely—Peace with God and man.

But oh, what mercy God bestowed upon upon me. Isaiah 55:8, 9, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." These words were true in my course of life. I was engaged as a butcher by my brother-in-law. But like my father Abraham, God had planned that I was to leave him and go to a place of His choosing. One Friday evening I passed a church on which was printed "Dro he Lajehudim" (Preaching to the Jews). This I had never seen in my home in Vienna, but was accustomed to see either a cross or a holy picture. I was constrained to go in partly on account of curiosity, but mostly because of some power drawing me in spite of the remonstrances of a good friend, who was with me, not to do so. The text was John 8: 12, "I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." beautiful words and how comforting to a soul in the dark, groping about, I thought to myself, and I remained till the end of the service. As soon as it was over I pressed forward to ask a question of the preacher, viz.: How could Christ be prophet and Messiah, when it says in Deut. 34:10, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

"Yes," was his answer, "but a greater prophet than Moses could have arisen." This answer convinced me that the missionaries and all who preach the gos-

missionaries and all who preach the gospel not only must have a good tongue, but also a certain penetrating, convincing spirit, to be effective and make an impression on the audience.

impression on the audience.

Two weeks later, I determined to go to Chicago, where I had two brothers, preaching the gospel of Christ Jesus, and here I found further opportunity to hear of our blessed Redeemer in the Chicago Hebrew Mission, and became thoroughly convinced of the truth as it is in Jesus, and was baptized by Brother An-

gel in April, 1894.

I am glad to be a witness for Jesus Christ now, and with joyful heart can tell the glad tidings to my Jewish brethren how wonderfully God has delivered me out of the hand of Satan, and that there is salvation in no other, and none other name given among men whereby we must be saved. Acts 4:12. H. F.

# DISCOVERIES IN MESOPO-TAMIA.

The United States Minister at Constantinople has reported to Washington that he has examined into the results of the scientific explorations of the ruins of Niffer, near the site of ancient Babylon, which now are in progress under the direction of American scientists. states that a vast number of bricks vases. and tablets inscribed with cuneiform characters have been discovered, the number and value of which equal, if they do not exceed, those found by Layard at Nineveh. He says: "This enterprise has revealed an antiquity for the human race nearly ten centuries older than science had knowledge of before. The religion, government, habits of life, and to a great extent the customs, of men who lived 4,000 years before Christ are

revealed by the inscriptions."

Thus far some 20,000 inscribed tablets of clay and stone have been unearthed. On these are written promises to pay debts, deeds, contracts, and a record of all important public and private events. About 150 Hebrew, Mandic, Arabic, and Syrian inscribed bowls have been dug up, being more than all the museums of the world possessed previously. There are found hundreds of Babylonian seal cylinders, and many gold and silver ornaments worn thousands of years ago by the dwellers in the region between the Tigris and Euphrates. thousand vases of alabaster, marble, and other stone have been discovered, with votive offerings of lapis lazuli, magnesia, and agate. Many hundred vases, toys, weapons, instruments, and household objects in bronze, iron, and clay have been turned up, which illustrate the conditions surrounding the human race in that part of the world nearly six thousand years ago.

The worship of one god, Bel, who was invested with sensual and revolting attributes, is more clearly known, and the extent and arrangement of his immense temple now are revealed. Its colossal walls, containing 130 rooms, its slaughter house, altars, tablet archives in stone, and treasure house have been laid bare. The excavation extends forty-two feet below the surface to the foundation of this immense temple. An inscription on stone states that this foundation was established "in the bosom of the lower regions, in the neighborhood of the subterranean waters."

The oldest Semitic texts in the world are among the treasures found. They were dug up from more than sixty feet below the surface, "evidence that Niffer was 1,000 years older than scientists had believed formerly." The list of Babylonian rulers from 2300 B. C. to the fall of Babylon in 538 B. C., has been made known by this exploration. The tablets found contain descriptions of eighty out of the hundred and twenty-five Babylonian kings whose names and eras are known, and the very interesting fact is discovered that 1,400 years before the Christian era glass was made in Niffer to imitate lapis lazuli. It is estimated that it will require sixty volumes to contain all the valuable cuneiform texts and their translations, with philological, archæological, and historical essays. The first volume of this work, edited by Prof. Hilpricht, was recently issued, and has received general encomiums by eminent European scholars.—Chicago Tribune.

## ARMENIA.

Again the fiery sword of the Moslem has added a horrible massacre to the bloody record of the past. This time, the death cry of defenseless Christians, comes from Armenia, the cradle of the human race.

Turkish officials deny the reports, which have shocked the civilized world with the harrowing tale of cold blooded slaughter. They affirm that the Armenians revolted and that there has been no massacre. Government troops have simply suppressed the rebellion.

No doubt there has been agitation among the Armenians, seeking for a realization of the reforms promised by Turkey at the Berlin Conference, and guaranteed by England, when she contracted to preserve Asiatic Turkey as a reward for the

acquisition of Cyprus.

No reforms have materialized and the Armenians, utterly discouraged by false promises, have had the greatest reason to seek the blessings which they saw given to the Danubian Provinces. what shall we believe? Have the Sultan's soldiers only suppressed an open revolt in this effort of a people to secure its rights, or is there really an appalling "slaughter of innocents" sounding its dirge from the land of Ararat? Sad to say, the massacres in Scio in 1822. in Damascus and the Lebanon' in 1860, in Bulgaria in 1876, in Alexandria in 1882, and the whole trend of Moslem government over conquered peoples, since the sword started on its mission from Arabia. leaves little room for hope that innocent blood is not now crying to the world and to God, from the mountains of Armenia. And the cry is being heard. Sympathy for the oppressed, protests for the Turk, appeals to the powers, are voiced by thousands of citizens in England and America. They plead for action upon this crime against

A mass meeting held in Chicago, December 9th, was opened by the chairman, Mr. H. N. Higinbotham,

with the following words:

"Ladies and Gentlemen: This meeting has been called not for the purpose of in the slightest degree interfering in questions of diplomacy between nations. We can well leave such matters to the powers created for such purposes. It is not for us in free America to say which European power shall rule over the land that gave birth to the human race, by providing a safe resting place for the great vessel that at one time nurtured all the animate things that this world possessed. We cannot, however,

in this far-away time and in this distant land forget that the olive branch that the beautiful dove brought back to the ark was plucked from the mountains of Armenia. We cannot forget that in that later period when the Christian religion was in the throes of infancy it found in this land a home that was so strongly implanted in the hearts of her people that it has existed through all the centuries, although it has been surrounded by tribes and nations, to state it mildly, that were not in sympathy with their religious convictions. It is not in history that the Armenians have ever made war upon their neighbors for the purpose of acquiring new territory; neither for pillage

nor plunder.

"Neither is it said of them that they have ever wickedly outraged innocent and defenseless women and children. It is not in evidence that they have desired to gain distinction by becoming skilled in the arts of war. They have rather desired to carry out the precepts of the Christian religion preached to them by the apostles of Christ. They have been hewers of wood and drawers of water, true husbandmen, tilling the soil and tending their flocks. It is in history that they have many times been subjected to the raids of barbarous Kurds, who have driven away their animals and carried away their beautiful women into captivity. It is in history that her right to self-government has been wrested from her, and her rulers driven into exile, to die brokenhearted in a foreign land. The remedy seems to be within the power of the Christian nations, and by the exercise of that power in a manly and dignified manner it is to be hoped that these people may be secured such protection as will enable them to live in peace and in the enjoyment of all that it implies. If I may be permitted a suggestion, it would be to counsel the speakers on this occasion to be moderate in their language, so that when our expression takes form it will be free from a revengeful disposition, showing a desire to right the wrong without plunging others into a more deplorable condition. If from the Christian nations of the world there shall be evolved a plan for a settlement of the existing difficulties that will benefit not only the Armenians but their neighbors, it is a thing devoutly to be wished for. Let us then not forget in this discussion that we are Christians seeking to answer the Macedonian cry from the mountains of Ararat for our comfort and help."

Resolutions from this and similar great assemblies, have aroused the nations to action, and already a collective note to the Porte is being prepared by the signatory powers of the Berlin treaty. We can fervently hope that some permanent change for the better may be realized for Armenia, and that right

early.

Behold in all of this the hand of Him who hath "set the bounds of the people according to the number of the children of Israel." Deut. 32:8. It is a stepping-stone toward the restoration of Palestine to the Jews. The precedent already established in the case of Roumania, Servia, Montenegro, Greece, Bulgaria and the Lebanon will doubtless now give autonomy of government to the Armenians. We have long expected this and whether the Jewish question shall be raised just at present, it must follow in its course. Jerusalem was captured by the Mohammedans in A. D. 637 and we may expect to see it delivered in 1897.

W. E. B.

# JEWISH CALENDAR.

1894.

Oct. 1. New Year 5655.
Oct. 10. Day of Atonement.
Oct. 15. Feast of Tabernacles.
Dec. 23. Hanukah—Dedication of the Temple by Judas Maccabe.

1895.

Mar. 10. Purim.
April 9. Passover.
May 29. Pentecost.
July 30. Feast of Ab—Destruction
of the Temple.
Sept. 19. New Year 5656.

## NEW PUBLICATIONS.

The Quarterly Statement for Oct., 1894, of the Palestine Exploration Fund comes like its predecessors, freighted with most interesting matter. This with previous numbers of the Statement, is the source of our information concerning the excavations of which we give some account in this number of the Era. All lovers of Palestine will be well repaid by a careful perusal of the detail reports given in the Statements.

The pamphlet is not sold, but furnished free to all annual subscribers to the Fund. Annual subscriptions are \$2.50, and can be forwarded to the local secretary, REV. H. B. WATERMAN, OAK PARK, ILL,

The Fund, which has already accomplished such a grand work, will only be enabled to prosecute its expensive excavations, by an increase of annual subscriptions and donations.

Let the readers of the Era heartily support this great, and arduous undertaking.

"Jews and Christians," a quarterly magazine, published by James Nisbit & Co., 21 Berners street, London, W., England, Price 50

cents per year. This periodical grapples with the most important subjects concerning Jews and Christians and is ably edited by Rev. A. Lukyn Williams, M. A., Chaplain of the London Society for Promoting Christianity Among the Jews, with Rev. R. Sinker, D. D., Librarian of Trinity College, Cambridge, as consulting editor. We apprehend that there is a wide sphere of influence for this new magazine.

"The Scattered Nation," an occasional record of the "Hebrew Christian Testimony to Israel," 23 Grove Road, Highgate Road, London, N. W., Eng. This pamphlet, of which we have received two numbers, is edited by Rev. David Baron, and as the title indicates, is the record of the Mission, recently established by himself and C. A. Schonberger in the West of London. It deals largely with practical hand to hand mission work among the Jews, with accounts of itinerating tours, etc.

We remember Bro. Baron's visit to this country with great pleasure, and sincerely wish him Godspeed in his arduous labors for Israel, his brethren according to the flesh.

"OUR HOPE, a monthly devoted to the study of prophecy and to Christain Judaism" is the organ of the Hope of Israel Mission to the Jews, founded by Rev. A. C. Gaebelein and is edited by his assistant, Prof. Ernst F. Stroeter, 209 Madison St., New York, price 50 cents per year. Prof. Stroeter, formerly of Denver University, brings with his deep Bible knowledge and rich literary ability, a grand enthusiasm for his new work, that cannot fail to make this a most profitable and interesting periodical, assurance of which is given in the four numbers already issued.

"Trusting and Toiling" is to be the monthly organ of the Mildmay Mission to the Jews, 79 Mildmay Road, London, N., England. Price 38 cents, post free. The record of this Mission has heretofore been given in two or three pages of Service for the King, which is quite inadequate and hence this new periodical, to be edited by Mr. Samuel Wilkinson, a son of Rev. John Wilkinson, founder of the Mission. Each number as the prospectus informs us, will contain "an Expository Article, a continued story of Mr. Wilkinson's life, notes of significant events in the Jewish world," etc. . This will also take the place of the "Occasional Paper," three most interesting numbers of which have been issued by Mr. Samuel Wilkinson.

We shall cordially welcome this new magazine into the family of lewish Mission literature.

# PREVAILING PRAYER.

Dr. Judson felt a deep interest in the Jews, and about the year 1832 he collected a sum of money, with the hope of inducing the Baptist society to support a mission to Palestine. The scheme failed, however, and his intense desire to be made the means of blessing to Israel seemed most unlikely to be accomplished. Not a fortnight before his death Mrs. Judson read to him a newspaper paragraph which told how a tract containing an account of his labors in Ava had been blessed to the conversion of some lews in Germany. It had also reached Trebizond, where a Jew had translated it for his brethren there, and where it had awakened such a spirit of interest and inquiry among many of them that they had sent to Constantinople to request that a missionary might be sent to them. Mrs. Judson, relating these

facts, continues: "His eyes were filled with tears when I had done reading; but still at first he spoke playfully, and in a way that little disappointed me. Then a look of almost unearthly solemnity came over him, and clinging fast to my hand, as though to assure himself of being really in the world, he said: 'Love, this frightens me! I do not know what to make of it.' 'What?' 'Why, what you have been reading, I was never deeply interested in any object, I never prayed sincerely and earnestly for anything but it came. At some time, no matter at how distant a day, somehow, in some shape probably the last I should have desired, it came. And yet I have always had so little faith! May God forgive me and, while He condescends to use me as His instrument, wipe the sin of unbelief from my heart." "-Life of Dr. Judson by Bonar.

# JEWISH OPINION OF JEWISH MISSIONS.

Proselytising activity, although it partakes of an intermittent character, by no means continues passive. The missionary net, like that of the fowler, is spread far and wide, and traps the simple and innocent as well as the dissimulating and the worldly. Facts frequently come to our knowledge which prove but too painfully the soul-destroying character of the work in which conversionist societies engage. We are not in favor of entering into any active crusade against them. methods and machinery have been often fully exposed, and nothing is to be gained by repeating the Still, there are many process. ways of effectively counteracting, at least in part, one branch of their aggressive operations. When the insidious nature of the means employed by the agents of the missionary societies are considered, some measures in self-defence become imperative. This is the more necessary in the case of the mis-quotation and mis-application of the so-called Messianic passages culled from various parts of the Old Testament. In utter disregard of their proper construction and true interpretation, they are wrenched from their context and made to convey a meaning entirely adverse to the spirit and sense of the original.

It would not be difficult to compile a handbook, in which all the so-called Christological passages could be dealt with from the Jewish point of view. Iewish literature dealing with the controversial questions at issue between Iudaism and Christianity is somewhat scarce, and what does exist is certainly out of date and not accessible in any handy and compact form. results of modern Biblical criticism in regard to this important point, are entirely in favor of Jewish traditional interpretation, and any work setting forth the most recent and authoritative scholarly renderings would be invaluable to the Jewish public throughout the world, and would give strength and support to many an honest and inquiring mind. A fitting opportunity for undertaking such a work exists at the present time, when the small but influential committee which has been formed under the presidency of the Chief Rabbi, for adding the Jewish traditional interpretation of these passages in an appendix to the Revised Version is about to conclude its labors. We hope the committee will not separate before entrusting one of their number with the task of fully completing the useful work in which they are engaged.—Editorial Jewish Chronicle.

## GLEANINGS.

It is reported that the Jews of Constantinople are manifesting great interest in gospel and New Testament work.

It is stated that there are 75,000 Jews in Persia, and that they are openly listening to the gospel, one of their Rabbis allowing Rev. Dr. Bruce to preach in his synagogue.

Three hundred and eighteen Jewish girls are now attending the mission school in Bucharest.

The Acre-Haifa-Damascus Railway. Mr. J. R. Pilling in a letter to the *Jewish Chronicle* states: "Our council have just resumed the construction of our railway and we are hopeful of opening the section between Haifa and the River Jordan by June next."

Rev. C. W. Flad, of Tunis, a missionary of the London Jews society, proposes to translate the gospel according to St. Luke and the Acts of the Apostles into Arabic Jargon, because so few North African Jews understand Hebrew.

About 7,000 Jews packed the Great Assembly Hall, Mile End, London, for their New Year Penitential services, making this mission hall, which was kindly loaned to them by Mr. Charington, as noted for Jewish, as for its Christian meetings.

The liberal opinions of the new Czar, Nicholas II. are giving a very hopeful tone to the Jewish sentiment concerning their future in Russia. It is said that his tutor, General Bogdanowitch, one of the most humane and enlightened men in Russia, is the descendant of a Jew of Gradno.

Some 2,000 Russian Jews in London have taken the oath of allegiance to the new Czar.

The Czar has expressed his cordial recognition of the assurances of loyalty sent to him by the Jews of Moscow.

Baron Hirsch, in a letter to the Immigration Bureau at Washington, disavows any desire to encourage the immigration of Russian Jews to the United States.

Six hundred Hebrews embarked at Libau for Argentina in October.

Jews in London are much exercised over the question of introducing the organ into the synagogue. The Jewish press and preachers commend the many virtues of the late Czar while they condemn as an exception his treatment of the Jews.

A "social settlement" has been opened at 185 Maxwell street, in the very heart of the Russian Jewish district in Chicago. Messrs. Jacob J. Abt, Jesse Lowenhaupt and Moritz Rosenthal, all college graduates, have taken their residence there, and assisted by other young men and some ten or twelve young ladies, they have opened many evening classes for the benefit of their co-religionists, with most satisfactory results.

A Yemenite Jew in Jerusalem asked the Rev. J. Jamal if he "could give him a book containing in detail the story of Jesus and His religion." He "gave him a New Testament in Hebrew which he at once began to read."

THE NEW ERA AT HAND is the title of a pamphlet, noticed by the Jewish Missionary Intelligence in which the author, Mr. J. B. Dimbleby, a prominent chronologist and calculator of eclipses, holds that "The Times of the Gentiles" will end 1898¼ (or Easter 1899), and that "The Times of the Jews" will end 1928¼ (or Easter 1929).

The report of the London Jews society from Abyssinia, is more encouraging. Alaca Worke writes, "The chastisement of God on our nation—dervishes, war, famine, plague and pestilence—have prepared hearts to receive God's Word willingly. I, a poor sinner, have found forgiveness. Now I love Him, who redeemed me, and my heart's desire is to serve Him all the days of my life."

## JEWISH NOTES.

In his last report the British consul at Jerusalem stated that so rapidly is the population of the Holy City increasing that its former limits have been far outgrown. On the western side of the city a large suburb has sprung up within the last few years, destroying the picturesque fields and vineyards. On this side of the city all the available land is being purchased by individuals or missions and benevolent societies. This suburb is styled "Modern Jerusalem."

"The sum of 230 napoleons had been collected up to the middle of August among the Jews in Jerusalem for the relief of the sufferers by the earthquake in Constantinople. Money is so often sent to Jerusalem for charitable purposes

that it is pleasing to hear of an instance to the contrary. The collection to some extent, bears out Mr. Alfred Cohen's statement as to the absence of hopeless misery and dire distress in the Jewish community of Jerusalem."—Chronicle.

One of the most interesting Jewish settlements in Palestine is Zichron Yakub. This colony is planted on the site of the old Arab village Zimmarin and has a history which is as romantic as it is sad. The agents who had been sent to purchase land by the Roumanian Jews, who purposed settling here, were in some inexplicable manner cheated by the Turkish officials and by those with whom they bargained for land. As a result when the weary immigrants appeared on the scene they found themselves without a roof to shelter them, without money and in every sense completely destitute. The immigrants numbered 300 men, women and children, and these could have done nothing but perish had it not been for the generosity of the noted Laurence Oliphant, then living in Haifa, who for a period of six weeks provided them with food and shelter at his own expense. Mr. Oliphant also wrote letters to the Jewish papers of Paris and London depicting the destitution of these unfortunate people, the result being that the great Baron Edmond de Rothschild became interested in them to the extent of materially aiding in the establishment of the colony. Baron de Rothschild gave the colony its present name in honor of his father, Baron James Rothschild, and in every way possible fostered the interests of the colonists. The village of Zichron Yakub stands a few miles inland from Cæsarea on a hill which is 700 feet in height. M. Benchimol is the administrator and M. Dugour the director of agriculture and these two gentlemen are among Baron de Rothschild's most efficient officials. Another colony fostered by Baron Edmond de Rothschild in Palestine is Rosh Pinah.

The Hon. Oscar S. Straus, president of the American Jewish Historical society, takes special pride in enlisting Jewish citizens of the United States in the society. The object of the society is to collect and publish material bearing upon the history of the country. It is known that Jews in Spain and Portugal participated in some degree in the voyages which led to the discovery of America, and that there were Jews from Holland, Great Britain, Jamaica, and

other countries among the earliest settlers of several colonies. There were also a number of Jews in the continental army. Since the foundation of the government a number of Jews have held important public positions. The genealogy of these men and the record of their achievements will, when gathered together, be of value and interest to the historian, and perchance contribute materially to the history of the country. It is understood that this society is not sectarian, but American, in all spheres. —Jewish World.

## JEWISH COLONIES.

From the annual report of the Esra Society (Berlin) for the support of Jewish agriculturists in Palestine and Syria, we learn that the Society is interested in twenty-four colonies, all of which are progressing to such an extent that they can now dispense with foreign aid. Jewish population of about 5,000 souls is devoting itself to agriculture in all its different forms, on land covering an area of more than 50,000 acres. Owing to this successful result the Esra Society has been relieved of a heavy responsibility and is thus able to turn its attention to the formation of new colonies. With the financial co-operation of other similar societies, the Esra is completing arrangements for establishing a colony to consist of Russian Jews, who are now working in Palestine as day laborers. The report testifies to the facility with which the Jewish peasants have adapted themselves to their new occupations. They have shown that the Jews can be won back to agriculture and that, judging by results already attained, Palestine is the country best suited for this purpose. - Chronicle.

## A COLONY OF BOKHARA JEWS.

"Although the immigration of Jews to the Holy Land is restricted by the Government, yet it seems that the Jews are increasing in numbers, especially those from Mohammedan countries, and bringing money with them. Those from Bokhara are about to build a village. have bought a large tract of land, northeast of the so called 'Plantation,' an English property, north-west of the city, 1,700 yards distant from the town wall. It is on the ridge between the upper part of the Kidron Valley, near the Jaffa road, and the upper part of a branch valley, more to the north, but south of the tombs of the judges.

"At the western end of this ridge stands a guard house, then comes the ridge with olive trees and some new houses; further east, Mr. Schneller's Orphan Asylum, then 'the Plantation,' and close to it the Bokhara settlement. the ridge becomes here more and more narrow, a great part of this settlement stands on its northern slope. It is laid out in regular and wide streets crossed by one or two others, and the houses are very well built. About forty families are already residing there and new houses are being erected. The natives call this place now 'Bokharich." I intend to go there when I find time and measure everything for a plan, which they themselves wish me to prepare, as they want one to send to their friends in Bokhara. They seem a healthy people and are well dressed, the opposite of the poor Yemen Jews, of whom also there are a great number here in several settlements, the bulk being settled below Siloah, where there are now four long buildings, on the slope of the eastern mountain.'

# "THE RUSSIAN ORTHODOX PALESTINE SOCIETY

is getting by degrees nearly all the Russian establishments in this country under its rule, except those of the Government. The Russian Hospital, some time ago, came under it, and is now about to have the arms of the society put on the top of the building, as has already been done on several other buildings to mark them as the property of the society."

HERR BAURATH VON SCHICK. In Quarterly Statement, P. E. F.

### NEW TESTAMENT.

"A few striking incidents have recently come to our knowledge from over the sea of how simple reading of the New Testament without a word of comment has been blessed to the conversion of individuals of God's ancient people, the Jews. A young Israelite in the Crimea, a highly cultivated man, and thoroughly instructed in his own faith, became acquainted with several Christian families, and conceived the idea of writing a novel in which the families of the Jews and Christians should be contrasted. The better to understand the latter he bought a New Testament, and had not long studied it before he became convinced that Jesus was the promised Messiah of his people.

In Berlin a Hebrew artist, desiring to find new subjects for pictures, began to search for them in the New Testament.

As he read, the moral beauty of the Saviour made a deeper impression upon him. The more he read the deeper was the impression, until he came to the profound conviction that Jesus was the Son of God."

An interesting fact has come out in connection with the Jaffa-Jerusalem Railway: Turkey gave the concession. France found the capital. Belgium furnished half the rails and coal. England found the other half. Poland and Switzerland sent engineers and laborers. Egypt and the Soudan and Algiers sent laborers. Greece furnished the cooks. The United States shares with Germany the man who first surveyed the road. while Philadelphia supplied the engines! The nations may yet unite in doing much more important work in restoring the Jews to Palestine. - Things to Come.

"The Jews can now reach Palestine from South Russia at the nominal cost of only about five dollars per head, and are able to go direct without change of any kind from Odessa to Beyrout or Haifa. The cost of the land after they arrive there is about one-third or one-fourth of that which must be paid in America.—

The Hebrew Christian.

## JEWS IN CHINA AND JAPAN.

In Japan there is only one actual congregation, viz.: at Nagasaki, which consists mainly of English, American, Dutch, German, and Austrian Jews, and possesses a Synagogue and a cemetery. There are also smaller Jewish settlements at Kobe, Yokohama, and Yeddo. In the Chinese capital, Pekin, there are no foreign Jews, foreigners not being permitted to reside there. In Tientsin however there is a considerable colony of foreign Jews, and at Shanghai, as well as at Hong Kong, there are regular congregations with Synagogues and cemeteries. In the ports of Canton, Fuchau, and Amoy, there are also small Jewish settlements. In Corea there no Jews.

#### COREA.

(Later): It appears after all that Corea is not without Jewish inhabitants. Three years ago Herr Isak Steinbeck, a Galician Jew settled with his family at the port Tschi-moel-po (Chemulpo) where he opened an hotel. As Austria is not represented in Corea, Herr Steinbeck is under the protection of the German Consul, who obtained for him from the Corean government the right to purchase the site for his hotel.—Jewish Chronicle.

# THE CHICAGO HEBREW MISSION

INCORPORATED

22 MARGARET ST., CORNER HENRY (TWO BLOCKS EAST OF BLUE ISLAND AVE.)

REV. J. A. SPRUNGER, SUPERINTENDENT. REV. THOMAS M. CHALMERS, PASTOR.

Preaching to Jews—Saturdays and Sundays, 3 P. M. Bible School—Sunday, 2:30 P.M. Industrial School—Tuesday, 4 P. M. Free Dispensary open Wednesdays and Saturdays, 3 P. M.

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# REV. BERNHARD ANGEL'S REPORT.

Mr. Angel, writing from Wurm-

lingen, Germany, says:

"We hope to sail for America on the 22nd of this month (Sept.), and from this far-away land we desire to tell our friends at home that the Lord has graciously made all our way restful and pleasant. My good wife and our dear little ones have enjoyed life here greatly, and are restored to health again. Our comfort has been greatly increased by the kind reports of Brother Plummer, and other friends, who are carrying on the good work at the mission.

"I have undertaken, this summer, many trips to near places, and have preached Christ to my Jewish brethren; and I have met them individually for religious conversation. There is, of course, opposition to Christianity; but certainly there is also a growing interest in Iesus, as our own

MESSIAH.

"I have also had friendly intercourse with a goodly number of Jewish missionaries, and converts; and my knowledge of methods of such work has been, I trust, profitably increased. At Basle (Switzerland), I was very glad to meet Prof. Lehman, D. D., superintendent of the Home for Proselvtes, and to listen to his experiences in his excellent work. I also had the privilege of attending a mission festival in that city, on the occasion of sending missionaries to a foreign field. There were, in connection with their meetings, conferences on the different departments of missionary work; and you will allow me to say, that my heart did rejoice to see that to Jewish meetings, was given the first place on their programme.

"At one of these meetings in behalf of Israel, an elderly Christian Jew, the Rev. Dr. Hershell, gave a very touching testimony. said he was there to celebrate a lubilee. Fifty years ago, he was converted to Christ and was baptized, in Basle, and he did not know a better way than to come back, and in the same place, bear testimony to the faithfulness of his Saviour, in whose love he had lived and testified so many years. He had labored as a Presbyterian minister, and God had blessed his testimony to a great many. He is an uncle of the present Lord Chan-

cellor of England.

"Our Jewish nation is not largely represented in the smaller cities of Germany; but among these smaller numbers, I have found very attentive hearers. Once a Jewish merchant left his business to spend nearly the entire day with me, discussing the all important question: Is Jesus the

## THE MESSIAH?

"I seldom meet a Jewish stranger, without his inquiring who I am. reply, a preacher from Chicago. That is an introduction which opens the way for discussion. Once a Jew, hearing this reply, invited me to come right in, and offering me a chair, immediately called his wife; and for about two hours I preached Christ to them, answering their questions and arguments. With Jewish pride, he repeated in Hebrew my quotations from the Old Testament, thus showing that he had studied his Hebrew Bible. He said that their rabbi never comes to talk with him on religious subjects; and he was astonished. having heard the teachings of Christianity for the first time, to find that it was such scriptural and spiritual truth. How sad, that such large numbers of Jews remain in ignorance of the redemption in Christ, even while living in the midst of a population professedly Christian.

"Among the blessed memories of this journey is the case of a finely educated young Jew, whom I met while going up the Rhine, on my way to London. He has been in Chicago and expects to be there again. We had ample time to speak about the salvation of his soul. He was thoughtful and interested. He had very little apprehension of Messiah as our sacrifice. Like most Jews, he looks

for the coming kingdom, and overlooks the necessary preparation for But he was willing to know the truth as it is in Jesus. had with us other young men, interesting but worldly, and young friend frankly said that he preferred the society of religious I recommended as his best friend, our Lord Jesus, and he promised to search the Scriptures with earnest carefulness. He also promised to visit our mission,

when he is in Chicago.

"I spent four profitable weeks in London, where I enjoyed the hospitality of Mr. and Mrs. Lipshytz. I went often to the Jewish quarters, and testified for Christ in the Iewish mission. There are in London many Jewish mission halls and many faithful missionaries working for the salvation of Israel, and there are many interesting reports of conversion and consecration to Christ. At this great center I also met Jewish missionaries, veterans in Christ's service in other European cities and in foreign lands.

"Well may we take courage, in the up-hill work of evangelizing the Jews, when we think of the host of witnesses already gathered by the God of Abraham from among His ancient people, as an earnest of the complete ingather-

ing of our nation,

#### ISRAEL.

"I have returned to Wurmlingen, to rest for a few days with my family before we sail westward to our distant home and endeared Christian work. May God graciously enable us to devote all our powers to Him, in grateful recognition of His love to us.

"'Love so amazing, so divine, Demands my heart, my life, my all."

"BERNHARD ANGEL."

# REV. THOMAS M. CHALMER'S REPORT.

A brief report of the work is submitted. Services have been conducted every Saturday and Sabbath afternoon. A Bible class meets every Sabbath at 2:30. deaconesses have visited seventyfive families since December 1st. and in many homes received a warm welcome. They distribute New Testaments and portions, and cards of invitation, and have relieved many cases of need. On Wednesday and Saturday of each week the Dispensary is opened, with a variable number of patients. Our workers are much encouraged, and feel like pushing on in the Lord. THOS. M. CHALMERS.

# MRS. ROUNDS' REPORT.

One has said, "It is a fine notion of life to liken it to the loom. God puts on the warp in those circumstances in which we find ourselves, and which we cannot change. The weft is wrought by the shuttle of every day life. It is made of very homely threads, sometimes common duties, unpromising and unwelcome tasks. But who ever tries to do each day's work in the spirit of patient loyalty to God, is weaving the texture whose other side is fairer that the one he sees."

In this spirit has "the shuttle of every day life" been going backwards and forwards since our last report in July. Now and again little glimpses of the "other side" have been caught, but not enough to take in the whole pattern. A peep at these little views we wish to give the readers of the Era.

#### CONVERTS.

Since our last writing the Lord has most graciously manifested His

presence amongst us, in the conversion of four young men, and a dear young Jewess, and perhaps others. The struggles of these precious souls as they were "counting the cost," well knowing the persecutions that awaited them from their "kinsmen according to the flesh," were soul-stirring; but He who "giveth more grace," has not suffered them to lack either the needed grace, or the daily supplies. Two of the young men preferred baptism by immersion, and Rev. R. A. Torrey, pastor of Mr. Moody's church, performed the rite for them. at the close of the morning service. the last Sunday in October. It was a most impressive and interesting occasion.

The young Jewess before mentioned, was led to go to an entertainment at the Ninth Presbyterian church, which has opened its doors to several of the young men, converts of the mission. Here she met for the first time those of her own people, who had "found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth." Ino. 1:45. She became deeply interested in what they said to her, and read most eagerly the Bible one of them gave her, and came to the mission and heard the preaching, and becoming herself convinced that "Jesus is the Christ," she gave herself to Him in a most beautiful child-like manner, and the peace of God found its way to her heart, and she now rejoices in Jesus as her Saviour, and is heard frequently to exclaim, "Why did no one tell me this be-

It has been the joy and delight of our heart to see the "growth in grace and knowledge of our Lord Jesus Christ" (2 Pet. 3:18) of the Jewish young men numbering from five to nine who have constituted our

#### BIBLE CLASS

during the summer (see cut). The morning lesson from 7:30 to 9 o'clock, continued from the beginning to the end of our stay, to be the source of unfailing satisfaction and a continuous feast. May the Holy Spirit cause this seed to take deep root in their precious lives and bring forth "much fruit."

We look back with deep gratitude to God for His goodness to us during our stay of seven months at the mission; for His keeping, helping, stengthening, sustaining and comforting power and presence in the midst of the new and untried ways in which He led us, patiently instructing and teaching in the way we should go and guiding us with His eye, Ps. 32:8, as He has promised if we will but keep our gaze fixed on Him; also for the opportunity of mingling and getting acquainted with the manners and needs of His dear people of old, whom He has "loved with an everlasting love," Jer. 31:3; and learning day by day to love them more and enter into deeper sympathy, as the thought is worked into experience of the unkind treatment and the persecutions of the centuries which has largely made them what they are.

## SEWING SCHOOL.

Too much cannot be said of the faithfulness of the devoted band of ladies, mostly from Oak Park, who all through the heat of the long summer, and much unpleasant weather during the fall, have never allowed a single week to pass without being at their post. The fruit of this has been a large school from sixty to eighty girls and boys. The only drawback to a larger attendance is the want of teachers. We have been obliged to turn scholars away from lack of teachers to care for them. The average at-

tendance was sixty-two during the summer and somewhat higher since notwithstanding the interruption of the holidays during September and October.

## A CHRISTIAN ENDEAVOR SOCIETY

was formed during the summer and has the distinction of being the first Endeavor society formed of converted Jews. The young converts took turns in leading these meetings, which were held Monday evenings, and were times of profit and blessing, especially as each one esteemed it his privilege to take part either in prayer, or speaking, or reading a portion of Scripture.

## THE NIGHT SCHOOL,

started to assist mainly the converts in the study of English, has been a part of the shuttle's work. Each Tuesday and Thursday evening the little group gathered around the historic table of the mission, sometimes with others who chanced to come in, and eagerly sought to thrid the labyrinth of our intricate language, with most satisfactory results, the attainments in some cases being almost phenomenal.

#### DONATIONS.

The following friends have remembered us by gifts that have been most gratefully received:

L. G. H., I barrel flour, I suit clothes, I pair pants; E. W. L., I pair pants; Maj. J. H. C., 2 suits clothes, I hat; W. E. B., I suit clothes, I hat; C. E. S., 2 hats, collars, stockings; C. W. C. C., I pair pants, underwear; Mr. R., I broadcloth coat; Mrs. H. N. H., basket dishes; Mrs. M. B., I wrapper; Pastor O. S., I suit clothes; Mrs. J. S., I sheet, 2 aprons, I skirt, I child's sack; Mrs. N. M. J., children's clothing; Mrs. O. D. A., two glasses jelly; Mrs. G. W., flowers;



MEMBERS OF MRS. ROUNDS' BIBLE CLASS.

Mrs. E. M. H., flowers; Mrs. C. W. C. C., chili sauce; Miss H. F. M., 2 boxes sardines; Unknown, three packages of clothing; Bible society, English and German Testaments and parts; Mrs. E. A. H., fruit.

It has been very sweet to follow the Lord into the mission, and to do His will as clearly as it was understood; and equally as sweet to give the work into other and better hands and retire to our quiet Oak Park home, from the study of which these lines are written. It is a blessed satisfaction that this work is His, as He has shown us by "many infallible proofs," and if we live and labor for His glory alone we shall reap the promised reward.

May the richest blessings of God rest upon our brother and his coworkers as they enter upon their labors in the mission, and may many sheaves be gathered into the heavenly garner from Israel's fields already "white unto the harvest," through their instrumentality.

MRS. T. C. ROUNDS,

Acting Superintendent.

# IGNATZ FREUDER'S REPORT.

The present time is especially favorable for work among our Jewish brethren in general as well as individuals. The missionary work of the Chicago Hebrew Mission has spread itself in many directions, so that not only many have been converted to Christ, but also a very satisfactory tendency toward the Christian faith is making itself manifest. But in order to carry on the blessed work among the Jews, we need first, fervent, believing prayer that the Lord may turn

the hearts of His ancient covenant people to repentance and faith in Jesus Christ, and that we in all love and wisdom seek to bring them personally in the way of truth, for the errors of our poor brethren in regard to the word of God and the salvation of the soul, are without number.

#### THE FOLLOWING CONVERSATION

which I had with a strict orthodox Iew gives a little illustration of their superstition. He began his conversation in this manner: "A person who on great atonement day prays for the remission of sins, can with certainty count on a pleasant place in Paradise after death, and I do not doubt in the least that I shall occupy a seat on a golden chair with a crown of pearls on my head." Upon my question how that was to accomplished, he gave me to understand that it was through the 613 commandments the Lord gave us by His holy prophets, and he who keeps these does enough to live happy on this earth and after death receive eternal life.

I then asked whether he kept the 613 commandments? "Certainly," he said, "for the prophet Elias appeared unto me and revealed to me that I was a Zadik" (just "Dear brother," I asked, "do you really believe if a person does not obey the foolish traditions of many Rabbis, they thereby lose the grace of God?" We are not culprits and this world is no penitentiary, that we should do nothing but fast and weep, for the Lord our God "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting

He has also given us joy and abundance in His holy Word and

who does not partake of these gifts sins.

When I had finished speaking, he asked for a New Testament, which was given him freely and gladly.

#### THE WORK

here, notwithstanding the great heat of the summer and the persecution, becomes more pleasant and satisfactory to me. During the past months I have made 200 visits in which I distributed quantities of the best Jewish tracts. These calls are not only made on private families but many business houses, barber shops, restaurants, factories, etc., with the one thought of preaching Christ. Often when I have had a little assembly around me, I would ask them: "Have you ever sought to inform yourself whether it is true that the New Testament asserts that the same Jesus who 1800 years ago was put to death and laid in the grave, arose again on the third day?" This question often is the cause of great anger and vexation; to others of such importance that they are led to investigate and by and by rejoice in the Lord as their Redeemer.

But alas, many complain of the worldly lives of

#### NOMINAL CHRISTIANS

who are stumbling-blocks to them. I was asked by a man who is very near the way of salvation, "If the belief in Jesus as the Messiah is the only true means of salvation, how does it come that the same faults that exist in Israel are also found among the Christians?" In answer to this I said, "The very best remedy will not help the sick unless they take it. And so it is with many who bear the name of Christians, they do not believe on Christ and do not concern them-

selves about the word of God, Christ's death and resurrection. It is therefore no wonder that they are not cured and are often afflicted with worse diseases of the soul than the Israelities.

"But not so with true Christians; they do as taught by our Master so that the left hand does not know what the right hand is doing."

#### OTHERS AGAIN SAY:

"When all Jews turn to Jesus, then I will unite with them." Also such I remind what the great teacher Moses says, Ex. 23:2, "Thou shalt not follow a multitude to do evil;" and Jesus says, Matt. 7:13, 14, "Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate. and narrow is the way, which leadeth unto life, and few there be that find it." True religion is a blessing for every person and does not therefore depend upon numbers or majority. We must see what God says in His Word which we are to obey and according to which we are to live. David says in Ps. 119, "Thou through Thy commandments hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers, for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts." This is evidence that neither the traditions of Rabbis or other wise men are capable of giving peace to the soul; it is alone through the Prince of Peace, the Messiah Jesus Christ, that it can be obtained. He has founded redemption and reigns in the hearts of those who believe on Him and love Him. This is what I daily proclaim and in which the Lord strengthens me, day by day.

#### MRS. WOOD'S REPORT.

Come with us, beloved readers of THE ERA, and see what is being done at the Mission House Tuesday afternoons. Our sewing school begins at 4 p. m., but soon after the noon hour all through the summer, the children have gathered there to play on the little bit of grass around the mission, and when they espy the teachers coming they run to escort them to the school: and all the summer the teachers. coming from Oak Park, have been laden with flowers gathered by a band of loving little children there under the direction of Mrs. C. A. Richardson, for the less favored children of the city, providing each child with a bouquet, which made their eyes shine with gladness. Faithful work has been done. Many are the garments that Miss Howard (so long identified with this school) has cut and prepared, and such faithful teachers as Mrs. Pellet, Mrs. W. H. Davies, Miss Lee, Miss Bliss, Mrs. Allen, Mrs. Rice, and Mrs. E. C. Davies, have taught them, whatever is worth doing at all is worth doing well. The children are allowed to take home the completed garments.

Miss Wood and Miss Pudor have charge of the infant class, and the lovely cards with verses of Scripture and a design sewed by their own tiny fingers, are taken to their homes and cherished, as we would works of art.

We hear you ask, and is this all that you teach them?

Listen as Miss Wood tells them of Moses and Joshua, Gideon and Samuel, David and Goliath, and see their eyes glisten, and how they vie with one another in answering questions; notice what memories they have and how readily they apply the lesson, how bright they are and quick to learn. And how

we rejoice in a class of boys which under the care of Miss Bliss, is learning to make baskets, and at the same time receiving culture that will affect their whole lives we are sure.

Come and listen to their Christmas as they repeat the 53d of Isaiah and the announcement of Christ's

coming to the shepherds and the wise men, and hear their sweet singing taught them by Mrs. Snell, as they sing "Peace on earth, good will to men," and "A little child shall lead them."

"Out of the mouths of babes and sucklings hast thou established strength." A. F. Wood.

#### TREASURER'S QUARTERLY REPORT FOR OCTOBER, 1894. Contributors to the Chicago Hebrew Mission.

Contribut
Allen, Mrs. O. D.
A Stranger
Avery, Mrs. R. M.
Baldwin, Mrs. F. M.
Batty, Miss Leila A.
Blackstone, Wm. E. and Wife
Bowies, Edwin
Bristol, Mrs. M. A.
Bylander, Miss
Case, Chas. H.
Case, Mrs. Chas. H.
Chandler, Mrs. C. W. C.
Chapman, Miss Sarah W.
Craigmile. Jas.
Curtiss, Mrs. Samuel Ives
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DeSmidt, J.
Dorsett, Mrs. Ellen R.
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Dryer, Miss L.
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Field, Mrs. John
Gibbs, Miss Lena
Gordon, Jno.
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Jones, Peter Kaltenbach, Mrs. H. Kaltenbach, Mrs. H.
Knook, L.
L of Mauch Chunk
Lee, Miss Bertha
Little, Rev. Edw. S., China
Low, Mrs. Myron I.
Mack, Mrs. J. A.
Marcusson, Rev. J. W.
Martin, Miss A. Martin, Miss A. Metcalf, Jno. Metcalf, Jno.
Montgomery, Miss Carrie Judd
Mulenburg, H.
Murphy, Miss Hattie F.
Nelson, Geo. V.
Nugent, Rev. P. R.
Oggel, Dr. H. P.
Pearsons, Mrs. D. K.
Peck, Miss H. A.
Pellett, Miss Mary E.
Pitcher, Mrs. F. M.
Plumer, C. Plumer, C.
Randall, Rev. W. H.
Revell, F. H.
Reynolds, Mrs.
Roberts, Miss Robertson, Mrs. H. Robitischek, Solomon Rounds, Mrs. T. C. Ruch, R. Ruch, R.
Saalfield, Edgar
Saltonstall, Mrs. Sarah
Scott, Prof. H. M.
Smith, Rev. G. L.
Spaau, Jr., Henry
Stockmayer, Madame
Stockmayer, Rev. Otto
Stidson, W. A.

Summers, Miss Marion M. Townsend, Mrs. A. U. Townsend, Mrs. A. U.
Van Es, Sr., G.
Van Es, Jr., G.
Waller, Miss Lillie
Whaples, Mrs. C. G. and Friend
Wilder, A. T.
Williams, Miss A. H.
Wood, Mrs. A. W.
Wood, Mrs. E. W.

SOCIETIES AND CHURCHES. Christian Endeavor Society, Foster Mission, Chicago. Christian Union, First Baptist Church, Oak Park, Ill. First Congregational First Congregational Church Chicago. First Congregational Church Sunday School, Oak Park, Ill. Freewill offerings of the Con-verse of the Mission. Church. Methodist Episcopal Sunday School, Oak Park, Ill. Ladies' Prayer Union, Pasadena, Pasadena Quarterly Meeting of Friends. Sunday School Collections, per Miss Howard. Young People's Missionary So-ciety, Lake View. Whittier Woman's Foreign Missionary Society of Friends. Woman's Foreign Missionary Union of Friends.

Contributions to the Chicago Hebrew Mission.					
RECEIPT.	RECEIPT.	RECEIPT.	RECEIPT.	RECEIPT.	
NO. AMOUNT.		NO. AMOUNT.			
1961 \$ 5.00		2015 1.00		2067Cancelled	
1962 1.00		2016 1.00		2068 4.75	
1963 1.00		2017 5.00	2042 1.00	2069 5.00	
1964 1.24				2070 1.00	
1965 3.94				2071 1.55	
1966 1.06		2020 3.00		2072 1,50	
1967 1.00			2046 25.00	2073 1.97	
1968 1.00		2022 10.00		2074	
1969 2.00		2023 11.00		2075 25.00	
1970 1.00		2024 5.00	2049 10.00	2076 1.00	
1971 1.00		2025 1.00	2050 26.60	2077	
1972 4.05			2051 2.00	2078 1.00	
1973			2052 7.75	2079 1.00	
1974 1.00			2053 1.00	2080 50.00	
1975 5.00			2054 10.00	2081 1.00	
1976 5.00		2030 2,00	2055 1.00	2082 8.75	
1977 20.00		2031 3.00	2056 1.00	2083 12.00	
1978 1.00			2057 1.00	2084 1.00	
1979 1.00		2033 1.50	2058 5.00	2085 <b>.50</b>	
1980 1.00		2034 5.00	2059	2086 5.00	
1981 1.00			206045.00	≥087 <b>1.00</b>	
1982 20.00			2061 5.00	2088 2.75	
1983 1.00		2035 2.00	2062 1.00	2089 4.93	
1984 1.00		2036 1.00	2063 16.95		
1985 1.00			2064 5.00		
1986 1.00			2065 Cancelled		
1987	2014 5.00	2039 2.00	2066 10.00		

#### QUARTERLY REPORT OF THE CHICAGO HEBREW MISSION.

FROM JUNE 12, 1894 TO OCTOBER 1, 1894.

#### GENERAL FUND.

Contributions to General Fund\$ 504.65 Contributions for Printing, Stationery, etc	Paid Missionary Workers
BUILDIN	G FUND.
Cash on hand, June 19th       \$ 21,20         Contributions       86.35         \$ 107.55	Paid on Semi-Annual Payment, due July 6th
Balance Due on Payment of July 6th \$ 50.00	Balance Due on Building
NEW CHAP	EL FUND.
Belonging to Fund\$ 284.00 Contributions to Fund9.00	Loaned at 6 per cent Interest
\$ 293.00	<b>8</b> 293.00

We have examined the accounts of the Treasurer and find the same correct, with proper vouchers.

EDW. P RICE, Auditors.

MRS. T. C. ROUNDS, TREASURER,

308 Clinton Avenue, Oak Park, Ill.

#### TREASURER'S QUARTERLY REPORT FOR JANUARY "ERA."

#### Contributors to the Chicago Hebrew Mission.

A lover of Israel A friend of Israel Anderson, A. G. Anner, Mrs.
Blackstone, Wm. E. and wife
Baker, T. J. Baker, T. J.
Blatherwick, Mrs. A. A.
Bliss, Miss Mary E.
Brown, Miss Mary M.
Calder, Mrs. L. A.
Chapman, Miss S. W.
Davies, Mrs. E. C.
DePree, Wm. and Bro.
Farnham Miss Mary F. Farnham, Miss Mary E. Graves, J. R. and wife. Hood, Thos. Howard, Miss Mary C. Jones, Mrs. N. M. Jones, Peter

Lang, Miss Rosa Lawrence, Miss Anna B. Lee, Miss Bertha Lee, Miss Bertha
Linsley, Mrs. E. C.
Mabbs, Mrs. M. W.
Mateer, Mrs. John
Matthews, Mrs. Jno.
Mohr, E. K.
Murphy, Miss Hattie F.
Nellis, Miss Edith E.
Nowlen, A. J.
Nystrum, Mrs. Ellen Nystrum, Mrs. Ellen Ozanne, Mrs. Florence Risberg, Prof. F. Ross, Mrs. F. C. Scales, Mrs. Sinclair, Peter Smith, Mrs. E. C. Snydam, Jas.

Templeton, S. Wood, Mrs. A. F.

#### SOCIETIES AND CHURCHES.

Collection from Industrial School of Mission. Collection from Sunday School of Mission. First Congregational S. S. of

Chicago.
Freewill Offerings of Converts.
Methodist Church Sunday School, Oak Park.

The Holland Christian Reformed Churches of America.
Young Girls of the Fourth Pres.

Church of Chicago.

#### Contributions to the Chicago Hebrew Mission

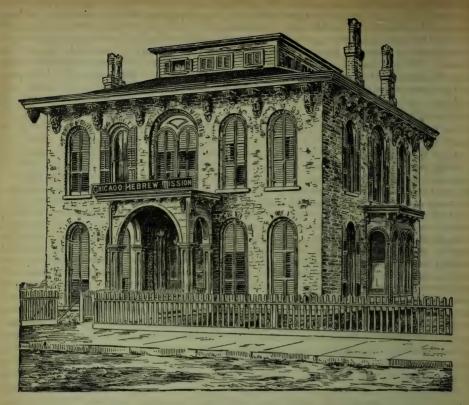
	C	ntribution	s to	the	Chicag	30 11	ebrew	MISSION,		
ī	RECEIPT.	RECEIPT.			RECEIPT.		REC	EIPT.	RECEIP	T.
NO.	AMOUNT.	NO. AMO	DUNT.	NO.	AMO	OUNT.	NO.	AMOUNT.	NO. Al	MOUNT.
2091	\$ 90	2108						11.75	2159	. 5.00
2092	1.45	2109	2.00	2126.		25.00	2143	38	2160	. 1.50
2093	60.00	2110	2.00	2127.		4.75	2144	3.04	2161	50
2094	10.44	2111	.48	2128		5.00	2145	2.52	2162	. 7.37
2095		2112	5.00	2129.		50.00	2146	24 00	2163	. 1.12
		2113	2.00	2130		1.00	2147	.Cancelled	2164	. 5.00
2097		2114	1.00	2131.		. 64	2148	15.00	2165	. 5.00
	1.16	2115	2.00	2132.		1.82	2149	20.00	2166	. 1.00
	1.28	2116					2150	5.00	2167	
	12.25	2117					2151	5.00	2168	. 1.00
		2118	1.00	2135.		4.29	2152	8.00	2169	75
	2.55	2119	5.08	2136.		25,00	2153	50	2170	25
2103	2.00	2120	1.00	2137.		5.00	2154	25.00	2171	10
2104		2121	1.00	2138.		1.00	2155	3.50	2172	. 1.24
2105	,48	2122		2139.		8.00	2156	5.90	2173	34
2106	., 1.50	2123	.70				2157	28.13	2174	. 1.00
2107		2124	1.07	2141.		5.00	2158	3.00	2175	. 5.00

### TREASURER'S QUARTERLY REPORT OF THE CHICAGO HEBREW MISSION.

FROM OCTORER 1, 1894 TO DECEMBER 8, 1894.

FROM OCTORER 1, 1894	TO DECEMBER 8, 1894.			
RECEIPTS.	EXPENDITURES.			
Cash on hand, October 1, 1894.       \$ 4,93         Contributions to General Fund       331,95         Contributions to Relief Fund       13,50         Contributions for Printing, Stationery, etc. 113,84         Contributions for Mr. Angel's Personal Use       25,00         Contributions for Industrial School       9 30         Contributions for Insurance       31,13         Contributions for Repairs       9,40         Freewill Offerings of the Converts       7,78         \$546.83	Paid Salary of Missionary       \$ 51.00         Paid Workers       76.00         Paid Relief       18.62         Paid Printing S'ationery and Postage       135.00         Paid Expenses of Industrial School       9.90         Paid Insurance       31.13         Paid Repairs       11.00         Paid Mission House Expenses, including       Coal, (tas. Janitress, etc.       171.46         Paid Mr. Angel's Personal Use       25.00         Cash on hand       18.32         \$546.83			
TREASURER'S ANNUAL REPORT	T OF THE CHICAGO HEBREW			
MISS				
From December 8, 189	3 TO DECEMBER 8, 1894.			
RECEIPTS.	Expenditures.			
Cash on hand December 8, 1894.         \$ 1,00           Contributions to General Fund.         1,852 65           Contributions to Relief Fund.         91.90           Contributions for Printing, Stationery and Postage.         179.97           Contributions for Mr. Angel's Personal Use.         174.50           Contributions for Industrial School.         43.84           Contributions of Patients to Dispensary,         48.67           Contributions for Insurance.         31.13           Contributions for Repairs.         9.40           Contributions from Bible Society.         10.88           Freewill Off-rings from Converts.         12.71           Borrowed.         284.00	Paid Salary of Missionary       \$ 672.29         Paid Workers       509 70         Paid Rolief       166, 42         Paid Printing, Stationery and Postage       238.08         Paid Printing, Stationery and Postage       238.08         Paid Mr. Angel's Personal Use       175.00         Paid Expenses of Industrial School       43.84         Paid Expenses of Dispensary       23.10         Paid Insurance       31.13         Paid Repairs       126.78         Paid Mission House Expenses, including       Coal, Gas Janitress, etc.       724.51         Bible Society Donation       10.88         Cash on hand       18.32			
\$2.740 05	\$2,740.05			
BUILDIN				
Cash on hand, December 8, 1893 \$ 62.40 Contributions	Paid on Semi-annual payment due January 6, 1891       500.00         Paid Interest on the same       80.18         Paid on Note due July 6, 1894       250.00         Paid Interest on same       57.55			
\$887.73	\$887.73			
Balance Unpaid on Note due July 6, 1894	\$ 250.00 1,300.00			
	\$1,550.00			
NEW CHAP	EL FUND.			
Cash on hand December 8, 1893.         \$279.00           Contributions         14.00	Loaned at 6 per cent. Interest \$284.00 Cash on hand 9.00			
\$293.00	\$293.00			
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Subscriptions\$201.81				
Contributions	Cost of "Era" for January, April and July			
308 Clinton Ave., Oak Park, Chicago, Ill				
We have examined the accounts of the Treasurer and find the same correct, with proper vouchers for all items.				
	Edw. P. Rice, P. Sinclair, Auditors.			

We will be glad to receive names and addresses of friends of Israel to whom we may send specimen copies of the Era.



#### THE CHICAGO HEBREW MISSION

22 MARGARET ST., CORNER HENRY (TWO BLOCKS EAST OF BLUE ISLAND AVE.)

REV. J. A. SPRUNGER, SUPERINTENDENT. REV. THOMAS M. CHALMERS, PASTOR.

22 מארנארעם ספרים. קארנער הענרי, (צוויי בלאקם איום פאן בלוי איילאנד עוועניו )

יעדען שבת אום 3 אוהר נאכמישאג יעדען זאננטאג אום 3 אוהר נאכמישאג אוהר לידורים אויך יעדען זאננטאג אום 3 אוהר.

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# THE JEWISH ERA

### A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL

### PASSOVER NUMBER

יוכר, לעולם בריתו נתהלים קיא ה.]

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

#### **APRIL. 1895**

#### CONTENTS:

THE PASSOVER-Mrs. A. P. Strain.
Passover Ceremonies—Mrs. T. C. R.
JEWISH MISSIONARY CONVENTION. 1967 Separate 2 to 10 20 20 20 20 20 20 20 20 20 20 20 20 20
WILL THE JEWS RETURN TO PALESTINE?—Rev. Robt. Cameron.
A REMARKABLE RELIGIOUS MOVEMENT IN SMYRNA II
LETTER FROM AN ISRAELITE—TRANSLATED BY
Mrs. E. H. Kiplinger. 13
A VISIT-W. E. Blackstone. and the second of
Archæology Versus Higher Criticism—Mrs. T. C. R.
DEATH OF E. H. D'AVIGDOR.
RABINOWITZ—Elizabeth Post.
A LETTER FROM JOSEPH RABINOWITZ 19
PALESTINE, A POEM—Sylvie D'Avigdor.
TALMUD. The gas an Angle some again and adversary to the property of the south of the contract
WHAT WE OWE THE JEWS—Mrs. M. E. Houston 23
A Protest Against Destructive Reform in America 26
EDITORIALS: A few reference and a second attended to the 28
JEWISH NOTES.
CHICAGO HEBREW MISSION REPORTS.

PUBLISHED BY

### THE CHICAGO HEBREW MISSION

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thee." Ps. 122:6.

## THE JEWISH ERA

VOL. 4.

CHICAGO, APRIL, 1895

No. 2.

"A light to lighten the Gentiles and thy people Israel."

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MRS. T. C. ROUNDS, EDITOR

#### THE PASSOVER.

EXODUS 12:1-14.

There is the literal explanation of this incident and there is also a historical teaching. At this point the Jewish nation was born, the national life began, which neither Midianite, Philistine, Assyrian, Persian, Grecian nor Roman could destroy, and which after eighteen centuries of dispersion through Gentile lands, beats yet with inextinguishable ardor. Verily it was a night to be remembered. But the typical and spiritual significance of the passage is so clear and full. and withal so exceedingly profitable, it certainly seems good to give it our undivided attention.

The New Testament makes great and solemn account of this feast, and in 1 Cor. 5:7; 1 Pet. 1:18, 19, we have direct authority for applying it to the work of our Lord Jesus on the cross. St. Paul says, "Christ our Passover is sacrificed for us." Therefore let us sit before this picture with very tender hearts, learn of the source, importance, character and manner, and the efficiency of the redemption we may know. Four points:

r. In the first verse it is written, "And the Lord spake." This then was not the word, or the thought

of man. Moses surely would never have conceived such a way of bringing the people forth. And so, the plan for the soul's deliverance from bondage is altogether of God's devising, and because it is so far beyond and above human reasoning, it has to be accepted and obeyed by faith, even as we read in Heb. 11:28, of the Israelites, "through faith they kept the Passover."

- 2. The common civil year was rolling on its course when God interrupted it with these words: "This month shall be unto you the beginning of months." Time was to be counted thenceforth from this event, teaching us the solemn lesson that redemption constitutes the first step in real life, I John 5:12. Up to this period in the history of the soul, time is counted as nothing in God's estimation.
- 3. Verses 3-11 describes in remarkable detail the character and manner of Christ's work for us.
- (a) The lamb was to be taken in the tenth day and kept till the fourteenth day, vs. 4, 6. I Pet. I:20, says, "Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." So Jesus was set apart in the eternal counsels of God.
  - (b) Although, in fact, in the

nature of the case there had to be very many lambs, yet the order was to "kill it," not "them," as though in the very language God would preserve the truth, that there can be but one Redeemer, one Saviour. Another sweet thought: though the household might be too small for the lamb, there's not a hint of the lamb being too small for the household. The sacrifice is sufficient; not one need go unsaved; every

neighbor may be called in.

(c) "Your lamb shall be without blemish." This is the very language applied to our Lord, and most remarkably realized in Him. A spot may represent a sin; Jesus Himself challenged the world to find one in Him, John 8:46. But a blemish is less than that—a failure, a weakness, a defect. Friends may not discover these but enemies will. What testimony have we? Judas said, "I have betrayed innocent blood," Matt. 27:4; Pilate declared, "I find in Him not a single FAULT," John 27:38. (Rotherham's translation.)

(d) But Jesus was not only pure, harmless, undefiled; He was true, just, wise, and all that was good and right—the positive as well as the negative; and so we find in the picture this symbol also, "a male of the first year"—that which stands for strength, beauty, perfection,

costliness.

(e) But one and another may say, Our Lord was divine, therefore all this was possible. But the direction is that the lamb shall be taken "out from the sheep or from the goats." God everywhere compares His people to "sheep," Ps. 81:1, and Jesus spoke of them as the "lost sheep of the house of Israel," Matt. 15:24. So Paul, Heb. 2:16, writes of Him as taking not on Him "the nature of angels, but the seed of Abraham;" and when we see Him in the genealogy,

Matt. 1, the royal line interrupted with such names as Thamar, Rahab, Ruth, and the wife of Uriah, we find what answers to

"the goats" as well.

(f) "Shall kill it." Suppose some Israelite should have said, "I do not see the use of slaying the lamb. I will fold it in my arms and love it; its temper is so sweet and gentle, it shall be an example to me; and when the death angel sees how I fondle and admire it, and truly desire to have some relation to it, he will pass me by;" or suppose he should consider it quite sufficient to tie the living lamb to his door latch.

There are people who are acting thus with Christ; honestly striving to catch His spirit, or giving an outward assent to Christianity in the vain hope that it will save them. It is a fashion as old as the days of Cain, to make light of the shedding of blood, without which there is "no remission," Heb. 9:22. It is not the teaching Christ; nor the miracle working Christ; nor the holy living Christ who stands between us and the avenging judgment of God, but the precious blood of Christ, as a lamb SLAIN.

4. The efficiency of the ceremony was a two-fold—complete, eternal.

First. It perfectly satisfied God. "When I see the blood I will pass over you." Doubtless among the people there were every diversity of age, condition and temperament. Their personal history in the past may have been different; their present circumstances varied infinitely, but nothing was considered but the blood mark; if that was discovered it was enough, they were saved.

Second. The permanence of this efficiency is expressed thus, "ye shall keep it throughout your generations; ye shall keep it forever," v. 14. The reiteration gives a double

thought. God's salvation is everlasting; forever and forever we will indeed feast on redeeming love and grace. And from generation to generation all may know it.

"Dear dying Lamb, thy precious blood Shall never lose its power, Till all the ransomed Church of God Be saved to sin no more."

"It is the LORD'S Passover." His is the planning, His is the working, His is all the glorying.

MRS. AGNES P. STRAIN.

#### PASSOVER CEREMONIES.

AS NOW OBSERVED BY THE JEWS.

The non Pesach, Passover, one of the three great festival occasions which brought all Israel to Jerusalem once a year, is celebrated in remembrance of the miraculous deliverance of Israel from Egyptian bondage. It is called passover because the angel of death passed over the houses of the Israelites in the land of Egypt on the eve of the Exodus and smote the first born

son of the Egyptian.

According to the law (Ex. 12:15, 16) it is to be observed seven days, beginning on the 14th day of Nisan, during which time only unleavened bread, מצות matzoth, (not fermented bread) is to be eaten. From this it is also called the feast of unleavened bread. first and last days of this week are to be kept for a holy convocation (Ex. 12:16) as they did and now do in Jerusalem. But in the time of the captivity when the Jews did not know for a certainty which day was the first they kept the two first and the two last that there might be no mistake, which custom is continued to this present time both in Europe and America.

#### THE PREPARATION

Begins with שבת הגדול shabboth ha godel—"the great Sabbath." It is said on this day, the tenth day of Nisan, occurred a miracle in Egypt. They were commanded by the Lord to take a lamb and shut it up (Ex. 12:3) on this day. This they did, and were not hindered, notwithstanding the lamb was considered sacred and worshiped by the Egyptians. This day has ever been observed by special services and preaching in the synagogues.

Lasting as this feast does so many days with all its ceremonies, the preparation for it is a matter

of no little importance.

#### I. THE BAKING OF THE MATZOTH.

The flour for this must be pure from all leaven and the oven in which it is baked carefully cleansed with red hot bricks, lest there should remain the least taint of it. The most religious are very particular even to the cultivation and grinding of the grain from which the bread is made. This bread is called מצה שמורה matzoth shmaroh, ("watching matzoth") on account of this careful oversight. In all cities the unleavened bread or matzoth is made by one baker and sold to the families.

Besides the preparation of matzoth each family prepares a kind of wine called "mad," which is made by the woman of the house, from honey and water fermented, and is used for drinking during the whole seven days, in the poorer families, being an entire substitute for wine.

#### 2. THE CLEANING OF THE HOUSES

is a very important feature. Every article of furniture to be used during the season is taken out and thoroughly cleaned and scrubbed and washed with hot water. (Per-

haps we have here the origin of our annual house cleaning.)

But more particular are the lews in the cleaning of vessels to be used in cooking and eating than all else lest the curse of Ex. 12:19 should be upon them. "For whosoever eateth that which is leavened even that soul shall be cut off." To this end they take the pots and burn them in the fire, or line them with melted solder. and cleanse them with hot water, and whenever it is possible new articles are purchased and used for this occasion. And to make the season joyful, new suits are gotten by the men, and dresses by the (Is this the foundation for the custom of appearing in new clothing Easter?)

#### 3. REMOVING THE LEAVEN.

(ביעור חמץ) beor chometz.

The law commanded (Ex. 12:15) that "the first day ye shall put away leaven out of your houses," and so the evening preceding the 14th, after an appropriate prayer, the house is carefully searched with a wax candle, by the master of the house, and all the leaven gathered. That the search may be successful some crumbs of leaven are purposely placed in the corners. This is kept until the morning of the 14th day and burned with appropriate ceremonies. Then follows the renunciation. "All manner of leaven which is in my possession, which I have removed: and which I have not seen, which I have removed and which I have not removed: shall be null and counted as the dust of the earth."

(מכירת חמץ) mchirath chometz, (selling leaven.) In cases of large stores where it is difficult to remove the leaven the owner sells the store to a Gentile, giving him the keys, leaves it with him during the seven days, with a written

agreement that it shall be returned to him at the end of that time.

#### THE ORDER OF THE CEREMONY

which every Jew must carry out on the first and second nights is called and sader (order). Before the "sader" is observed the master of the house says a prayer which is regarded to be as good as the Paschal offering of a lamb in the days of old. This prayer begins:

"The Father of the universe, thou hast commanded us to offer the passover offering in His time....but now while for our sins the Temple is destroyed and we do not have any more a priest but Thou hast said, we should "render the calves of our lips' (Hos. 14:2), so let Thy will be the God of our fathers that the whisperings of our lips shall be acceptable to Thy face as though we had offered the passover in His time with praises: and restore Thy temple on its foundation and we shall offer before Thee the passover offering in His time as Thou hast written in Thy law."

The preparations for this ceremony are made during the day. The table is spread with a white cloth. In the center of the table where the master of the house is seated are placed three cakes of unleavened bread, matzoth, one on the top of another with a napkin separating each, symbolizing the division of the Jews into the Priests, the Levites and Israelites.

Let us suppose in the diagram on the opposite page that the plain surface represents the cake; upon this at the right hand is the shank bone roasted a little with some meat left upon it, typifying the Paschal lamb roasted by fire, Ex. 12:9; and on the left hand the egg, representing the festival offering which was brought at the same time the Paschal lamb was offered. In the center the bitter herbs, consisting of horse radish, lettuce, etc., calling to remembrance the time when their lives were made bitter by bondage (Ex.

1:14). Under the shank bone a dish called haroseth, a kind of sauce prepared by a mixture of vinegar, figs, dates, almonds and spice, which has the appearance of mortar, to bring back to their minds the mortar and bricks in which their forefathers served (Ex. 1:14). Next the parsley under the egg. The Hebrew word for parsley signifies that "600,000 served"

that they were all alike in bondage, and should equally celebrate their redemption.

THE CEREMONY

begins after nightfall, and consists of fifteen acts. When the master of the house comes from the synagogue he puts on his ketle (the garment in which he is to be buried) and takes his seat at the table and begins the sader, "order."

The Egg

The Egg

Shankbone

MATZOTH

MATZOTH

MATZOTH

MATZOTH

with rigor," and was a reminder of the cruel bondage in Egypt. This was dipped in salt water to remind them that this same 600,000 passed through the Red sea.

Also around the table are placed bottles with wine, or "mad," and cups and different dishes which are to be used during the ceremony, while about the table are placed chairs in which pillows have been put to make the seats comfortable in leaning backwards, indicative of freedom. The whole family, including servants, sit around the table to remind them

Ist Act. "Tp'kadosh, "sanctification." He first fills the cups with wine for all. This cup is one of four to be drank during the feast. He takes one of the cups and says a prayer sanctifying the feast, after which he drinks, and all at the table.

2d Act. ורהין U'rchatz, "and wash." Here the master washes his hands, and all do likewise, preparatory to handling the various dishes.

3d Act. כרפס Karpas "600,000 served with rigor." A little of

the parsley is taken and dipped in the salt water and eaten, showing that the 600,000 who served with rigor passed through the Red Sea.

4th Act. "The yachatz, "breaking the cakes." The middle Matzoth is broken into two parts. One part of which the master hides under the pillow upon which he is sitting and the other remains on the plate. This causes them to remember that once they ate the bread of affliction, breaking in haste, before their deliverance from Egypt.

5th Act. מניד Maged, "Telling the story." Here the Matzoth is uncovered, the bone of the lamb, and the egg taken in hand, and

held while they say:

"Lo, this is the bread of affliction which our ancestors ate in the land of Egypt; let all those who are hungry enter and eat thereof and all who are in distress come and celebrate the Passover. At present we celebrate it here, but in the next year, we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be freemen in the land of Israel."

After this comes the second cup filled with wine, at which point the youngest son asks his father four questions.

"Wherefore is this night distinguished from all other nights? (1) Any other night we may eat either leavened or unleavened bread, but on this night only unleavened bread; (2) any other night we may eat any species of herb, but this night only bitter herbs; (3) any other night we do not dip even once, but on this night twice; (4) on all other nights we eat and drink either sitting or leaning, but on this night we all lean."

The answers to these questions take in nearly the whole story of Israel's history from the calling of Abraham from "the other side of the flood," to their redemption from Egyptian bondage, by means of the ten plagues inflicted upon the Egyptians to bring this about. Some of the Rabbis say, as Rabbi

Jose, the Galilean, that the Egyptians were afflicted with ten plagues in Egypt and fifty plagues upon the sea. This saying is founded on the following argument: In Egypt the magicians said (Ex. 8: 19) unto Pharoah "this is the finger of God;" but at the Sea it is said, Ex. 14: 31, "They saw the great work (Marg. Heb. 'hand') of God." If by the finger only the Egyptians received ten plagues, they must of course have received fifty by the hand, as it contains five fingers."

6th Act. רחצה rochtzoh, "wash the hands." This is preparatory to

eating.

7th Act. מוציא Mautze. "Bringing forth." At this point master breaks the upper cake and gives a piece to every one at the table and says the grace, "Blessed art thou who bringeth forth bread from the earth."

8th act. הצם matzoth. The master here takes the already broken cake, divides it between those present, and says:

"Blessed art thou, O Lord, our God! King of the universe, who hast sanctified us with thy commandments and command us to eat unleavened cakes."

gth act. הרוך Moraur, "bitter herbs." Here the bitter herbs are taken by every member of the family and dipped in the Haroseth, blessing the Lord who commanded them to eat bitter herbs.

roth act. הורך Korahk, "wrap around." The master of the house takes the undermost cake, takes a piece of the horse radish (bitterness) wraps it with this unleavened bread and says:

"Thus did Hillel during the time the Holy Temple stood; he took the unleavened cake and bitter herb and ate them together, that he might perform what is said, 'with unleavened cakes and bitter herbs shall they eat it.'"

SUPPER.

11th act. שלחן עורך Shulhau

orakh. "Set the table in order." The ceremonies up to this point have consumed from one to two hours, according to the religiousness of the family. The supper is now served and eaten with joy, telling stories of the redemption. The meal consists of soup, filled fish, meat, fruit, etc.

rath act. אברן Tzophaun "hidden." After the supper the master produces the half of the middle cake which was hidden under his pillow, and gives a portion of it to each one of the guests. This piece is called אפיקם appnekauman, "put away food," which means that no food is allowed to be eaten after this.

Borakh. "Bless, or say the grace." Here the third cup is filled, the grace for the meal is said, after which the cup is drank.

14th act. 557 Hallel. "Praise." After the grace the door is opened to show that it is a night of watching, and to recall that they were watched over in Egypt, and also that they expect Messiah to come at this time and pour out His anger upon the heathen. Therefore upon opening this door they fill the fourth cup and say:

"Pour out thy wrath upon the heathen who know thee not, and upon the kingdoms who invoke not thy name, for they have devoured Jacob and laid waste his beautiful dwelling. Ps. 79: 6, 7. Pour out thy indignation upon them, etc."

Some think that Messiah will appear on Passover, but before he comes Elijah must come, so the door is opened that he may enter. Here the Hallel or "praises" begin, which take in the wide range of the 115, 116, 117, 118, 131 Psalms, and some of the sabbatic prayers, taking in many cases hours to go through with them, after which they drink the fourth cup. After drinking they say the following grace:

"Blessed art thou, O Eternal our God! King of the universe, for the vine and the fruit of the vine, and for the increase of the field, and for that desirable good and sample land which thou wast pleased to cause our ancestors to inherit, to eat the fruit thereof and to be satisfied of the goodness thereof. Have compassion on us, O Eternal our God! and on thy people Israel; on Jerusalem thy city, on Zion the tabernacle of thy glory, on thine altar and on thy temple. O rebuild the holy city (Jerusalem) in our days and lead us up thereto; and cause us to rejoice therein that we may eat of the fruit thereof and be satisfied with its goodness and bless them in holiness and purity \* \* we therefore will thank thee for the land and for the fruit of the vine,

The whole ceremony is concluded with the singing of Paschal Hymns and Songs, as

"He is mighty, He will rebuild His house speedily,

Quickly, quickly in our days, speedily, God build, God build, O build Thy house speedily,"

which is repeated over and over again as a joyous chorus of a hopeful people. There is also a curious quaint song sung in closing called תוד נדיא, had gadyah, "one kid," (which reminds one of "The house that Jack built,") which some Jewish writers refer to the story of Joseph and other facts in Jewish history.

An Israelite told the writer that the reason they made use of it was to entertain the children, who during the long service would become very sleepy and tired, but were kept interested with the thought of the "Had Gadyah."

This song begins:

1. "One kid, one kid which my father bought for two surzin: one kid, one kid."

(Some interpret this as referring to Joseph, who had been sold on account of the silken garment which his father made him. Some understand by it the nation of Israel which God acquired by giving them His law.)

2. And it came a cat and devoured the kid, which my father bought for two surzin: one kid, one kid. (The Ishmaelites who bought Joseph are meant; according to others it refers to the Babylonians, who destroyed the Jewish state.)

3. And it came a dog and bit the cat, which devoured the kid, that my father bought for two surzins. One kid, one

kid.

(The Persians, who destroyed the Babylonian empire are here alluded to.)

4. And it came a stick and beat the dog, that bit the cat, which devoured the kid, which my father bought, etc.

(This refers to Alexander of Macedon

who conquered Persia.)

5. And a fire came, which burned the stick, which smote the dog, which bit the cat, which devoured the kid, etc.

(The Romans who made an end of the whole of the Roman possessions in the

East.)

6 And a water came and extinguished the fire, that burnt the stick, which had beaten the dog, which bit the cat, which devoured the kid, etc.

(The Turks possessed themselves of the whole of the Roman possessions in

the East.)

7. And an ox came, and drank the water, that had extinguished the fire, which burnt the stick, that smote the dog, etc.

(The next verses relate to the future events which will bring about the final

epoch of the age of Messiah.)

8. And the slaughterer came and slaughtered the ox, that drank the water, which extinguished the fire, that burnt the stick, etc.

9. And the angel of death came and killed the slaughterer, that slaughtered the ox which drank the water, which extinguished the fire, which burnt the stick.

10. And the Holy One, blessed be He, came and killed the angel of death, which killed the slaughterer, who slaughtered the ox, which drank the water, which extinguished the fire, etc.

ורצה, "graciously accepted." This means that if the Jew performs the whole ceremony according to the "sader" (order) he is graciously accepted c. God.

As mentioned before this same service is also gone through the evening of the 15th, and the last two evenings of the week, everywhere but in Jerusalem. During the remainder of the week each

morning and evening, the Jews repair to the synagogue and recite the prayers appointed for the feasts. Year by year these laborious ceremonies are carried out in the strictness of the letter with no thought or knowledge of "Christ our Passover who was sacrificed for us;" and strongly contrast with the simplicity of the form given by the Lord, Ex. 12; and make strangely pertinent our Saviour's question, "Why do ye also transgress the commandments of God by your tradition?".... "ye hypocrites, well did Esias prophesy of you saying, This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me. But in vain they worship me, teaching for doctrines the commandments of men." Matt. 15:3, 7-9. MRS. T. C. R.

### JEWISH MISSIONARY CONVENTION.

Dear Christian Brethren Scattered Throughout the World:

Believing that God is shaking His ancient people Israel, and preparing them for their speedy return to their own land, and encouraged by the blessed results and widespread missionary interest manifested on the one part by Christians towards Jews, and on the other by Jews towards Christianity, we feel the time has come when all God's children should have the opportunity of meeting together to confer upon the best means of furthering and increasing this interest to the glory of the God of Abraham. Isaac, and Jacob, and the salvation not only of His people Israel, and, through them, of the whole world.

We therefore invite you, to a Jewish Missionary Convention, to be held, God willing, in October of

this year, in the Queen's Hall, London, England.

The convention is to be of a strictly unsectarian character, and is not intended to hold up any particular society or mission, but as it will, by God's blessing, be a great stimulus to all societies, it is hoped that all will by earnest prayer and hearty brotherly co-operation, help to further the objects of the convention, a convention which will, we believe be especially dear to our beloved Lord, and should, therefore, be very dear to His followers.

All brethren, whose intention it is to be present, and all Jewish societies and missions who hope to be represented by delegates, and all brethren who wish to take part in these conferences, are requested to write early to the Editor of The Morning Star, 14, Paternoster Row, London, E. C., England.

We hope, God willing, in due course, to publish a detailed program, together with the list of speakers and those who will otherwise take part in the convention.

Meanwhile, we would invite all who believe in the power of prayer to remember this convention before the Throne of Grace, asking God to order and direct all the preliminary arrangements as may best tend to the furtherance of the Redeemer's kingdom amongst Jews and Gentiles.

I remain, dear friends,

Yours in the Master's Service,

R. McKilliam.

Signed on behalf of the Conveners.

Mal. 4: 16. "And they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of Remembrance was written before Him for them that feared the Lord and that thought upon His name."

#### WILL THE JEWS RETURN TO PALESTINE?

What saith the Scriptures? If the word of God promises their return, the faithfulness of God will perform it. It will be seen from the following considerations that the Old and New Testaments both promise their return to their own land.

I. Our Lord's prophecy concerning the destruction of Jerusalem by Titus implies that they will return. This is found in Luke, when Jerusalem was to be "compassed with armies." Matt. 24, refers to another event, yet to be fulfilled, "When the abomination of desolation shall stand in the holy place." In Luke 21: 24, Jesus says, "And they (the Jews) shall be led captive into all nations, and Ierusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Here is an unmistakable end to the captivity of the Jews and the desolation of their capital city. It is only "until the times of the Gentiles be fulfilled," then they must return and rebuild the desolate places of many generations.

The same is true of what our Lord says in Matt. 24, about the great tribulation, the desecration of the Temple by anti-christ. and the personal appearing of the It is impossible for this prophecy to be fulfilled unless the lew returns, rebuilds his Temple. and renews his Mosaic ritual, in de nial of the Christ who has come and in preparation as "an empty, swept and garnished" house for the anti-christ who is to come.

3. Our Lord sanctions the hope of Israel's return and political supremacy in His reply to the question, "dost thou at this time restore the kingdom to Israel?" apostles referred to that theocratic rule and supremacy which culminated in David and Solomon. If it was never to be accomplished, that was the time to undeceive these disciples. But the Lord concedes the correctness of their expectation, by saying, "it is not given to you to know the times or seasons." It will come, but the time when it comes is only in the Father's keeping. "The former kingdom shall come." Micah 4: 6-8.

- 4. God has promised to bring them back a second time, to their own land. He partially did this once in the days of Ezra. "But it shall come to pass, in that day that the Lord shall set His hand again the second time to recover the remnant of His people." This is now on the eve of being fulfilled. Isa. II: II.
- 5. The next restoration is to be 'from the four corners of the earth." The dispersion was local at Babylon and in Assyria. Israel was not in the four corners of the earth then. But the Jew is now in every land and can be gathered from every quarter of the globe. Isa. 11: 12. Never before was it possible for this prophetic promise to be fulfilled.
- 6. Again when Israel is brought back the second time, it is for permanent blessing after their terrible tribulation. There will never be another dispersion once they are gathered to their own land. And this should settle forever the question of their restoration. "Judah shall abide forever and Ierusalem from generation to generation." Joel 3:20. "I will bring again the captivity of my people \* \* \* And I will plant them on their own land and they shall no more be plucked up out of their land, which I have given them saith the Lord thy God." Amos. 9:14, 15. Again Isaiah says, "Thy people

also shall be all righteous, they shall inherit the land forever \* \* \* I the Lord will hasten it in its time." Isa. 60:21, 22. In Jeremiah it is most definitely and emphatically promised that once back in the land it is for blessing as long as the dispensation lasts under which they are recovered. "I will set mine eyes upon them for good and I will bring them again to their land; and I will build them and not pull them down, and I will plant them and not pluck them up." Jer. 24:6. What more emphatic than this? As long as they are scattered and persecuted, these glorious promises are unfulfilled. Not one tittle of law or prophet shall fail till all be fulfilled. Therefore we wait in confidence for this coming hour, pregnant with mercy and judgment. "The morning cometh, and night also."

7. It must be that they shall return to fulfill what is promised about the land and the people. Read Ezekiel 48, carefully. It will be seen at once that the tribes are to be located at the final gathering in straight portions of the land from east to west, each border being parallel to every other border. Moreover the tribes are to be differently located also—an order quite different from that in which they obtained their lot under the ap-

pointment of Joshua.

With all these statements of Scripture how can we doubt the return of the Jews to their own land? They will be scattered "until the times of the Gentiles are fulfilled." They will return to rebuild the Temple, which will be defiled by the anti-christ. The kingdom or dominion will yet be restored to Israel, and in no land can they hope to assemble as a nation except in Palestine. They are to be "brought back a second time"—from every quarter of the earth—for permanent

blessing and never to be removed, and when they come the land will be differently distributed and the tribes will be differently located. All these things point to a distinct, definite, national and permanent return of the ancient people of God to the land of historic wonders, the land of sacred associations and the land of promised benediction.

For what purposes will they return? We shall see in our next.

REV. ROBERT CAMERON.

#### CHOVEVI ZION ASSOCIATION.

Mr. J. Prag, a Vice Chief of the Association, in a recent address "dwelt on the serious obstacles which the movement had encountered from its inception and emphasized the fact that the committee had experienced more difficulty in checking the ardor of enthusiasts than in overcoming the objections of the skeptics. He was not at liberty to make public an important fact which had transpired at the recent meeting in Paris, but he could state that the Chovevi Zion had now achieved a success so great that there existed no longer any obstacle to peopling the land which the Association had bought in Palestine."-The Jewish Chronicle.

#### JEWS IN ARABIA.

The Rev. S. M. Zwemar in a report to the Mildmay Mission last year gives very interesting details of his visits to the Jews of Yemen, the country of the Queen of Sheba. Though frequently arrested as "a corrupter of the religion of Islam," upon his release he spent his time preaching at the caravansaries, or going to the Jewish quarters in the different cities, distributing books and Testaments; between July 2d and Aug. 21st giving out 485 copies. Mr. Zwemer

writes, "I desire to express devout gratitude to God for His preserving hand throughout the whole journey and entreat the prayers of all who love Israel for the poor, ignorant, oppressed Jews of Yemen and town Nejd."

Even so then at this present time also there is a remnant according to the election of grace. Rom. 11:5.

### A REMARKABLE RELIGIOUS MOVEMENT IN SMYRNIA.

News of a religious movement of extraordinary interest comes from Smyrna. For two years past there has been, especially among Russian Jews there, an unusual eagerness to know the Gospel of Jesus Christ, and willingness consider His claims to be their Messiah. A large number of baptisms were reported to the last General Assembly. A great step in advance has been taken by them within the past few months. At the beginning of summer a Karaite Jew from Sebastopol, a teacher of languages, a man of considerable culture and intelligence, found obliged to flee from Russia to escape arrest, because of the discovery that a year or two ago he had taken part in the circulation of forbidden literature on socialistic subjects. He escaped by steamer, and was smuggled ashore Smyrna, in Turkish territory. was brought to our hospital-the Beaconsfield Memorial-very sick, and was successfully treated by our excellent missionary, Dr. Lee Bolton. While in hospital, conversation was turned by Dr. Bolton to the subject of Christianity, which the Jew-Abram by name -- characterized as simply a system of idolatry and superstition. In the steamer a Greek priest had said to him that if he would burn a candle before St. Nicholas, it would do him more good than all his socialistic schemes. He was told by the doctor that he must not call that Christianity. When he asked what then Christianity was, he had it explained to him concisely, and a New Testament was given him. This he proceeded to read with evidently ever-increasing intensity. effect became manifest in his face as conviction grew in him, and the joy of a new glad discovery. After a very short time he announced his thorough conviction that if there were any Messiah for Israel, he had found Him in Jesus Christ. He expressed a wish to be allowed to speak of it to other Russian Jews. A school room was granted him, with the immediate result that he found many others nearly as fully convinced as himself, and needing only some one to take the lead. Meetings continued to be held, and with a view to mutual support in their study of the Bible, and resistance to the persecution which they foresaw, they, on Dr. Bolton's suggestion, proceeded to organize themselves in a Hebrew Christian society or Community. sixty-four heads of families offered to join it, numbering from 300 to 400 persons. But as persecution became more intense, consequent on their meeting for worship on the Lord's Day, a sifting took place; those who had joined in the glow of enthusiasm, but with imperfectly-rooted conviction, backed out, leaving thirty-two families and seventeen single men; in all, 185 persons at the time of writing. The number was almost daily being added to.

Mr. Murray being at home on furlough, no steps have been taken in regard to baptism, except in the case of one young man, who had volunteered to go to Sebastopol on a critical errand connected with Abram's political offence, and who, uncertain as to how he might fare, wished to be baptized before leaving. An arrangement was made by which he was baptized by the English clergyman at Smyrna, in the chapel of our mission.

Dr. Bolton reports that there are symptoms of a similar movement among the Spanish Jews, and that Mr. Murray's return from furlough is awaited for special dealing with

them.

The special lines on which they propose to constitute the community may be gathered from the following constitution and rules mentioned in Dr. Bolton's letter of 30th August:—

"I. The Society shall be called

the Society of Christian Jews.

2. The first principle is that they believe in God and in the Trinity of God according to the teaching of their Messiah, but not according to the teaching of any commentary or the principles of any other community. [This has special reference to the Talmudical teachings, and that also of the Greek church, from which their first erroneous impressions of Christianity were formed.]

3. That each of them must live in accordance with the principles

of the New Testament only.

4. That they should keep circumcision not as a law, but as a national symbol that they are from the children of Abraham and the other fathers.

5. That they should henceforth live in the spirit in which the Messiah has commanded to His disciples—love, unity, and truth.

6. For this purpose, to enable them to live a true Christian life, they will unite together and buy some land, where they could have their own community and their own spiritual teacher and should have

all things in common as with the

early disciples of Christ.

7. As for the children—all the children should be taken into a school where they should be taught by a thorough educator brought up in the Christian faith.

8. Should any one of the community prove in the course of time, that he has been, from any motives or by the way of his life, not sincere and true to the principles above mentioned, he must be dismissed from the community."—Church of Scotland Record.

### LETTER FROM AN ISRAELITE AFTER HIS BAPTISM.

TO HIS GRANDFATHER.

FROM THE GERMAN—MRS. E. R. KIP-LINGER.

Peace, blessing and all good come upon the venerable head of my grandfather. May his life be spared to see great joy in his children and grandchildren, and may every member of his family be blessed with a three-fold blessing. Amen.

you are hating me without cause, but I give myself unto prayer (Ps. 109:4.) The good way upon which I am walking reads: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." From this good way I will never depart. So help me Christ my Redeemer and my Saviour. The name of the Lord of Sabaoth be praised. Amen.

And now dearest grandfather and relations, I will address you and ask,—Why do you hate me and cover my name with contempt? You say, because I have forsaken you and

CAST OFF THE NAME OF ISRAEL.

Am I not a descendant of Abraham as well as yourselves? Can I change my ancestors, give myself a different face, and relieve my individuality of its distinct and peculiar type? Every one recognizes in me the Jew; if I would I could not conceal it. A son of Israel I am and such I will remain all the days of my life. I am not rejecting you,—ye are rejecting me; alas, and blotting out my name and memory from among you. Or, you may say, that you hate me because I have

DEPARTED FROM YOUR FAITH, AND THE LAW OF ISRAEL,

and have sought unto myself a new way (Acts 24:14), which our fathers knew not. But remember. please, how many Jews, not only in the city in which you live, but over the entire earth, not only pass by your law, but believe in nothing at all--and yet you do not reject them-they still bear the name of Israel, are looked upon as brethren and you deal with them according to the precept, "Thou shalt love thy neighbor as thy self." But me, alas! who believe with all my heart upon Him who created the world, and hold fast the doctrine which was given through Moses and the prophets, me, you no longer look upon as one of your people. Alas, my God, how long!

Or perhaps you claim that I am cast out because

I BELIEVE IN THE HOLY TRINITY.

Now open your eyes to the truth when I ask: do ye not yourselves believe in the oneness of God and his Shechinah according to your accustomed form of prayer. "In the name of the oneness of the Holy, magnified be his name and his Shechinah." Why do you not anathemetize the authors of the many Cabalistic books but con-

sider them God-fearing men filled with the Holy Ghost? They believe in a holy Trinity. At the head of these witnesses stands the author of the holy Sohar who plainly says: "The oneness, (see)—three are His name. Jehovah, Elohim, Jehovah; these are one."

Or is it because I believe that the Messiah came seventy years before the destruction of our temple? Yes, really, that is why you hate and curse me so. Now suppose THE MESSIAH IN WHOM I BELIEVE BE

and that Moses and the prophets failed to render sufficient testimony concerning Him, and that the promises of God were not fulfilled through Him, -why do you love Rabbi Akiba? Behold, he believed Bar-Cochba, "son of the stars," to be the Messiah. Mark the difference between Rabbi Akiba's Messiah and the one in whom I believe. Bar-Cochba waged a bloody warfare, and put to death many who refused to believe on him. was injured by my Messiah? Whom did Jesus wrong or grieve even in the smallest degree?

If you would only allow yourselves to

LOOK INTO THE BOOKS OF THE NEW COVENANT,

all of which were written by prominent believing men of Israel, you would see that Jesus Messiah lived each day while on earth only to do good to all mankind. He taught in the synagogue, healed the sick, opened the eyes of the blind, cast out demons, raised the dead, and conferred many other benefits upon the sons of our people. All were blessed through Christ, and unto Him shall the gathering of the people be. (Gen. 49:10.)

O my dear kinsman and friends, search the Scriptures of the Old and New Testaments and then judge whether I have done right. Take to heart the proverb of the fathers (Pirke Aboth), "Judge not thy neighbor before thou art in a similar condition." After you have studied Moses, the prophets, and the New Testament as I have done you can decide who is in the right—you, or I. O beloved grandfather, do not thus malign and condemn me, but

#### READ WITH OPEN EYES

and a clear understanding what is written. To our father, Abraham, God said: "In thee shall all families of the earth be blessed." (Gen. 12:3.) Our father Jacob testified before his death and said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." To our teacher, Moses, God said: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ve shall hearken; whosoever shall not hearken unto my words which He shall speak in my name, I will require it of him." (Deut. 18:15-19.) David said through the Holy Spirit: "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed. . . Kiss the Son . . . Blessed are all they that put their trust in Him." (Ps. 2.) Farther: "The Lord said unto my Lord, Sit thou at my right hand. . . . The Lord hath sworn: thou art a priest forever." (Ps. 110.) The prophet, Isaiah, says: "Behold a virgin shall conceive, and bear a son, and shall call His name Immanuel. "(Isa. 7:14.) "For unto us a child is born, unto us a son is given . . . His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." (Isa.

9:6.) "He hath no form nor comeliness. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted . . . But He was wounded for our transgressions, the chastisement of our peace was upon Him, and the Lord has laid on Him the iniquity of us all." (Isa. 53.)

"Behold thy salvation cometh" Isa. 62:11. Jeremiah says: "And this is His name . . . the Lord our righteousness." (Jer. 23:6.) "Behold the days cometh, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah," (31:31). Micah says: "But thou Bethlehem Ephratah, out of thee shall He come forth unto me that is to be a ruler in Israel; whose goings forth have been from everlasting" (5: 11). Haggai says: "The glory of this latter house shall be greater than of the former. The desire of all nations shall come: and I shall fill this house with glory." In Zachariah o we read: "Thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass;" and 12:10, "They shall look upon Him whom they have pierced, and they shall mourn for Him as one mourneth for his only son." Finally, the last prophet Malachi 3:1, "And the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant whom ye delight in."

#### SEARCH AND INVESTIGATE CANDIDLY

and with your whole heart the visions of Daniel and note what Gabriel says in regard to the end of sin and the reign of everlasting righteousness. All these promises and many more of which the Scriptures are full, have been fulfilled in Jesus of Nazareth, not a word has fallen to the ground.

Since these things are so how can you declare that I am no longer an Israelite. The statutes of the Lord refresh my soul. All our holy books point out the way of faith. Only, through faith can we partake of this salvation. "The just shall live by faith" (Hab. 2:4). "I will ever betroth thee unto me in faith" (Hos. 2:20).

May God help you, my dear relatives, that you may no longer walk in darkness, but according to Zechariah, see Him you have pierced, and may Hosea 3:5 be fulfilled in you, "Afterward shall the children of Israel return, and seek the Lord their God and David

their king."

After all these words, my beloved grandfather and relatives, lay aside the bitterness in your hearts against me, and love me once more as of old! Be we not brethren? am I not bone of your bone and flesh of your flesh? If you consider me in error, write me,—but not in anger, and with cruel words. I will answer you, and rest assured that when convinced of my mistake, I will profit by your advice—for it is the truth alone that I seek.

These are the words of your son and brother who daily cries unto the living God in your behalf, that He may enlighten your eyes, that you might comprehend the truth with your hearts, and make confession with your mouths unto salvation.

O that I might soon talk with you face to face in peace!

<sup>&</sup>quot;O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not." Matt. 23: 37.

#### A VISIT.

Recently I visited an afflicted Iewish family, where I found that the father had been seriously injured by a runaway team that smashed his old rag wagon. mother was sick in bed and the housework devolved upon daughter who had left her place in the city, with its scant pay, to care for these parents and the little children. Christian friends soon made them comfortable and they were quite free to converse upon religious themes. Speaking of the little kosher meat that they had gotten from the city I said that I did not eat swine's flesh because it was forbidden in the Bible, but there was no injunction against eating meat from which the sinew was not drawn.

"Oh! yes," said the old man, who is a sort of semi-rabbi and somewhat familiar with the five books of Moses, "I will show you."

"No," said I, "you will show me where God touched Jacob's thigh and the sinew shrank, but it does not say you shall not eat the meat unless the sinew is drawn. Man has added that."

"That's just what I tell father," said the daughter, "I'm willing to keep what God says, but I dont want to keep what man says; it's too much."

Soon after the old man said, "I don't see how such a man as you can be a Christian."

It seemed so clear to him that the law, in the five books of Moses, was paramount to even the Prophets and Psalms. "Everything is right here," he said.

"Well," I replied, "my forefathers were heathen, wandering about in the north of Europe, when yours had the Bible, both old testament and new. Jews, who became missionaries, and those who were converted by them, brought the Bible to my forefathers. Some Iews said only the old testament was the Bible, the Word of God. but other Jews said the new testament was also the Word of God. How were we heathen (Goyim) to know? We found that in the new testament God promised to forgive us our sins, if we asked Him in the name of Jesus. So I asked and He did it. My burden of guilt was taken away and I had joy and peace. The New Testament must be true for we heathen have proved it by our experience."

"But," said the daughter, "when I feel bad I pray to God and he forgives me and I don't believe in Jesus, so I don't see how you prove

anything."

"How can that be," said I, "for God said, by Moses, that only blood shall atone for sin, and that you must bring a lamb to be killed for an offering. And God said to Abraham, that God himself would provide a lamb for an offering."

"Is that so, father?" said the

girl solemnly.

"Oh yes," said I, "and Moses said that God should raise up to them another prophet like unto himself, whom they should hear. And the New Testament said that Jesus was the Lamb of God that taketh away the sin of the world. We heathen trust in Jesus, who shed his blood on Calvary and God does forgive us."

The old man fumbled away on his books to try and get an answer for me, but could find no authority for expecting forgiveness through

prayer without blood.

On a succeeding visit I gave them the New Testament in Hebrew. Later the old man told me he was reading it. May God bless the reading. It is so sad to see how ignorant the masses of the Jews are concerning their own scriptures, and how willfully blind they all are to the fact that Moses wrote of Jesus.

W. E. B.

### ARCHÆOLOGY VERSUS THE HIGHER CRITICISM.

The Rev. Herman Gollance, M. A., is delivering at the Baywater Synagogue a course of sermons on "Archæology versus the Higher Criticism. After speaking about the reaction that is 'already beginning to set in against the conclusions it had once hoped to have established," he says most pertinently, 'And it is Archæology which is coming to our aid in this re-action against the 'Higher Criticism.'" While controversies rage and assume bitterness around that one Book the burden of whose doctrine is Unity and Harmony-"The spade of the excavator disinters some Ancient Monument, or the decipherer of lost languages reveals the true sense of some hitherto unexplained document, and light is poured in upon the problem from without, 'and the former darkness is dispelled.' "

In these days when it is the fashion and supposed to be scholarly to affect the Higher Criticism, it is refreshing to see not only this great divine throwing the weight of his intellect against this crying sin which is reaching to the heavens, but many other Jewish Rabbis and scholars are taking up "the pen which is mightier than the sword," and wielding it most valiantly for a whole Bible given by inspiration of God. The Jewish papers are full of editorials and correspondence on the subject.

T. C. R.

Referring to the success of the colonies established by Baron Edmond de Rothschild, and now transferred by him to the Chovevi Zion, Dr. S. A. Hirsch, Gen. Sec. of the Association, mentioned that some men had been sent from the colonies to India to learn tea growing so that it might be introduced into Palestine, and also, that an English land owner wishing to transplant to his estate some of the cereals grown in the Holy Land had been recommended by the British Consul to peasants of two Jewish colonies as

being in a position to give him the best seeds.—The Jewish Chronicle.

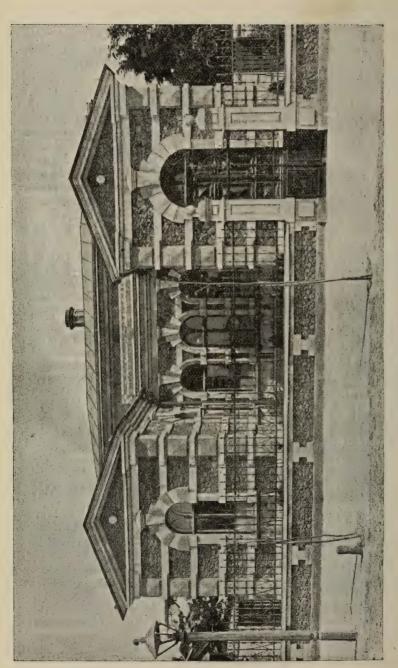
### DEATH OF MR. ELIM H. D'AVIGDOR.

The Chovevi Zion has met with almost an irreparable loss in the demise of this great man who passed into the "Great beyond," Feb. oth, after a short illness of two weeks, at the early age of fifty-four. He joined this society four years ago and was active in framing a constitution and making a complete set of rules for them. After finishing this work he was elected chief of the association and retained this office until the return of Col. Goldsmid from Argentina, when Mr. Avigdor himself proposed that the Colonel should be the leader. as noticed in the ERA some time ago.

His interest in the movement, however, was unabated and he was chosen as one of the vice chiefs, which position he occupied until his death. During his administration the land of the Hauran was purchased for colonization purposes. He was ready to go anywhere to further the interests of his much loved society and was preparing to go to Jerusalem when he was called hence.

His capacity for work was shown in the management of the Anglo-Jewish Association, particularly in connection with schools in the East and especially in reference to the transference of the direction of the Evelina de Rothschild school at Jerusalem to the Anglo-Jewish Association.

Mr. Avigdor left a wife and six children, a son and five daughters. One of the latter has earned distinction in painting and another has some literary gifts as will be seen from the beautiful poem, "Palestina," published in this number of the Era.



SOMERVILLE MEMORIAL HALL

Synagogue of Congregation of Israelites of the New Covenant at Rischeneff, Bessarabia THE HOUSE OF PRAYER. BETH-SHEM

#### RABINOWITZ.

Perhaps no more characteristic figure has appeared before the Christian public within the last decade than Joseph Rabinowitz. He is a choice representative of emancipation from the thralldom of lewish tradition and unbelief.

His first step after his conversion was to proclaim the truth of the Gospel of Jesus Christ with boldness in his native town, Kischineff, in Southern Russia, nor did he fail to receive the warm greeting of persecution to which such a step ever challenges Jewish brethren and friends. But as always with those who dare to stand true to Jesus in the face of all opposition, he has had the joy of bringing his own family into the light, as well as of seeing them one with him in spreading the good tidings among his people.

In a recent letter to the London Council for the Jewish Mission at Kischineff, he speaks of a tour made by his two sons to Chersou, Kiev, and Kremenchuk, for the purpose of preaching Christ to both Jews and Gentiles. On the journey they freely distributed sermons and tracts among the passengers on the steamers and in railway carriages. One of them being asked to call on the inspector of Jewish schools at Kremenchuk, had a most interesting talk with him, convincing the inspector and his wife to believe in the Lord Jesus as their Messiah.

As has already been stated in a previous article in the Jewish Era, the way most wonderfully opened to the second step in his new departure, through the permission granted him by the Russian Government to preach to the Jews. And so in process of time, he erected a very attractive building in which to hold his services.

It is capable of accommodating, from 200 to 300 persons, and in style of architecture is simple, chaste and beautiful. (See cut).

On the front wall in golden letters in Hebrew and Russian, is the inscription:—"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." In addition to this, over the table on which is a Bible, are the ten commandments, and to the left and right the Lord's prayer, and the Creed of the Israelites of the New Covenant.

Those who attend are supplied with Bibles in Hebrew, Russian, or German, and with a printed programme of Scripture passages for the day, which form the basis for the sermon.

These attendants have been greatly surprised at the frequent use of the word Jehovah in the services, as the Talmud prohibits its use until the coming of the Messiah and the restoration of the temple.

In this way he, perhaps, testifies more expressively than he could in any other to his belief that the Messiah has already come.

During the year 1894he has held sixty-eight meetings in this "Synagogue of the Israelites of the New Covenant," with an attendance of 2,700. He has also met daily at his own house those who have come from different parts of Russia to hear his views about the correspondence of the Gospel with Moses and the Prophets. And so he says, "the Keeper of Israel not only slumbereth not Himself at the present day, but He awakens the sound asleep Jews, drawing their attention to the Holy One of Israel, Jesus Christ."

ELIZABETH POST.

A LETTER FROM JOSEPH RABI-NOWITZ.

> KISCHENEFF, RUSSIA. FEB. 15th, 1895.

DEAR MRS. T. C. ROUNDS:-I was very glad to receive your dear letter and learn that the Lord's work among the Jews in Chicago is continued successfully and that it is put in good and faithful Christian hands. Thank you very much for this spiritual pleasure you gave me in informing me all about it.

Since it pleased the Lord to give me the possibility to visit America and personally to acquaint myself with the course of the Christian movement among the American lews, I am greatly interested in all that concerns that movement, especially in the Lord's work in Chicago, where I remember I suffered from the heat terribly whilst preaching Christ on Saturdays in your mission hall, and where I felt myself as a product of the broken off but again grafted in branch of the good olive tree, sent out by the Father the Husbandman to the Chicago World's Fair.

I am much obliged to you for sending me THE JEWISH ERA. With great pleasure I read the interesting articles in it. The article of I. W. M., "The Synagogue," is a

very commented one.

Well, now, about the attitude of the work the Lord trusted to me among the Jews in Russia you have already read in my last report. What more can I inform you of occurrences, in the short time of two months, except perhaps, that during this short time I just like every other worker on the Lord's field have had more to bear of tribulation; more to have patience; more to acquire experience, so that the hope has been still

more strengthened which is not ashamed.

The Jews everywhere notice already (though they care not to express it), that "the Amen, the faithful and true witness" stands at their doors and knocks, but to the great sorrow the majority of them pretend as if they did not hear. The workers in the vineyard of Jehovah must at the present accepted time increase their energy for helping to bring nearer "the lost sheep of the house of Israel" to the Great and Good Shepherd Jesus, but not to Christianity in general which now also is itself unable to discern between the voice of their beloved one and the voice of "Another" who comes in His own name.

May the God of Israel bless all your efforts for His glory among Israel very abundantly, and also strengthen your voice so that you may louldy say to every Jew, "behold your God. Look to Jesus Christ who sitteth on the right hand of God where life is hid with Him in God."

Please kindly remember me to all the dear friends in Chicago. Believe me yours in Christ,

JOSEPH RABINOWITZ.

"God is light." I Jno. 1:5.

#### PALESTINE.

SYLVIE D'AVIGDOR.

Nations have risen through these bygone years, Have worked their way from nothing

to a name; Honor, dominion, liberty were theirs, Theirs too the glory of undying fame.

The sea brought riches to their happy strand,

Nature helped man to build a mighty state;

The world lay at their feet, theirs to command,

Of other nations, they alone were great.

Yet each must rise and fall, in ebb and flow.

E'en empires break and crumble in a day:

In swift succession kingdoms come and go,

Commerce and riches, ruin and decay.

And so the wheel turns on, we know not how,

The sea still washes on the self same shore.

Yet Egypt, Greece and Rome, where are they now?

Where is the wealth, the sovereignty, of yore?

Gone like the passing of a sudden wind, Like the swift breath of summer breezes gone,

A people vanished, traceless, who can find

A Roman now, as Romans once were known?

Yet one remains, one people undestroyed, Unchanged in worlds of change, whose blood can flow,

And course through veins as pure and unalloyed

As then it flowed—three thousand years

ago.

One people stands apart, as prophesied, That—they should stand with the glorious past

That nation ever had. The Jews are

Spread over all the world. They only lost.

So far truth has prevailed. Yet one step

To full completion of the prophecy, Soon shall the exiles reach the promised

And truth shall triumph to eternity.

Nations have vanished. Change in all but thee,

O faithful Jew! Thy country shall be thine,

Thine was it in the past, and thine shall be

Again, the promised land of Palestine.

\*From the organ of Chovevi Zion, Palestina, by the daughter of the former President, E. H. d'AVIGDOR, Esq.

JEWISH COLONIZATION ASSOCIATION.

—Herr Theodore Adler, partner in the banking firm of Quellmaly & Adler, in Dresden, is about to take up his residence in Paris, where he will assume the financial direction of the Jewish Colonization under Baron de Hirsch.

### תלמוד

תלמוד בבלי תלמוד ירושלמי (Babylon Talmud.)

The above works, collectively known as the talmud, are in reality a dualistic legacy for the Jews. It should, however, be understood that the talmud has for its text the Mishna, which in this instance means the verbal transmission of the 613 minor laws, said to have been given to Moses while on Mount Sinai, and after the written laws had been indited. The unwritten laws were intended to form a bond of concentration for the nation of Jews. It was so maintained for many generations. But time and many vicissitudes had so wrought against the unity of the Jewish commonwealth that some 300 years before the Christian era Rabbi Jehudi Hanasi, who was then the regent in Judea, caused the principal data to be written down, fearing that the Mishna might otherwise be lost entirely.

The talmud embodies the mental labors of the ancient Jewish authors and teachers, who had written for a period of 800 years, from about 300 B. C. That it contains a vast deal of information on historical, ethnographic, scientific and theological themes, cannot be gainsaid. In later eras the talmud, which is formed of the Mishna and Gemara, became a voluminous work of commentaries and discussions on the texts. The Babylonian talmud is vastly different, in language as well as in contents, from the Jerusalem talmud, as is quite natural, since one was compiled in Babylon while the other was written in Palestine, and yet both have for their general text the Mishna (or unwritten law). term Mishna implies oral teaching, and in contradistinction to the term Mikra, which means reading in the written law.

The Mishna comprises six great sections, entitled Sedarim (meaning order or series), as follows:

I. Zeraim, or seeds, referring to the production of land. It is a voluminous treatise on cultivation, besides the prayer and benedictions ordained.

and benedictions ordained.
2. Moed, or festival. This is a complete treatise on laws regulating the Sabbath and all festivals.

3. Nashim, woman-treating of mar-

riage and divorce.
4. Nesikin, or damages. This is

probably the most complete civil and criminal code derived from this ancient

5. Kodashim, sacred objects. This chapter is a full description of the sacrificial laws and the temple service.

6. Teharath, or purification, the laws relating to things that are clean and

those that are unclean.

Each of these sections is subdivided into treatises or masechtos. This Hebrew term means web—a composition of words and sentences, each one bearing the name of its contents. There are in all, sixty-three of these treatises, and, again, each one of these is subdivided into chapters, or perakim, and each chapter is subdivided into paragraphs, which latter are called mishua, or hala-The latter term for a single paragraph is especially used in the Palestinian talmud. There are yet many countries in which civil and criminal adjudicatures are maintained according to the talmud. In some Russian provinces, Galacian, Hungarian, and Danubian principalities, and in Jerusalem and throughout Palestine, the talmud stands vet for legal maxims.

The talmud is written in new Hebrew, a language that was developed during the era of the second temple. original Hebrew language had given away to the Aramaic vernacular, the popular idiom of that period. original Hebrew, however, was cultivated by the learned for liturgical and legal purposes. Although a new Hebrew language was invented, yet whenever they made mention of foreign words or terms they accepted some, making such inflexions as were necessary for construction. One finds thus many Greek, Latin, Persian, Assyrian and Chaldean words in the talmud. The language of the talmud is thus named Loshon Chachomim (language of the sages). It pervades not only the talmud but is inherent in the kindred works in the Jewish litera-

Auxiliary works of importance having like subjects under consideration are the Tosephta, Mechilta, Siphra and Siphri, since they throw much light on the Mishna and establish the sources of the canons and are therefore frequently referred to in the Gemara. The term Tosephta implies addition, or supplement, and it is designed to complete the Mishna.

Mechilta, Siphra and Siphri are simply running commentaries upon the oral laws—a sort of discussion on the biblical passages. Aside, however, from this last-mentioned work other auxiliary

commentaries were written, such as the Boraithe or Mathnitka Boraitha, an extraneous Mishna. The latter work in its dicta was frequently in opposition to the accepted and authorized version of Rabbi Jehuda Hanasi, and yet the authors of the Gemara labored hard to harmonize both.

Who were the authorities of the Mishna?

In the first period we have the sopherim or writers; in the second period there were zugath, who reigned in the capacity of duumviri in pairs. In the sanhedrim one officiated as nasi, chief or president, while the other acted as vice-president, and designated as abbethdin. In the third period there came the Tanaim. During the reign of King Herod the bouses of Hillel and Shamai, two of the most renowned schools of philosophy and jurisprudence, came into existence. With their disciples the advent of Tanaim is recorded. The term tana implies teacher of oral laws.

Among the leading Tanaim in the first generation, which lasted from the year Io to 80, were: The schools of Hillel and Shamai, Akibia ben Mahalalel, Gamaliel the elder, Rabbi Chanina (chief of the priests), Simon ben Gamaliel and

Iochannan ben Zaccai.

During the second generation the following held rank as Tanaim: Rabban Gamaliel II. of Jabne, Rabbi Zaelok, Rabbi Dosa ben Harchinas, Rabbi Eliezer ben Hyrcanos, Rabbi Joshua ben Chanania, Rabbi Elazar ben Azaria and Rabbi Juda ben Bathvra. Thus, during six generations the Tanaim became successively known, many of them very eminent and distinguished in learning and philosophy. During the third century a Tanite known as Rabbi Akiba ben Joseph became prominent. He came from a proselyte family, and had been quite illiterate up to his age of manhood. He died a martyr to religion and patriotism.

The Amoraim were the expounders of the Mishna. The Mishna, which was caused to be written by Rabbi Jehuda Hanasi, became the authorized code of oral laws. The expounders devoted their time and abilities to this code. It was not only the one great authority in the colleges of Tiberias, Sepphoris and Cæsarea in Palestine, but in Nahardea, Sura, and later at Pumbaditha, as well as in other seats of learning throughout Babylonia. These Amoraim were equally as prominent as the Tanaim. They lectured, explained and defined the oral law. The collection of the commentaries and discussions of the Amoraim on the

Mishna is termed Gemara, which means to finish, complete, supplement, and is identical in sense with the word talmud—teaching or studying. The whole subject, however, as embodied in the Gemara, is generally classified into Halacha and Agada. The first term implies the exposition of the law, including reports and discussions, which are for determining legal principles.

Aside from the Mishna and Gemara comments, quite a number of auxiliary works have been added to the talmud, like those of Aboth d'Rabbi Nathan on Pirke Aboth, and are designated as post-talmudic works, but were added to the

entire work.

The talmud offers great difficulties to students, owing to its peculiar idiom and its many multilated foreign words, its extreme brevity of diction, the frequent use of technical terms and phrases. It has no marks of punctuation. Questions and answers are sometimes so badly interwoven that it is not easy to learn where the one begins and the other ends. Therefore commentaries are required to arrive at a comprehension of any of the subjects treated Eminent students made commentaries. One was Rabbenu Chananel of Kirwan, Africa, who lived in the eleventh century. Next was the Franco-Jewish savant, Rashi (Rabbi Solomon Isaaki), who wrote a magnificent commentary at Troyes, 1040-1105. He shed much light upon many questions heretofore inexplicable. Rashi's comments are upon the entire Babylonian talmud and form a part of the voluminous work.

From time to time after the Jewish people became dispersed among other nations they had recourse to talmudic rulings which were to govern them in their religious and social relations. Many excerpts from the talmud were promulgated to cover the circumstances and conditions in which they had been placed. It will be borne in mind that during the mediæval eras the Jews suffered terrible persecutions. The Vandals and Goths destroyed their libraries and works: notably was this done under the guidance of the church. Hence only a limited number of manuscripts have come down to our day. The only known complete manuscript of the Babylonian talmud was written in 1369, and is in the royal library of Munich, Bavaria. England's libraries have also some fragmentary chapters. In 1249 the notorious junta at Paris put twenty-four cartloads of talmud tomes at the burning stake to be consumed. Pope Julius III. in 1553 likewise caused the talmud to be offered

to the flames in Rome, Bologna, Vienna, Ancona, and other cities. Twelve thousand tomes were thus destroyed at Cremona in 1559, among which were some valuable and interesting manuscripts.

Many lexicons in recent years have appeared which are helpful auxiliaries to students. Among them, Lœvy, Alexander Kohut, M. Jastrow, and others.

Aside from the value placed upon the talmud by Jews, it is prized for its broad and varied contents by eminent Christian scientists and Hebraists. Johann Buxtorff, a Lutheran divine, says: "The talmud contains many legal, medical, physical, ethical, political, astronomical and other excellent documents of science. It contains also luminous decisions of antiquity, excellent sayings, deep thoughts full of grace and logic"—The Chicago Record.

#### WHAT WE OWE THE JEWS.

King Ahasuerus, one restless night called for "the book of Chronicles, and they were read before the king. And it was found written that Mordecai," had saved the king's life by informing | upon two men, whom he knew to be plotting to slay him, "And the king said, What honor and dignity hath been done to Mordecai for this?" "Nothing," was the reply. When we read history, sacred and profane, and realize the debt that the world owes to Israel, we too may ask, "What honor and dignity hath been done to Mordecai for this?"

It would lessen the shame, especially to Christian people, could the answer be that to King Ahasuerus—"nothing." But the answer is "nothing but persecution." The Christian world, that owes to the Jew, more than all the world beside, that draws its very life from the teachings and mortal agonies of the Divine Jew, and offers its daily prayers in His name, has dared to call this race "despised," and make of it, in some places, an ever living monument of

a greater martyrdom than the world has seen since the celestial

martyrdom on Calvary.

What does Christianity owe the As well ask, what does the world owe Christianity? good, all of the blessings of that doctrine of the new brotherhood in Christ, which is for all mankind. "Salvation is of the lews." Their Messiah is the Christian's Saviour; and since this "despised" race hath given to the world a Saviour. should not this make atonement to the Gentile for the sin of ignorance eighteen hundred years ago? But the echo of the cry, "crucify Him'' crucify has reverberated through the centuries, and been hurled at the descendants of those of whom Christ was one, making a mockery of the religion whose first lesson is forgiveness. "Father, forgive them, they know not what they do." With those words, uttered upon the cross in the dying agony no human mind can fathom, Christ gave the most God-like principle of the religion He died to give. Instead of forgiveness, Christians dare to punish that for which Christ had only pardon; forgetting the good that has come from Israel, the channel of our choicest blessings. They forget that through Israel we have "Moses, the lawgiver," "David, the Sweet Psalmist," grand Isaiah, Jeremiah, and all that wonderful treasury of divine teaching in the Old Testa-They forget that we owe the church of today—with all its faults our greatest factor of goodto the [ew. Were not the apostles Tews?

For a race that for zons before, was preparing only good for the world, many Christians have only contumely, and some have had torture. Why not have gratitude and friendship? But one may say,

"They do not want our friendship." Do you wonder? Have we done aught to win their friendship? Have we taught our children that Christ was a Jew, and all Jews his A Rabbi of learning brethren? and culture, whose children are especially attractive and intelligent, told me that some of the aristocratic children of the West-end pointed in scorn and derision to his little children on the street. calling them "Christ killers, Christ killers." Their only offense being that they were Jews.

This is a mild sample of American persecution; but it pales before the atrocious wrongs and outrages of Europe. In fact, America sent a protest to Russia in 1389 on account of the outrageous barbarities to the Jews. One hears

those hounded exiles crying:

"Hear (us our) mother earth, behold it Heaven!"

Have (we) not had to wrestle with

Have (we) not suffered things to be forgiven?

Have (we) not had our brain seared, our hearts riven,

Hope sapped, name blighted, Life's life lied away

And only not to desperation driven, Because not altogether of such clay?"

But persecution of the lews is at the peril of the persecutor.

They were "God's chosen people" in the Old Testament, and in the New Testament before His crucifixion. Christ said, "I am not sent but unto the lost sheep of the house of Israel," Matt. 15:24--and to His disciples—"Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel." Matt. 10:5, 6. After His crucifixion His first commission was for them: "Go to my brethren and say unto them, I ascend to my Father and your Father; and to my God and your God." John 20: 17. It was after "God's chosen people" had rejected the risen

Messiah, that the apostles turned to the Gentiles. Acts 14: 46. And now, though set aside for a season as a nation, not as individuals, woe unto the nation or the individual that touches His anointed. "Touch not mine anointed." Ps. 105: 15; Gen. 12: 3; Zech. 2: 8. Haman, the wicked persecutor of Mordecai, was made the instrument of his exaltation, and afterwards was hanged upon the very gallows he had prepared for him.

Israel shall again be exalted, and that right soon, to more than their pristine glory. "They shall be led out of the North country, and from all countries, and they shall dwell in their own land." Jer. 23: 28. "The sons of them that afflicted thee, shall come bowing before thee." Isa. 60: 14. "Kings shall be thy nursing fathers and queens thy nursing mothers; they shall bow down to thee, with their face toward the earth, and lick up the dust of thy feet." Is. 49: 50.

Israel will then be again the chosen channel of blessings to the earth, and then the whole world shall see and acknowledge what we owe the Jews.

"Oh Israel, ye people despised and for-

Ye aliens, and outcasts; by nations abhorred:

Long, long have ye wandered in darkness and sorrow

Weighed down by the blood of your crucified Lord.

"Now lift up thy head, for the promise is shining,

In letters of light on the gloom of the

sky; While the voice of Jehovah, through ages of sadness

Comes echoing down, 'Fear not, it is I.'

"I have loved thee unworthy! with love everlasting,

With love that is quenchless, that never can die:

I have called thee my own, and with sweet, loving kindness,

Will draw thee and win thee, and set thee on high."

MRS. M. E. HOUSTON.

St. Louis.

#### JEWISH CALENDAR-1895.

March 10th, Purim. April 9th, Passover. May 29th, Pentecost.

July 30th, Feast of Ab.—Destruction of Jerusalam.

Sept. 19th, New-Year 5656.

Jer. 30: 3. "For lo the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

#### DIVISIONS IN ISRAEL.

From an article by Mr. Blackstone on "The Jews" in the Jewish ERA, January, 1893, we tabulate the following, which will answer many inquiries and give a general idea of Jewish terms.

- I. Sephardim. Spanish Jews Spanish" Peruchim-TalmudistsChasidim-Kabbalasts The Old Faith
- 2. Askenazim | Polish, German, etc., Jews | Speaking "Judeo German"
- African Jews 3. Mozhrabim { Speaking mainly Arabic

The New Faith { Orthodox Reformed

#### A PROTEST AGAINST DE-STRUCTIVE REFORM IN AMERICA.

A great sensation has been created throughout the Jewish community in the United States by the outspoken character of the address delivered by Mr. Leo N. Levi, of Galveston, at a Convention of the Union of American Congregations, held recently at New Orleans. Mr. Levi said: From every Jewish pulpit we are wont to hear our shortcomings and sins inquired into and condemned. Our want of piety and virtue is rebuked, and we are asked by our spiritual advisers to make our practices consistent with the faith we profess. From their exalted positions the rabbis in turn lead and drive us with appeals and denunciation, and we hearken and heed or remain obdurate, as the case may be, with never an opportunity to say one word by way of rejoinder.

He then proceeded to discuss

THE SPIRIT OF RADICAL INNOVATION,

the reckless and intoxicating thirst for novelty to which a large number of, more or less, enlightened Jews had surrendered themselves. This tendency was destructive. He did not deny the need of true reform but he deplored the results of false reform. There had always been differences of opinion among Jews, but when an attack from within was made upon the integrity and binding force of the Law, Judaism itself was assailed. Reform Judaism in this regard was chaotic, sensational, illogical, without real leadership. Each leader has been a law unto himself and his reform has been temporary, to pass away from his congregation when a new minister appears. Hence the confusion and the need of the rabbis defining Judaism and the common

ground on which Jews can stand. Mere ethics, common to all good religions, will not suffice and are not distinctive enough. Such a definition must embrace duties as well as doctrines—a conformity with requirements and observances.

Mr. Levi concluded his powerful address as follows: The Jews in America cannot with safety permit the demoralization which exists in their synagogues to continue. If they desire to preserve their ancient religion and impart it to their children they must insist that their

SPIRITUAL LEADERS SHALL DEFINE THAT RELIGION,

adhere to it themselves, and teach it to the congregations. Such a demand made by members of each congregation upon their respective ministers will doubtless result in much temporary demoralization, acrimony and strife. those who are now posing as Jewish Rabbis will doubtless find that they must recede from some of the positions they have held, or must separate themselves from Judaism. But when that is accomplished we will no longer see the sacred doctrines of Judaism assailed from Jewish pulpits to Jewish hearers by so-called Jewish Rabbis. Time and again have the priests among the Jews taught false doctrines; time and again have they been compelled to recant or depart from the lewish fold. When Ezra came he found the law being violated by the priests and disregarded by the people, and with the aid of Nehemiah he drove out the false priests and led the people back to an observance of the law. History repeats itself, and in this country

THERE WILL ARISE SOME ONE who, animated with the spirit that governed the life of Ezra, will point

out to the people wherein they are disregarding the law, and, by inspiring the people with love and obedience for the law, will cause them to scourge from the pulpits the false priests who are scandalizing the ancient faith. The people are ripe for the coming of such a leader. They have come to

#### DISTRUST THEIR RABBIS,

they have come to regard with indifference the doctrines which are preached from the pulpit; they find themselves unable to teach morality to their children, except upon grounds of expediency; they find, in short, that they have departed from their ancient bearings and are drifting without rudder or compass. They are beginning to look coldly upon Rabbis who recommend themselves almost exclusively by their skill in oratory, their grace of diction, by their capacity to entertain, but who are wanting in the true elements of the ideal Rabbi.

#### THE IDEAL RABBI,

for whose coming they are longing, will be a man imbued with a perfect faith in God's law as written in the Torah; he will study it with a broad and liberal mind, seeking always to comprehend the will of the Creator, to the end that he may observe it. He will be one imbued with this faith and filled with this understanding, devoting himself to teaching and preaching and practising the ancient religion, not as a mere matter of form, but as a vital and forceful agency to accomplish the true development of man's higher nature. To him eloquence will consist in deeds, not words; to him entertainment will only be an incident to instruction; to him theology only an aid to piety; to him ceremonies will be divinely ordered means to a divinely ordered end; to him the human intellect will be infinitely small compared

with the infinite mind of God; to him man will be most clearly distinguished from the animal in that he has received by revelation the will of God. Such a man, believing, following, teaching, and practising the doctrines, the rites, and the ceremonies of Judaism, will stand forth before the eyes of the Jews as a leader to be followed. Around him will gather disciples eager to learn and eager to follow, and the multitude will take from his lips and from the lips of his disciples the truths which have been hidden from them so long. as in the days of Ezra, after many years of indifference, the people will gather in the temples to pray with a truly worshipful spirit.— The Jewish Chronicle.

OUR SUBSCRIBERS will please notice that our Magazine is a Quarterly not a Monthly. Many fail to observe this and write for other numbers. A dear Boston brother wrote asking us to "stop the paper," as he does "not care to take a publication which misses so often." As Mrs. Howe, one of our former editors remarked, "It is very gratifying to know that our readers are interested enough to want it oftener, but very embarrassing not to be able to fill the bill."

In renewing your subscription please carefully give address in full. We have received two renewals with money enclosed all right, but not a fragment of an address to indicate from whom it came.

"Behold he that keepeth Israel shall neither slumber nor sleep." Ps. 121:4.

"Comfort ye, comfort ye, my people, saith your God." Is. 40:1.

#### THE JEWISH ERA

FORTY PAGES.

### PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a Scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the Era to The Jewish Era, Mission House, 22 Margaret Street, Chicago, Ill.

#### EDITORIAL.

In taking the editor's chair the thought of Phillips Brooks is very comforting, that "our only hope of strength and peace, lies in knowing that there is One whom nothing disappoints and nothing amazes." Feeling the responsibility and privilege of the position to which we have been called, we are reminded that it is "the weak things" that He has "chosen to confound the mighty;" and that He, who in days of old could use a rod, can now use a pen to accomplish His purposes. Israel and her movements have come to be such a question of the day that we might well hesitate in ourselves, for the reader's sake to present its claims and interests. But since it has been spirit-breathed to us to "write the things which thou hast seen; the things which are; and the things which shall be hereafter; we take our stand upon the Word of God in its simplicity, and according to its "obvious meaning," and pray that He may give us the spirit to lead us with all truth, and enable us "rightly to divide the Word of God," giving to the Jew and the Gentile, and the church of God each its proper place.

"Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in he earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold the days come saith the Lord, that they shall no more say, "The Lord liveth-which brought up the children of Israel out of the land of Egypt: but, the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them: and they shall dwell in their own land." Jer. 23: 5-8.

### PROGRAMS FOR JEWISH MEETINGS.

We would call the attention of those interested in holding meetings in the churches for the purpose of interesting Christians in the Jews, to Mrs. Barber's programs for the conduct of such meetings, which will be found to be full of interest and instruction. The papers are packed with information, and those using them have expressed themselves as highly delighted with them and the result. There are three programs which will serve for as many meetings. The only charge is that the manuscript be quickly returned, and the postage

Our subscribers will notice that instead of our usual 32 pages we give them 40 this quarter.

Miss Elizabeth Brown, who for about three years rendered such valuable assistance in our dispensary as nurse and visitor, sailed for Jerusalem, Jan. 9th, to engage in missionary work, under the International Christian Alliance. A card from her at Jaffa reports her safe arrival after a tempestuous voyage. Our prayers and loving wishes follow her.

Mr. Sangerson of the Moody Bible Institute has rendered valuable assistance in the after-meetings at the Mission. He has also distributed many dozens of Hebrew New Testaments among the Jews in other parts of the city.

We gladly notice three sermons by Rev. C. I. Scofield, D.D., Dallas, Texas, on the "Israel of God" under the headings of "Past," "Future," and "The Messianic Question." We wish for these sermons, so clear and so full of Scripture truths and statements which always characterize the Doctor's teachings, a wide reading. Pastors and teachers and leaders of missionary meetings will find them very helpful. Price 5 cents each.

We have received the second biennial report of the "Jerusalem Christian Union Mission to the Jews," giving account of the work of Rev. A. Ben-Oliel, his wife and daughter, to July 31, 1894. Much of the time (two years), which the report covers, was spent in the journey to England and the United States; during which 151 sermons and mission talks were given by Mr. Ben-Oliel, 37 addresses by his wife, and 192 by Miss Florence. Certainly, such abounding labor here, gives assurance that they will not be idle in Jerusalem. Scrupulous carefulness is manifested in the financial accounts of the mission. The referees of the mission include the Rev. John Wilkinson of the Mildmay Mission, London: the Rev. D. M. Stearns of Germantown, Phila., and our lamented

brother, Rev. A. J. Gordon, D.D., of Boston, Mass. A statement issued by the latter, in January last accompanies the report. It gives testimonials and seriatum answers, which ought to silence forever the calumnies on the character and work of Rev. Ben-Oliel, so industriously and clandestinely circulated by a former consul of the United States in Jerusalem. Copies of this statement can be secured by addressing Mr. Herbert A. Ben-Oliel. McMaster University. Toronto, Canada. Miss Florence has returned to Jerusalem to resume her labors with her parents in the city of the Great King.

## W. E. B.

## REV. A. J. GORDON.

When this great heart ceased to beat, Israel lost a personal friend. For more than twenty years, notwithstanding his "labors more abundant" in other directions, he never lost an opportunity of bringing the gospel to God's ancient people, reaching out and embracing them with true apostolic earnestness. He lived for and with God. Says one: "He walked with God, and one day he walked so far he never came back."

## NO SALARIES.

It will be noticed by the Treasurer's Quarterly Report that no salaries are paid either to our Pastors or workers or Deaconesses. They have gladly taken up the work, expecting nothing but the simple living expenses. On the conviction that, "Having food and raiment let us therewith be content," 1 Tim. 6:8; 'laying up in store for them selves a good foundation against the time to come." (I Tim .6:14.) Surely the least the Christian people can do is to support them by their prayers, which they truly need to sustain them in the midst of discouragements and trials.

## MISSIONS TO THE JEWS IN OTHER CITIES.

Mr. Max H. Plevy has opened a mission in St. Louis, preaching Saturday at 2:30, at 1432 Franklin Ave., and Sunday at the same hour at the People's Central church, Cor. 19th and Locust Streets.

Rev. Samuel Freuder has changed his place of preaching in Boston, from Bromwell St. to 325 Harrison Ave., with meetings Saturday and Sunday afternoons, and Bible classes every Monday and Wednesday eve., for inquiry. His work is under the auspices of the Massachusetts Home Missionary Society.

An account of Mr. Freuder's ordination as a Congregational minister, Dec., 1894, came too late for publication. It was a most felicitous occasion, and he was most warmly received into the denomination.

Mr. Herbert Ben O'liel, son of Rev. A. Ben O'liel, has also opened a mission in Hamilton, Ontario, Canada.

We have received a report of the Jewish mission in Cleveland, under the direction of M. Steiner, a convert from Judaism. This mission is undenominational, takes up no collection, depending upon the Lord alone for supplies, and evidences the Lord's blessing, as they report having received and expended during eight months \$547.11, and show a balance of \$31.00 in the treasury. The Treasurer is R. H. Young, 15 Livingston

Our Brother Angel is in New York City, meeting with good success in his new field, many hundreds of Jews attending his services, for which we praise

Pray for Alexandria with its probably 50,000 Jews and no accredited mission in the place.

A friend writing from Milwaukee asks us to pray that a Jewish mission may be started in that place for the thousands of tens of thousands of Jews in that city.

Rom. 11:25. "For I would not that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part has happened unto Israel until the fulness of the Gentiles become in."

## ANOTHER JEWISH MISSION.

We are rejoiced that Mr. Ignatz Freuder, for many months a good and tried worker in our Chicago Hebrew mission, has, in connection with our brother Plumer, opened up a mission for the Jews on Twelfth street, right in the heart of the Jewish population.
The following is a brief report from

Mr. Freuder:

"JEHOVAH TSIDKENU."

This mission was opened Saturday, Feb. 9th, 1895, at 210 W. 12th street near Jefferson. Services are held Friday evenings at 7:30 o'clock, and Saturday and Sunday afternoons at 3 o'clock.

A reading room is opened daily from 2 to 7 o'clock, in which may be found various kinds of papers and books in the languages familiar to the Jews.

The mission is undenominational and independent, under the supervision of Mr. C. Plumer, assisted by Mr. Ignatz Freuder. The preaching every Saturday and Sunday afternoon is in the English, German and Jargon languages. Its object is to provide a place easily accessible, where the Jews can come and go without restraint and read and converse on religious matters in their own tongue, to their edifi-cation and salvation. We hope and pray for God's blessing on our effort and we greatly need the co-operation and encouragement of Christian people. Any one wishing to contribute papers, books or money, or desiring information, will please address Mr. Ignatz Freuder, 210 W. 12th street.

The Quarterly Statement for January, 1895, of the Palestine Exploration Fund, is full of interesting matter. The most remarkable item is Dr. Bliss' report on the fresh excavations at Jerusalem. The wall has been traced for 1,000 feet, a paved street, some towers, and the long-lost Gate of the Essenes have been recovered. Another curious find has been a Latin inscription on a votive tablet erected in behalf of the Emperor Trajan by the Third Legion. It was not previously known that this legion, as well as the Tenth, was employed in Judea between the time of Titus and Trajan. Annual subscriptions to Fund, \$2.50. Rev. H. B. Waterman, D.D., Oak Park, Ill., local secretary.

Zech. 2: 12. "And the Lord shall inherit Judah his portion in the holy land and shall choose Jerusalem again."

## JEWISH NOTES.

The Rev. R. Middleton, in the Morning Star, on "The Present Signs of the Times" remarks: "Not only have so many Jews returned, 'not less than 120,-000, 40,000 of whom are centered in Jerusalem,' but the work many of them are engaged in doing seems to me to be a direct fullfilling of prophecy. If you turn to Isa, 17:10, it says: "Therefore shalt thou plant pleasant plants, and shalt set it with strange slips. In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day, of grief and of desperate sorrow." Only quite recently the Jews have ordered about two millions of vine slips of America, which they have planted in Palestine. Now who can say but that this is according to prophecy, and, if so, it points most distinctly to the harvest of the vines being gathered in the great tribulation upon the verge of which we believe we are now standing.

The Jewish Missionary Intelligencer commenting on the papers on Judaism read at the World's Parliament of Religions most aptly says: "We see in these pages but little better knowledge of what true Christianity really is, although there is much talk of culture and the glorious liberty of the American Republic. the Jews of the United States are feeling their way out of a narrow orthodoxy, and nevertheless are maintaining a true faith in the God of their fathers, then we do not fear the result for them. They will be drawn on to know Him in His final revelation. But if they are puffed up with this world's knowledge and are becoming satisfied with the messianic character of the Stars and Stripes, then 'God pity them, for they will receive a rude awakening.'

New confirmation of the truth of the Bible narratives and the wisdom of Biblical laws, are always coming to hand. The most recent of these is from Professor Sayce who has already contributed so much valuable matter to the same purpose. Writing from Assuan he reports the discovery of Nimrod in a cuneiform inscription. His full name, says the professor, was Nazi Muruda Kassu, and he was the Babylonian contemporary of the father of the Assyrian king who restored Nineveh and founded Calah about 50 years before the Exodus, thus confirming the testimony of the Pentateuch. It is true the results of scientific research often seem to contradict Biblical teachings, and

at first it would appear unfair to accept confirmatory evidence from such sources and refuse all that is unfavorable. It must, however, be remembered that the Bible has in many ways, a prima facia right to credence, and while the Jew recognizes the full rights of reason and is ready to reject anything that is proved to be incorrect, the burden of proof lies upon the so-called scientific contradictor and not on the Bible.—The Jewish World.

## THE COHENS AND THE AARONIC BLESSING.

It is the peculiar privilege of this family of hereditary priests to pronounce the Aaronic blessing. (Numb. 6: 24-27.) According to the instructions of v. 22: "And the Lord spake unto Moses saying, speak unto Aaron and his sons saying, on this wise shalt thou bless the children of Israel." They are also the first to be called to the reading of the Torah (law). No Rabbi if he is not a Cohem enjoying these privileges. On the three great festivals they pronounce blessing over the congregation. This with hands uplifted in a peculiar shape forming the letter W the initial of 'TW Almighty while their heads are covered by the taluh. The people in the meantime cover their faces with their hands. They must not look on the hands of the Cohanim while they are pronouncing the benediction. The reason is (and every Jewish ceremony has a reason) because the Rabbis say that God, or the Shechinah, looks through the apertures between the priests' fingers, as it is written: "Behold He standeth behind our wall. He looketh forth at the windows shewing himself through the lattice." Song of Sol., 2:9. Yes, this is true in a higher and spiritual sense. God the Father looks through the crucified hands of our Great High Priest and is ready to bless all, including Jews, who will look up to the crucified, risen and ascended Savior."- Jewish Missionary Intelligence.

Mr. Elie Scheid, of Paris, the Administrator General of Baron Edmond de Rothschild's colonies in Palestine, during his recent stay in Constantinople obtained an important concession from the Porte, viz., to transport to Syria 1,000 Jewish families for settlement on lands bought by Baron Edmond at Gonlan (in Bashan) and in the neighborhood of Damascus. Mr. Haim Cohen has been appointed to take charge of these territories.

PALESTINE.—Mr. Robert Drummond Hay, late British Consul General at Tunis, and son of the Right Hon. Sir John H. Drummond Hay, has been appointed to the much coveted Consul-Generalship at Beyrout. This appointment confers jurisdiction over the whole of Palestine. Mr. Hay has ever shown himself a warm friend of our coreligionists, and we feel sure that if occasion should arise for his good offices whilst he is in the Holy Land they might be confidently relied on. Before quitting Tunis Mr. Hay received most gratifying marks of esteem and good will from The Bey, the French residents, and classes of the inhabitants, including the representatives of the Jewish community. The Bey conferred upon him the highest order it is in his power to bestow, but Mr. Hay was unable to accept this distinction without the permission of Her Majesty.

JEWISH SOLDIERS.—Twelve years ago the Board of Deputies obtained from H. R. H., the Commander-in-chief, an order that all Jewish soldiers should have a furlough granted to them to enable them to observe the sacred festivals. The Board furnishes the War Office annually with the dates of these festivals and seeks a renewal of the above order. They have just received a communication from the Adjutant-General stating that general officers and others commanding districts and stations at home and abroad have been directed that, subject to the exigencies of the service, facilities are to be granted to all soldiers of the Jewish persuasion to observe the festivals in 1895.

The hygienic value of the Jewish dietary laws is continually being vindicated by the discoveries of science and the observations of medical men.

The facts are very striking in regard to the classes of animals which are altogether forbidden as food by the Mosaic laws. Among quadrupeds, the carnivora are prohibited, and it is well known that they are liable to be infected with parasites. The danger of partaking of the flesh of beasts subject to parasitic diseases is specially evidenced in the case of swine, the consumption of whose flesh is liable to engender trichinosis. Among birds the raptores are forbidden, as their habit of feeding on carrion naturally renders them unwholesome as food. Similar considerations apply to shell fish, which, like the carnivora among quadrupeds, and raptors among birds, feed upon garbage and all kinds

of unclean matter. People sometimes urge that the Mosiac laws were only meant to apply to hot climates, but experience teaches that their observance is only less efficacious in cold latitudes like our own. The most recent observations trace a connection between the prevalence of typhoid fever and the consumption of oysters. There have been numerous deaths of late from this cause. The British Medical Journal, commenting on the subject, writes in a tone of alarm.

## THE CRIMEAN JEWS AND THE TSAR.

The Jews in the Crimea are about to present the Emperor and Empress of Russia with a scroll of the law, which is to be a veritable work of art. The case in which the scroll is to be enclosed measures eighteen inches in height and twelve in width. The inside is covered with white velvet. The top of the scroll bears the Imperial crown artistically engraved on silver with the initials also on silver of the Tsar. These initials, in larger type, are repeated on the inside of both folding doors of the case. The exterior is covered with red velvet, and is formed of eight angles of very fine and artistic cut. The upper board of the case, which is formed of the two folding doors, is adorned in the center with a star, and the name of the Lord in silver letters, and higher up is the crest of the same metal of the Government of Tanrida. Then follow in silver letters the Ten Commandments in the Hebrew, and on each side and in similar characters is the text in Deuteronomy: "And it shall be when he sitteth upon the throne of his Kingdom, that he shall write him a copy of this law....That he may prolong his days in his Kingdom, he and his children in the midst of Israel." The translation of the text is given on the same sides in silver letters of the Church-Slavonic type. Finally at the top and at foot of the case is the inscription in silver letters: "From the loyal subjects in the Government of Tanrida, January, 1895."

The gift was personally presented to the Tsar on Wednesday by a deputation of Jews, who also handed His Imperial Majesty a cup and salt cellar of jade.

The loose methods of granting divorce, by Jewish Rabbis, is meeting with proper condemnation by both Jews and Christians.

## NEW JEWISH PEER IN AUSTRIA.

The Emperor of Austria has created Baron Ludwig von Oppenheimer a life peer which entitles him to a seat in the Austrian House of Lords. The new peer belongs to a leading Jewish family whose ancestors rendered centuries ago valuable and unforgotten services to the Imperial House and to the State. Baron von Oppenheimer, who was an intimate friend of the Austrian chancellor, the late Baron Benst, has been since 1873 a member of the Chamber of Deputies. He is a strong liberal, and popular among all parties on account of his tact and his conciliatory attitude.

## AN ABSURD SHECHITA PROSECUTION.

The Shochet of the Jewish congregation at Basle (Switzerland) has had to appear before the criminal magistrate on a ridiculous charge—cruelty to a fowl —by killing the bird without having previously stunned it. In vain the defendant pleaded that the common-sense reading of the law was that stunning was required in the case of cattle only, and that no one, Jew or Christian, would think of rendering a fowl unconscious before killing it. The public prosecutor insisted on the letter of the law which speaks of "all animals" and demanded a fine of thirty francs.

The magistrate found the defendant guilty, but reduced the fine to five francs. Naturally this decision will be appealed against.

Mr. Silberbusch, London, says:--"On entering a shop in Cambridge Road this morning, I saw the proprietor standing in the back room with his phylacteries on, and saying his prayers. He motioned to me to wait, which I did, three female customers coming in in the meantime. When he had finished, he came orward and apologised for keeping us waiting. I told him that I was glad to see him in the act of prayer, which so many neglect nowadays. 'I never omit prayers,' he said, 'especially as it costs me nothing to pray.' 'There I must dessent from you,' I said, 'prayer which costs nothing is also worth nothing. In order to be efficacious and acceptable, prayer must be accompanied by contri-tion and self-abasement, and this is, I think, a high price for selfish and proud human nature to pay. The greatest men in Israel, David, Solomon, Heze-kiah and Daniel prayed thus.' 'Yes,' said he, 'If all Jews were to pray like thus, then the Messiah would soon come,' 'When they pray like this,' I replied, 'their eyes will be opened to see, and hail their Messiah, whom through blind pride and obstinacy, they refuse to acknowledge.''

On Sunday evening, Feb. 2nd, the Jewish Historical Society held the second celebration of "Re-settlement Day," the anniversary of the return of the Jews to England, under the protectorate of Cromwell.

Our standard of thought may be best illustrated by referring to an article in this month's American Review, under the caption of "The New Pulpit." Most significant is the analysis of the conditions under which the pulpit of the past and that of to-day energized or enervated the active forces in the possession of the pulpiteer. The author, Rev. H. R. Haweis, finds that the following summary of opinions indicates the difference between the trend of thought prevailing but yesterday and the tendencies which lead the incumbent of the pulpit of to-day to employ what to some appears questionable means of winning audiences.

"The old pulpit said, The Bible

is the word of God.'

"The new pulpit says, 'The word of God is in the Bible."

"The old pulpit said, 'The Bible

is an inspired history.'

"The new pulpit says, 'The Bible is the history of an inspired people.'

"The old pulpit said, The Bible

is infallibly inspired.'

"The new pulpit says, 'The Bible is inspired, but not infallible.'

"The old pulpit said, 'I believe in the resurrection of the body."

"The new pulpit adds, 'I believe in the survival of the ego and the continuity of the individual in some suitable, though at present unknown form, under some suitable, though at present unknown conditions, and so forth."

## THE CHICAGO HEBREW MISSION

INCORPORATED

22 MARGARET St., CORNER WEST FOURTEENTH PLACE (TWO BLOCKS EAST OF BLUE ISLAND AVE.)

REV. J. A. SPRUNGER, SUPERINTENDENT. REV. THOMAS M. CHALMERS, PASTOR.

Preaching to Jews—Saturdays and Sundays, 3 P. M. Bible School—Sunday, 2:30 P.M. Industrial School—Tuesday, 4 P. M. Free Dispensary open Wednesdays and Saturdays, 3 P. M.

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## QUARTERLY REPORT OF MIS-SIONARY.

Our first quarter in the work of the Chicago Hebrew Mission has come to an end. To one untried in work among Jews it brought many new experiences. It has been a work of love. The heart of the missionary is greatly encouraged, although difficulties abound, and a nearer contact with the people reveals the greatness of these difficulties. The work was begun with the profound conviction that only Almighty power could do anything to save the Jew. Reliance is placed alone on the Holy Spirit. "Israel shall be saved in the Lord with an everlasting salvation." As acquaintance with the work enlarges, love for it deepens. And in this spirit only can it be truly carried on to success.

SERVICES

have been held regularly every Saturday and Sabbath. The at tendance, small at first, has increased continually, especially during the past month. We are gratified by the large number of men in attendance, although the women and children have not been

absent. The souls of the women and children are just as precious as those of the men, and we must not pass them by. We have excellent order, and the audiences listen with close attention. The preaching is in English and German. Jesus as the Messiah and Saviour of Israel has been earnestly presented. It is believed that arguments concerning the Messiahship of the Nazarene are not, however, so much required in these public services. Many Jews already concede the Messianic claims of Jesus. But their hearts are just like the hearts of many Gentiles. They "will not believe." Sins of one kind and another hinder their acceptance of Iesus as Saviour and Lord. The natural enmity of the human heart to truth and holiness stands in the way of many. There is in so many minds the idea that they have never done anything very bad. Some say they lead moral lives, provide for their families, obey the laws, and what more is required? There is no deep sense of sin, no consciousness of their rebellion against the government of One infinitely holy. In view of these facts

At the small price charged for our Quarterly, it is impossible to send receipts to our subscribers. Please notify us if you do not receive it.

the aim has been to present such truth as will lead to the knowledge of sin, and to offer Jesus Christ as the atoning sacrifice for sin, and as the High Priest who ever lives to to make intercession. So it has been felt that our chief duty is not to argue the Messianic claims of

good spirit of inquiry has been manifested at different times. Often also the Jews will remain an hour or more after the close of the service in earnest conversation on the points made in the sermons, asking questions concerning Jesus and Christianity. A wide range of



A GROUP OF DEACONESSES.

Jesus, but to urge in all boldnsss and love the immediate acceptance of Christ as the Saviour of sinners. This was the message of the apostles. It is the message our Lord himself commanded to be preached. "Preach the gospel." We must carry the good news of salvation. Under such preaching we have again and again seen tears in the eyes of some son of Abraham. A

opinion is found. Some Jews seem not far from the kingdom, and defend Christianity and its Founder against the aspersions of their brethren. Others are at the opposite extreme, seeing no good in the Nazarene. Others again are infidel, not believing their own Scriptures, while some are atheistic and anarchistic. But in the main our audiences are respectful, and will-

ing to hear what the ambassadors of Jesus the Christ have to say.

The Lord has cheered our hearts by leading four Jews, as we trust, to accept the Saviour, though as yet they have not made an open profession. They were all young men, two of them having families. The way is made very hard for some of them because of persecution, and these persons need the prayers of earnest Christians that they may be enabled to stand for the Lord. Our

### SABBATH SCHOOL

work is an interesting department of the mission. Two deaconesses from the 'Light and Hope Mission' live permanently in the mission house, and these have charge of the children. Some of the children are much interested in the story of Jesus and other parts of Bible history. A Bible class for the men and women is taught by the mis-We are studying the prophecies of Isaiah, and it is very delightful to get close to the mind of God as revealed in the sacred Hebrew tongue, and to talk over these deep and beautiful things with the Jews themselves. But the attendance of Jews on this class is not as large as we would like to see. The

### DISPENSARY

is open every Wednesday and Saturday, and has an increasing number of patients. We regard this part of the work as an important aid to the spiritual, in that it proves that the Gentile has a kind heart. "Through your mercy," i. e., your kindness to the Jews, "they shall obtain mercy." In connection with the dispensary work

### THE DEACONESSES

visit much among the sick, and carry Testaments and Judeo-German and English tracts into many homes. Nearly four hundred such visits have been made, and much truth spoken in Jewish homes. In many places the truth is permitted to be spoken freely, and this seed-sowing will certainly not be in vain. hath spoken good concerning Israel." His word will not return to Him void. His promises will be fulfilled. God waits to bless Israel. and Israel shall be blest. For the blessings of these three months. for the kind ways of the Lord and His daily guidance, and for the aid of our faithful deaconess helpers, we are profoundly grateful. Let

### MUCH PRAYER

go up from God's chosen for the enlarging and deepening of the work of this mission. Men may ridicule and the demons of the pit may fight against missions to Israel. But God and the angels are on the side of the covenant people. The simple hearted tell that when the cathedral of La Puebla, Mexico, was in building the angels came down at night and added to the walls as much as men built during the day. It is but a legend of the past, yet it conveys the very truth that is taught in the word of God. The angels are helping on the work of the eternal God. When angels do not falter, and the Almighty stands beside us, where is the heart of man or woman that will think of failure?

In the service of the King
THOMAS M. CHALMERS,
Missionary.

## THE SATURDAY MORNING PRAYER MEETING.

If you are down town, or passing through or visiting in the city, you will be refreshed if you step into the committee room, fifth floor, 57 Washington St., Saturday, 10: 30 A. M. and join the little band of the "Lord's Remembrancers," as

they plead there His promises for the needs of the Mission, and for a blessing upon His covenant people. It is most gratifying and encouraging to hear so many friends write, who assure us that though they are absent in body, they are present in spirit at this blessed trysting place. A dear lover of Israel writes: "Inclosed please find an order for \$25.00, 24 dollars for the general fund, one dollar for the dear little ERA, less five cents for my membership card for the prayer alliance. That dear work is near my heart by night, and by day in prayer. I can't promise to retire every Saturday morning, because I have not a warm room, and my health is very poor, but they are on my heart before the Lord every day. The answer is coming, because lesus is coming."

And another: "I am always glad when the time comes to send my contribution to the Hebrew Mission; it gives me a feeling of partnership in the work just now, this little share, and the always blessed one of joining my prayers (she is a member of the 'Prayer Alliance,') with those of God's dear little children who are calling on Him to remember His promises to Israel, seems all I can have in the cause." She also asks us, "Will you sometimes remember Milwaukee in your prayers, that a mission may be started here; there is need enough but no sign of any interest in any such work."

## THE REV. J. RAMSEYER

the German brother who assisted Mr. Chalmers some weeks, went out among the German people in Michigan and Ohio, to fill some appointments he had made before our arrangements with him as assistant pastor, in connection with the Mission. He began to preach the truth

concerning our Lord's return, and such an interest was created, and so much enthusiasm awakened, that invitation after invitation began to pour in upon him, until he feels that he cannot turn away from these doors so providentially opened to him at present. In the meanwhile the

REV. K. F. VORGEL,

a German city pastor, full of the Spirit and the love of Christ for Israel, has been preaching quite frequently, with great acceptance and will continue to preach, D. V., until Mr. Ramseyer returns.

We are glad to welcome "to take part with us in this ministry," our good German brother

MR. JAPETH AMSTUTZ AND WIFE "whose names are in the book of life" and whose personal labors God has greatly blest in other places, and we trust will here also.

We desire to thank our dear brethren and sisters of the Holland Christian Reformed churches for their generous contributions to our work, through our esteemed brother in the Lord, Rev. J. I. Fles. Himself a convert from dark Judaism, he has greatly encouraged us by his letters and prayers to press on and do greater things that we have yet done to bring the light to blinded Israel.

## DERECH HAKODESH.

Rev. A. Ben Oliel writes in the Christian Herald:

"Did the prophets know anything, and predict anything, of railroads? I decidedly incline to maintain that Isaiah did, and foretold these very railroads in chapters 35: 8; 19:23; 11:16; 62:10. His 'Maslul and Mesilla,'—literally 'cast up, embanked roads,''—are, I believe, railroads. The correct translation of 35:8 is, 'And there shall be there an embanked (cast up) road and a

road,'-thereby intimating an unusual road-"and this road to the Holy (city or place) it shall be Jerusalem's name in Arabic and other Eastern tongues is simply 'the Holy,' and the prophet tells us how this road shall be called-'Derech Hakodesh'-Arabic, 'Trekh Elkhods'--the very name now heard in the streets of Jaffa and Jerusalem! He says even stupid people shall not lose their way in that kind of double road: and that there would be no need to quarry stones for it, but simply to gather them,' 62:10. He knew they would be plentiful on the surface of the ground.

From Jaffa to the Judean range are the plains of Philistia and Sharon, liable to inundation by the winter rains. So the prophet foresaw that it would have to be an embanked road. As a matter of fact, the company began by making a slight embankment for the railroad, which the first winter rains washed away, and it had to be reconstructed more solidly and

higher.

A friend suggests that the prophet, Isa. 62:15, refers to two construction parties going out from Jerusalem, by repeating the words, "Go through: go through the gates: prepare ye the way of the people;" and that "cast up, cast up the highway," refers to the first embankment having been destroyed and a second constructed.

—Ed.]

In reply to the Armenian delegation, the veteran statesman Mr. Gladstone referred to the recent Armenian atrocities in terms of very strong condemnation. He considered Turkey "a scourge to the world." Mr. Gladstone also referred to the fact that he had lived "to see the Empire of Turkey in Europe reduced to less than one-half of what it was when he was born." And this was the power foretold by our Lord that should tread down Jerusalem.—Morning Star.

## MRS. WOOD'S REPORT.

Our industrial school under the blessing of God and through the faithfulness of those who labor there, is steadily growing. Our school numbers between eighty and ninety; our teachers and workers, twelve. Miss Howard, who for so many years has prepared the work, still presides at the work baskets, and without whom the school could not be.

Five deaconesses assisting have made it for the first time possible to have a teacher for each sewing class -and their ministrations to the sick and poor, make them blessings to the school. Our regular teachers are Mrs. W. J. Davies, Mrs. O. D. Allen, Mrs. Wood, Mrs. Rice, Miss Stella Wood, Miss Bertha Lee, and Miss Mary Bliss, whose work among the boys has been very successful. Attracting them by her love and interest, teaching them to weave pretty baskets, which they sell, talking to them as they weave of those things which, we trust, will be woven into their lives. Two brighteved ones of the Infant class, Mikey and Maxey, have been absent in many months. One of the pupils said, "Mikey and Maxey and me are chums, when I have a cent I tell him, 'come along;' when he has a cent he tells me, 'come along.' " (Meaning to the Industrial school.) A bright older boy said to us, "When my father feels bad he says, 'it makes him laugh to look at us children." How it cheers our hearts to get a glimpse of a happy home—a loving father, and does not "Our Father" smile upon those workers as He sees their love and effort for Israel. Miss Wood after the teaching of the commandments, tells them Bible stories: and as she tells them these the heroes' namesakes sit before her with bright eyes and kinding interest in all she says. May the God of Abraham, Isaac and Jacob bless and keep pure and sweet those dear children of Israel. Mrs. A. F. Wood.

## DONATIONS.

From Miss H—, 4 skirts, I cloak. I box from Hinsdale, containing I suit clothes, 2 dresses, 6 skirts, I pair shoes, I pair rubbers, I hand satchel, I package needles. Mrs. C. H. W., Kenosha, Wis., 2 cloaks, 9 skirts, 3 woolen ditto, 5 pairs draw-

ers, 3 skirts, 3 shades, 2 woolen vests, 2 dresses, 3 calico dresses, 2 shawls, 2 nightdresses, 8 pair stockings. Mrs. O. D. A., children's clothing, 4 dresses, 12 skirts, 2 shirts, 2 vests, 1 pair stockings, I baby comforter. Mothers' meeting of 1st Congregational church, 2 new comforters. Miss M. C., I Miss M. C. H., 1 skirt, 1 cloak. Miss S. W., I pair shoes. apron. Mrs. C. E. S., 3 hats, 1 pair trousers. Miss M. E. B., I new com-American Tract Society, forter. \$25.00 tracts. Miss A. E. P., 500 tracts.

## CHICAGO HEBREW MISSION

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to March Stn, 1895.												
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W. Longstreth.

308 Clinton Avenue, Oak Park, Ill.

## QUARTERLY REPORT OF THE CHICAGO HEBREW MISSION.

FROM DECEMBER 8, 1894 TO MARCH 8, 1895.

RECEIPTS.	EXPENDITURES.
Balance from Dec. 8, 1894	Paid for Relief       \$ 8.35         Paid for Printing, Stationery and Postage       8.30         Paid for Repairs       7.25         Paid for Mission House Expenses, including Coal, Gas, Household Expenses, etc       152.50         Paid Treasurer for advancements during 1894 for       152.50         Mission Workers       \$24.00         Mission House Expenses       52.72         Repairs       8.00         Printing       5.20         Cash on hand       6.37
\$307.04	\$307.04
BUILDING	G FUND.
Contributions	Paid Interest on Balance of Note due   353.10   July 6, '94, and Note due Jan. 6, '95,   \$53.10   Cash on hand
\$65,50	\$65.50
NEW CHAPEL FUND.	PRESENT INDEBTEDNESS,—BUILDING FUND.
Cash on hand Dec. 8, '94	Balance due on Note due July 6, '94\$250.00 Note due January 6, '95
\$293.00	Total Debt on Building\$1,795.00
We have examined the accounts of the Treasurer and find the same correct, with proper vouchers for all payments.	MRS. T. C. ROUNDS, TREASURER,

### Form of Bequest to the Chicago Hebrew Mission

..... of [give Town, County and State,] will, give and bequeath to The Chicago Hebrew Mission the sum of \$.......... [If the property bequeathed is in Real Estate, give description and add "in fee simple forever."]

Witness my hand and seal, this..........day of..........18..... [L. S.]

We, the undersigned, saw [give name] sign the paper, which he acknowledged to be his last will and testament, and we have signed it as witnesses at his request,

in his presence and in the presence of each other. [Three witnesses.]

ents. EDW. P. RICE, Auditors.

## SOME OF OUR LETTERS.

ATLANTA, GEORGIA.

MY DEAR MRS. ROUNDS: The fact that my subscription had expired escaped my attention and renew at once, sending my own and additional one, for a friend; I hope to add to this list shortly, as I believe there are several whose interest in this great subject is growing. As for me, my heart and mind are filled with it, and I speak of it on all occasions....It is needless to say that I greatly enjoy and appreciate the Era....May we both live to see the "Day of Day's" ushered in, and the seed of Jacob restored to life. Yours in His name,

Mrs. C. D. M.

RICHMOND, MAINE.

THE JEWISH ERA: Please send me your paper for this year. I enclose 25 cents in stamps. Famine and distress of nations abound. I can only see one solution to the problem, and that is, the personal coming of our Lord and Saviour Jesus Christ; for that I am glad so many are praying. Sincerely yours,

MRS. Lucy A. E.

Worcester, Mass.

DEAR FRIENDS IN THE FAITH: I inclose 25 cents for my subscription to the Era. My wife and myself read it with great delight, and if we were in the same city should surely know each other face to face. We are deeply interested in all that concerns the dear Israelites, to whom pertain the adoption, and the covenant, and the giving of the law, etc. We have believed the Scriptures concerning the restoration of the Jewish nation for many years, and now we are glad to see so much interest concerning them. May the Lord sustain you, etc. Your brother in Christ,

J. C. B.

REVAL, RUSSIA.

DEAR SIR: A number (October '94—January '95), of your paper, The Jewish Era, happened to come to my hands; being much interested in the Jewish missions. I found this paper to be the very thing. I should like to take it regularly so as to be acquainted with the Jewish movement, etc.

BARONESS VON C.

MARQUETTE, MICH.

DEAR MADAM: I will be pleased to receive the back numbers as you suggest....Properly understood and treated, the Hebrew question is an important and imminent one. Very respectfully, W. W. M.

CLINTON, IOWA.

DEAR BROTHER IN THE LORD: I want to renew my subscription for this year for THE JEWISH ERA. Inclosed find five dollars to pay for the ERA, and the rest to help on the blessed cause in bringing back His ancient people to love the dear Saviour. May God bless the good work going on, ever prays,

MRS. R. R.

GREENVILLE TEXAS.

THE JEWISH ERA: I herein send 25 cents for THE JEWISH ERA for 1895. I wish to say in this that we have taken the ERA for eighteen months. All the numbers of 1894 we have loaned to Jews that are living in our town, and some read them with much interest and hand them to other Jews to read. Yours, MRS. L. G. W.



## THE CHICAGO HEBREW MISSION

22 MARGARET ST., CORNER WEST FOURTEENTH PLACE (TWO BLOCKS EAST OF BLUE ISLAND AVE.)

> REV. J. A. SPRUNGER, SUPERINTENDENT. REV. THOMAS M. CHALMERS, PASTOR.

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געבעטשמונדע יעדען פריימאג אבענד אום 8 אוהר



יעדען דיענסטאַג אום 4 אוחר נאַכמיטטאַג.

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## CHICAGO

22 Margaret Street

PREACHING TO JEWS Saturdays and Sundays, 3 P. M. SUNDAY SCHOOL

Sundays, 2:30 P. M.

PRAYER MEETING Fridays, 8 P. M.

SEWING SCHOOL Tuesdays, 4 P. M.

FREE DISPENSARY Open Wednesdays and Sat-urdays, 3 P. M.

# THE JEWISH ERA

## A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

יובר לעולם בריתו נתהלים קיא ה.ז

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

## JULY. 1895

### CONTENTS:

	PAGE
ZION'S AWAKING—Rev. A. B. Simpson.	41
THE PROSPECTS OF JEWISH CONVERSIONS BEFORE THE GREAT	
TRIBULATION—Rev. Thos. M. Chalmers.	42
Mrs. Baeyertz-with Portrait-	44
FOR HIS HOLY NAME'S SAKE—Wm. E. Blackstone	46
New Restrictive Measures—	47
Armenia—Wm. E. Blackstone. A sugar a street of the street	48
JEWISH THOUGHT ON . THE COMING RESTORATION OF THEIR	
NATION—Our Hope. And and a given the second and a provention	. 48
A LETTER FROM Mrs. HERRICK JOHNSON—	52
Conversion and Healing of a Jewess-Mrs. L. D. Von Koehlar	54
REV. ADOLPH SAPHIR, D. D.—WITH PORTRAIT—T. C. R.	56
Moses and the Multiplication Table—	57
PAST AND PRESENT RELIGIOUS CONDITION OF JEWESSES IN CONTRAST— EDITORIALS—	
CONTRAST— United and the contrast of the contr	58
Editorials— The state of the st	60
JEWISH NOTES AND	63
New Publications	65
CHICAGO HEBREW MISSION REPORTS	66
From the Ozarks-W. E. B. The state of the contract of the cont	70
TREASURER'S REPORT—	72

PUBLISHED BY

THE CHICAGO HEBREW MISSION

## THE CHICAGO HEBREW MISSION.

This is an interdenominational organization, having for its object the promotion of the intellectual, social and religious welfare of the Jews. It was begun in November, 1887, and was incorporated March 11, 1891.

The Society owns the Mission premises at the corner of W. 14th Place and Margaret St., which cost \$8,000. There is a substantial brick building and three lots, affording sufficient ground for a greatly needed enlargement. The work of the Mission consists in:

EVANGELIZATION.

1st. Preaching the Gospel to the Jews.

- 2d. Personal work with inquirers; explaining the Scriptural claims of Jesus as the Messiah; the need of a Saviour from sin; the grace, mercy, forgiveness and goodness of God as manifested in His Son, Jesus Christ our Lord,
- 3d. Distribution of testaments, leaflets and general literature, in English, German, Hebrew and Jargon.

4th. House to house visitation among Jewish families.

INSTRUCTION.

Industrial School for Children.
Bible School for Children and Adults.

BENEVOLENCE AND CHARITY.

1st. The care of the sick and poor in their homes by the Physicians and Deaconesses.

d. The distribution of clothing, food and other relief to the most

needy poor.

The Mission depends entirely on voluntary contributions, which may be sent to Mrs. T. C. Rounds, Treasurer, 308 Clinton Ave., Oak Park, Ill.

## PRAYER-ALLIANCE FOR ISRAEL.

## "TO THE JEW FIRST"

ROM. I. 16; II. 10.

For Membership Card send 5 cts. to the Superintendent CHICAGO HEBREW MISSION, 22 Margaret Street, Chicago, Ill.

We believe that it is a privilege to pray for Israel, and that the duty to do so is enjoined in the Word of God. To this end the Prayer

Alliance for Israel was begun a few years ago.

The result is most gratifying. Friends from near and far have joined it. And not only do they find it a blessing to themselves, but we ascribe many blessings that have come upon our work to their pleadings in our behalf at a throne of grace.

We are receiving more messages from friends who desire to join

this fellowship of prayer for Israel. The special objects are:

The conversion of God's ancient people; Jewish missions throughout the world;

An awakening of Scriptural interest in the Jews among Christians; The Lord's work in behalf of Israel through the Chicago Hebrew Mission.

"Pray for the peace of Jerusalem, they shall prosper that love

thee." Ps. 122:6.

## THE JEWISH ERA

VOL. 4.

CHICAGO, JULY, 1895

No. 3.

"A light to lighten the Gentiles and the glory of thy people Israel."

PUBLISHED QUARTERLY, PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR

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ENTERED AT THE CHICAGO POST OFFICE

MRS. T. C. ROUNDS, EDITOR

## ZION'S AWAKING.

BY REV. A. B. SIMPSON.

Awake, awake; O Zion,
Arise, Jerusalem:
Shake off thy chains and sackcloth,
Put on thy diadem.
Thy night is almost over,
Thy dawning draweth near,
Thy day of Pro mise hasteth,—
Thy King will soon appear.

Long hath thy midnight lasted, Hard hath thy bondage been; Cruel the shame and anguish Thy weeping eyes have seen: But lift thine eyes, O Israel, Forget thy Wailing Place; Once more thy King is coming In glory and in grace.

Thy sons are crowding to thee,
Thy wastes are tilled once more,
Thy latter rains returning,
As in the days of yore;
Thy vineyards and thy olives
Once more the mountains crown,
And 'neath their vine and fig-tree
Once more thy sons sit down.

Once more the grapes of Eschol In Hebron's vale are seen; Once more the plain of Sharon Is clothed in tichest green; The orange groves of Jaffa Hang rich with harvests rare, And hill and valley blossom With flowers sweet and fair.

Thy streets and walls are spreading
With many a structure fair;
Thy thoroughfares are crowded
With traffic everywhere;

Thy limits stretching northward Fulfill the sacred sign, And soon thy walls will cover The Prophet's measuring line.

And many a town and hamlet
Is growing o'er the land,
The harbinger of progress,
And brighter days at hand.
And many a little circle
Of Israel's sons has come,
And in thine ancient valleys
Has found a prosperous home.

And now the engine's whistle
Is heard on Sharon's plain,
And Judah's mountains echo
The rushing railway train.
Yes, and o'er Syrian railways,
They tell us soon will pour
The trade of Western nations
To India's distant shore.

The messengers of Jesus
Are gathering at thy gates,
And many a faithful watchman
In Zion works and waits;
Once more from Zion's threshold
The stream begins to flow,
Whose deeper floods of blessing
To all the lands shall go.

From many a cruel nation
Thy suffering children flee,
Not knowing God is planning
To drive them home to thee.
Thy strange, pathetic story,
Men cannot understand;
A land—without a people,
A race—without a land.

But Israel shall be gathered,
From every race and clime,
On Zion's holy mountain,
In God's appointed time.
But first, the chosen "remnant"

Their Saviour must receive, The ''first fruits'' of the nation The gospel must believe.

And then, from Gentile nations, The Lord must bring His own, And "unto every creature The witness be made known." Then, He hath surely promised, The glorious end shall come; The King shall come to Zion, And Israel gather home.

We hail that glorious morning; All things in earth and sky, And even in scattered Israel Proclaim its advent nigh. Awake, awake; O Zion, Thy day begins to dawn! Lord, haste its glad appearing, Help us to speed it on.

By permission.

THE PROSPECTS OF JEWISH CONVERSIONS BEFORE THE GREAT TRIBU-LATION.

BY REV. THOS. M. CHALMERS.

In the judgment of the writer a faith in the pre-millennial coming of our Lord Jesus Christ is one of the prime qualifications of a missionary to the Jews. Only such a faith can sustain the worker in presence of the gigantic difficulties in the way of Jewish evangelization. And that equipment of Scripture truth found only in connection with the pre-millennial faith is absolutely indispensable in any large and enduring work for Israel. Moreover, in the Scriptures the glory of Israel is distinctly wrapped up with the glory of the Messiah. The Jews can be most readily reached by those who connect the conversion and exaltation of the nation with the coming of Christ. To preach post-millennialism to the lew, to to hold out only a prospect of absorption into the Gentile church, this is to wreck the national aspirations of Israel, and makes the task of their conversion an insuperable one. It means the setting up of

the New Testament against the Old, when the truth is that the most perfect harmony exists between them. Our task is to preach Christianity as a spiritual development, on the world-wide scale, of the old Biblical Judaism, and to set forth the parenthetical nature of the church pending the restoration of the Jewish theocracy.

Now, it is a fact, that the great majority of Jewish missionaries the world over are pre-millennial-Being such, they hold that the mass of the nation must pass through the tribulation under the anti-christ ere they will come to the acceptance of Christ. quite distinctly gathered from such passages as Dan. 9:27; John 5:43; Jer. 30:7; Dan. 12:1; Matt. 24:21; Zech. 13:8, 9, and many others. According to Eze. 22:17-22 and 36: 24-26, the Jews will mainly be restored to Palestine in an unconverted state. Under the preaching of the two witnesses they will be converted to God, and at the appearance of the Lord Jesus in glory they will mourn over their sins in a great national repentance. Zech. 12:10. Now seeing that the national conversion does not take place until the closing days of the great tribulation, the inquiry is arising in not a few hearts,

"CAN WE EXPECT MANY MORE CON-VERSIONS FROM AMONG THE JEWS BEFORE THAT TIME?"

It is a practical and therefore an important question. For while we are to go forward in faithful obedience to our marching orders, "Go ye into all the world," nevertheless we are so constituted that any present success makes the forward movement a much easier matter. Some strong-hearted ones can go to the end, working faithfully in the darkness, and seeing no results. But the majority are

eager to learn what are the prospects for immediate impression.

The inquiry indicated above is being answered by some with a negative. The writer, for the clearing of this question and for the strengthening of his own faith, has investigated this matter anew, and begs leave to announce a different conclusion. In Deut. 30:1-3, we find a distinct promise of the restoration of Israel to Palestine after their return to the Lord. This Scripture must be interpreted in harmony with many others which declare quite as unmistakably that the nation as such will be found in the land in its corporate sovereignty before conversion. words of Moses must surely refer to a large number of Jews converted to Christ in all the lands whither they are driven. And apparently these Jews, thus converted before their return, are not made members of the church, the Bride of Christ, but go back to their land to become members of the nation. and to partake in the new theocratic glory of Israel, as we see in vs. 4-10. It is also to be noted that this conversion of many in Israel, takes place when they "call to mind the blessing and the curse." v. 1. Now at this present time this very state of things is visible. The )ews, as their own journals are just now affirming, are in a greater agitation and maze of inquiry than at any other time in these eighteen centuries. They are calling to mind as never before the blessing and the curse. And we may expect hosts of believers to come out of this greatest questioning of the ages.

But again. In Joel 2: 28, we read, "I will pour out my Spirit upon all flesh." If there is a chronological sequence in the verses following, then this outpouring must be "before the great and the terrible day of the Lord

come." v. 31. This prophecy had an initial fulfillment at Pentecost, but surely there has been nothing as yet that adequately answers to a pouring out on all flesh. With many others in our day the writer holds that this great outpouring must soon take place. It must precede the great tribluation, and it may have much to do in hardening the unbelieving world in preparation for the awful outpouring of wickedness at the end of the age. If such an outpouring of the Spirit comes on all flesh, then the Jew will likely receive largely of it.

Still stronger proof that the immediate years will see

A LARGE INGATHERING

of Israel is found in Rev. 3:9. The seven churches of Asia symbolized the New Testament church in its course between the two advents. The Philadelphian church, is believed, is the faithful believing portion in the churches to-day, running from 1789 onward to the end. To this church Christ says, "I have set before thee an open door," and so the missionary century is the product of Christ working by this remnant. Now the promise given to this remnant is, "Behold, I will make them of the synagogue of Satan, who say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Here is a distinct prediction of the conversion of Israel in the days of the Philadelphian remnant. As early as 1740 the Moravian Brethren recognized the truth of this, and began mission work among the lews. But Christ had not yet set the "open door" for Israel, and the attempt proved abortive. To the pre-millennial martyr Smyrnean church (A. D. 100-300), Christ spake a word concerning the Jew, Rev. 2: 9, and

many sons of Israel came to the knowledge of the truth in those days. But a worldly church arose in the days of Constantine, the hope of the personal coming of Christ was largely lost, and the Iew was neglected and trodden under foot. This continued for fifteen centuries, until the French Revolution awakened men to a renewed study of the prophecies, and the missionary and pre-millennial church of Philadelphia sprang into being as a result of the revivals under Edwards, Whitefield and the Wesleys. With the new state of things came a new interest in the Jew. In 1809 but thirty-five converted lews could be found in all England. Since that time about 100,000 Jews in all the world have accepted Christ. But is this a sufficient number to fulfill the strong language of the text? Hardly. Why may we not see the conversion of half a million or a million Jews out of the nine or ten millions of that people? Such a number would more nearly fulfill the requirements of the promise to the Philadelphian church. And the influence of such a mighty turning to Jesus of Nazareth on the nation at large would be its more certain and speedy preparation for the reception of the anti-christ.

To the writer's mind it seems plain that the present days till the tribulation breaks upon the world. are not to be simply a time of seed-sowing, but of harvest as well. Why should not Jewish missionaries plant their feet solidly on these Scriptures, and plan largely for Israel? We should plan, not only to sow the seed, but to gather in the fruit. Let the end of this missionary century be signalized as was its beginning: "Attempt great things for God; expect great things from God." "According to your faith, so be it unto you."

MRS. BAEYERTZ.

Mrs. Baevertz, the eminent Hebrew Christian Evangelist whose portrait we present to our readers. was born in England of Jewish parents in 1842. She went out to Australia at an early age, where she married a Christian gentleman of Melbourne, whose godly life, and not words (for he never spoke to her on religion) influenced her to join his faith. She was baptized and confirmed, and was known for her good works; but it was not until after her husband's sudden death, that she enjoyed the full happiness and peace of her new religion. Soon afterwards she was invited by the Rev. H. B. Macartney to undertake work at Melbourne as a Missionary to her people, the Jews.

"She used to visit them in their homes, and try to get them to allow her to read the Bible-more especially the New Testament-to them. It proved to be very uphill work; but she was not easily daunted. As a rule, directly they found out that Mrs. Baevertz had been a Jewess, and was now a 'Meshumad,' they were so incensed against her that they could not be prevailed upon to listen to anything she had to say. More than once her life was threatened, and on once occasion it was only by God's special mercy that

escaped alive.

"She was visiting in rather a poor part of the city, and called at a house where she had once been before. She had only just entered, when the daughter said, 'Father has sworn by an oath, which he would not break, that if he catches you here again he will kill you!'

"The words had scarcely escaped the lips of the girl, when the father -who was out when Mrs. Baevertz called-passed the window on his way to the front door. The girl raced to the door and locked it; then seizing Mrs. Baeyertz's hand, she whispered, 'Come with me quickly! This is your only chance.'

"Following the girl through the narrow passage, Mrs. Baeyertz found herself thrust hurriedly through a small door in the rear of the house, while the trembling voice sage that Christ is the true Messiah, the King of the Jews. How touching her appeals to her own people!

Mrs. Baeyertz went to England in April, 1892, holding Missions on her way in Cork, Glengariffe, Killarney, Belfast and Dublin. After London had been visited other places followed in



MRS. BAEYERTZ.

of the girl whispered hurriedly,

'Run for your life!' "

After this, Mrs. Baeyertz engaged in general evangelistic work, visiting Sandhurst, Ballarat, Adelaide, Brisbane, New Zealand, Tasmania, California, the United States and Canada. On account of her origin many Jews were frequently present at her services, and how faithfully she proclaimed to them the mes-

quick succession. She then went to Scotland, large assemblies greeting her everywhere. Her work has evidently been greatly blessed, as the story of her life told in a little book entitled, "From Darkness to Light," by Sidney Watson, Cork: Guy & Co., will show. It may be obtained at 13, Fore Street, E.C., London, for the sum of 15.6d.—Jewish Missionary Intelligence.

## "FOR MINE HOLY NAME'S SAKE."

WM. E. BLACKSTONE.

What is in a name? Much indeed, for the name stands for the person himself, his thoughts, his acts, his reputation, his entire character and being. "Adam" not only signifies the red dust of which the first human body was formed, but it stands for his mental, moral and spiritual nature, his personality, manifested in the motives, thoughts and actions which make up the sum of his life. Often the name is given to designate some prominent characteristic, which distinguishes the person from his fellows and for this reason some have more than one name. Many princes and sovereigns have a series of names and titles to designate the ancestry from which they have sprung, or the official positions and different possessions which they inherit.

Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field, (Gen. 2: 20); and he called his helpmeet woman (Isha), because she was taken out of man (Ish), and he named her Eve (Chavah), because she was the mother of all living. Gen. 2:23; 3:20. Cain signifies gotten or acquired, and from thence on the names, as originally given, have some special meaning relating to the characteristics of the person or the circumstances attending the birth. Even the first chapters of Chronicles become intensely interesting when the meaning of the names is studied.

What have not men done to make their names great, or to protect and continue the renown of their great names? Behold the deeds of Nimrod, Alexander and Napoleon, the Stuarts, Hohenzollerns and the Hapsburgs. Men great, or comparatively small, are striving to make themselves a name in the earth, or to magnify the name of their progenitors.

Shall not God be jealous for His GREAT and HOLY NAME? In His marvelous condescension. He has chosen to give His name to Israel. "Thy name shall be called no more Jacob, but Israel (Isra El: Prince of God), for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28. From thence on have the children of Israel borne the name of God (El). They are called by His name. 2 Chron. 7:14; Dan. 9:19. His name was put upon them in the Aaronic blessing. Nu. 6:27. The name of the Lord upon Israel was to make them a fear to all the people of the earth, Deut. 28:10, only with this proviso that they were to walk before Him perfectly, keeping His statutes and His judg-

For, if it be an honor, with corresponding responsibility, to bear the name of some great man, how much more to bear the name of God. "Holy and reverend is His name," (Psa. 111:9; Isa. 57:15) and Israel was chosen to the highest honor in that they bear the name of the living God. There was no end to the blessings promised if they had borne it faithfully with true and loyal service to Him who had thus honored them.

But alas! they have polluted it both in their own land and amid the nations whither they have been scattered. From the day that they made the molten calf in the wilderness unto the destruction of Jerusalem, have they polluted the name they bear. Jer. 34:16. And now behold the goodness and mercy of God, in that He did not destroy them. He "wrought for His name's sake." He brought them out of

Egypt, He spared them in the wilderness, He drew them with the cords of a man, with the bonds of love. See Ezek. 20; Hosea 11.

He restored them from Babylon, and He has promised to restore them again from all the lands whither they be scattered and settle them after their old estates and do better for them than at the beginning, cleansing them from all their filthiness, giving them a new spirit and an heart of flesh, causing them to dwell in their own land from which they shall go no more out forever. Ezek. 20 and 36; Amos 9.

But just here comes the most important query: Does God do this for Israel's sake? Ah, thou proud, orthodox Jew, boasting of thy descent from Abraham, or thou modern reformed Jew, flourishing thy rationalism and prating of Judaism and of thyself as the great exponent of monotheism, listen! I pray thee, to the Word of thy God. "I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen whither ye went.... Then shall ye remember your own evil ways, and your doings that were not good and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God. be it known unto you: be ashamed and confounded for your own ways, O house of Israel." Ezek. 36:22, 32.

## NEW RESTRICTIVE MEAS-URES.

St. Petersburg, April 5th.
As there are many persons who believe that a general relaxation of the severe enforcement of restrictions on the Jews in Russia is now observable under Nicholas II., it may be well to call attention to a circular just issued by the Minis-

ter of War, which again enjoins the strictest observance of the Anti-Jewish edict of 1893 in regard to excluding all Jews from the various health resorts of the Caucasus and adjacent territory. cular is addressed to the authorities of the military territories the Don, the Kuban, and the Terek, which are under the administration of the Ministry of War, and where there are a number of establishments for water cures. In consequence of reports that Jews are again resorting to those places, the Minister directs that they must according to law be forbidden the territories in question, either for the purpose of drinking the waters or for seeking restoration of health in general.-London Times.

The health resort of Yalta, on the coast of the Crimea, used to be largely patronized by Jews - indeed, they formed quite half the number of the visiting population. Owing to the severe application of the law forbidding Jews to go there, not one of them succeeded in passing the summer and autumn of last year in that place, and the Novoe Vremva of March 28th, writes triumphantly of this fact. It shows that the ukase of the late Tsar has not been revoked by the new Tsar, as was erroneously reported. - Jewish Chronicle.

Mrs. Herman Warszawaik was baptized Easter Sunday morning by Dr. John Hall, at the Fifth Avenue Presbyterian church. Mr. Warszawaik writes, "standing with my wife by my side and dear little Paul in my arms, my soul was thrilled with gratitude and praise to my blessed Redeemer that by the power of His Spirit He had at last brought about the great desire of my heart, for which I have been crying and praying ever since I learned to love and acknowledge Him before the world as my Lord and my God."

## JEWISH CALENDAR.

1894.

Oct. 1. New Year 5555.

Oct. 10. Day of Atonement.

Oct. 15. Feast of Tabernacles.

Dec. 23. Hanukah—Dedication of the Temple by Judas Maccabe.

1895.

Mar. 10. Purim.

April 9. Passover.

May 29. Pentecost.

July 30. Feast of Ab-Destruction of the Temple.

Sept. 19. New Year 4656.

## ARMENIA.

"He who runs," of the watching ones, can easily see the hand of God in the events which are transpiring in the Orient. The commissioners, deputed by the various European powers, to investigate the reported massacre in Armenia. have fully confirmed the horrible truth of it.

France, England and Russia united in a demand on the Porte, for the reforms promised by Turkey and guaranteed by Great Britian at the time of the Berlin Confer-

The Sultan is in a sad plight, fearing the fanaticism of his subjects about as much as the ironclads of the nations, and perhaps more, for he has flatly refused to comply with the scheme proposed for the reforms.

The various nations are so jealous of each other, that one can scarce tell just what action may be taken, and yet the drift seems to be that Great Britain, if she can not induce the other powers to unite, will undertake the task alone of enforcing the proposed reforms.

What the outcome will be may be conjectured by what has been

done in Egypt.

In the meantime other outbreaks are occurring and the end is thereby hastened.

We believe that not only Armenia is to be freed from misrule. but that also Palestine will be delivered within the next three years.

It is grand and inspiring to "stand still and see the salvation of God." Would to God the Turks, and all who oppose the restoration of Palestine to Israel, could see the fate before them. We have several dear friends among the Turks in Jerusalem, and more genial, kind hearted than they are can scarce be found anywhere. Some we believe, do see the "hand-writing on the wall," but the multitudes are callous, for

"The world as of yore naught of all doth divine,

Saith again that believers are filled with new wine-

Suffer warning to pass all unseen and unheard,

And, like Herod, fulfills while opposing His word."

WM. E. B.

## JEWISH THOUGHT ON THE COMING RESTORATION OF THEIR NATION.

We doubt not that our readers will be greatly interested in the translation we give below of two articles which recently appeared in a Yiddish paper published in New York City, called The Tele-They do not, of course, pretend to have any regard to the fulfillment of prophecy. They are not written from the standpoint of the student of prophecy at all. They simply reflect Jewish sentiment of the present day.

We were very much surprised and greatly impressed, on reading them, especially by the allusion contained in the first article to a possible "casus belli" between the new Jewish nation which is to be and the Christian peoples of the world, over the treatment of the "holy places." We were very forcibly reminded of Zech. 14:2, 16. The plausibility of such a gathering of all the nations against Jerusalem appeared in quite a new light.

But we will let our readers con-

sider the subject itself.

The first of the following articles appeared April 21, 1895. The other early in May.

A JEWISH KINGDOM.

A review of the great national movement among the Jews.

The hope that a time is coming when a Messiah will come flying down from heaven, to destroy all the wicked, corrupt and sinful nations of the world, and to gather together again the Jews from the four corners of the earth in the land of Israel, that hope in this form is thus far limited to those Iews who spend their days in the synagogues mumbling prayers. The modern Jew, who has heard and read of the downfall and rise again of great nations, has quite a different idea of the future and glory of his nation if it should be destined to come to power and dominion again.

Considered from a geographical standpoint Judah and the cities of Israel have never been quite like Russia, France, Germany, or Aus-The land of Israel has always played the role of a thirdclass power, just as Roumania, Greece, Bulgaria and Servia now. History has shown us that the downfall of mighty empires has taken a long time, and, therefore, they have risen again only with great difficulty, or not at all. Egypt, Assyria, Babylon, and Persia, the ancient world empires, are fallen down and have never been re-Of the world-renowned stored. Grecian empire, again, there is now

left a little kingdom of Greece which has regained its independence only within the last sixty-five years. And of the great worldconquering Roman empire all that is left is poor Italy, with its semibarbarous Sicilians. And this has been the case with all great powers which have not been permitted to become great again, only just because others were in fear of them. Poland, e. g., has the least hope in the world of ever becoming great again. It was torn into three parts: three lions have devoured it: Russia, Germany and Austria. They will never allow Poland to to flourish again because once it was a great nation. It will remain just like Egypt, Assyria, Babylon and Persia. People will pass along and point with their fingers and say: This is where once stood Poland's greatness.

From the small kingdoms, as we said above, there is no fear. We see this at present with all the Balkan principalities of Europe, and with other lands in Central Europe. They once lay prostrate and in ruins. But of late they have been permitted to rise and to stand before the world as nations,

and even in independence.

Israel is to be numbered among these latter smaller powers, with this difference only that the land lies in Asia Minor under the protection of Turkey, and that it is closely connected with too much religious history that concerns all the nations in the world. And there lies the contention between two Jewish parties and two of the greatest Jewish magnates.

One of these parties, with Baron Hirsch at its head, insists, that if a Jew thinks of a government restored in the land of Israel, conducted according to the commandments of Schulchah Aruch and other religious codes, it would be

out of the question even to mention such a thing; because such a government is nothing but the dream of a book-worm, or an idealist, and our advanced age will not hear of such a thing. For if such Jews would go back to Palestine, they would immediately lay hands on the tomb of Jesus Christ, which is to them a great uncleanness (abomination), but to all Christians in the world a very sacred shrine. And therefrom would arise a far greater misfortune than brought on in the destruction of the second temple. To prevent such a calamity, Baron Hirsch has declared, that it is better to get the mind of the lews away from their own land altogether, and if a Jewish kingdom would be a help to the Jews in general, to look for a different country, a land which has no connection with their temple and their sacrifices, and nothing in common with the sentiments of the whole Christian world. This would much better serve such a purpose. With this in view, Baron Hirsch has lately been negotiating with Turkey and England for the purchase of the island of Cyprus. There the Jewish kingdom is to be restored.

The other party, under the lead of Baron De Rothschild, of Paris, and all the Chovevei Zion societies are of a totally different opinion. They contend that the Jewish people does not consist of mere idle dreamers and bigots, but of men of culture and progress, and that the land of Canaan is the only country to which every Jew is lifting up his eyes to behold the future of his They insist that a Jewish people. kingdom in Palestine at the present time could be established just like any other European nation: government apart, and religion apart. Every inhabitant of Palestine, even under a Jewish government, would have perfect religious liberty, and consequently the tomb of Jesus, the sacred shrine of all the Christian nations, would remain intact; as it is now under Turkish dominion. The Chovevei Zion are, therefore, opposed to Baron De Hirsch and his plans, and they strive to accomplish their object just as other nations have theirs.

We shall not attempt to decide at present which of these is right or wrong. We will only remark that this movement has found a response also among the nations of the world, and that both in England and in France this question is being seriously considered.

### A SWEET HOPE.

Very important discussion over the Jewish future.

(From The Telegraph, New York).

A few weeks ago The Telegraph in an article,"A Jewish Kingdom," described in detail the movement for the return to the land of Israel. in which Baron Rothschild. Paris is interested for many years, and at the same time also the opinions of Baron Hirsch and his followers, who believes likewise that a Jewish kingdom is very necessary, only that it cannot be Palestine, but in another country. We learn now from the European press, that these two opinions are being seriously discussed, and that great men are interested in the solution of this great question. We read in the Paris Figaro, a discussion of a speech delivered by Prof. Robert Montesquieu before a large audience on this subject, and we will give an abstract of what this learned man says:

Lord Beaconsfield, or Benj. D'Israeli, England's former prime minister, who is descended from Judah, was surely a great statesman and a shrewd politician. He put

to himself this task for his life, to build again a Jewish kingdom, and that in Palestine. We can gather all his plans from his work "Tancred." and we know also that he was firmly convinced that the Jewish question would not end as long as lews do not have their own land, their own rulers and magistrates, in order that a Jew may know that there is some one on this globe who will look after his interests. We are satisfied that Lord Beaconsfield was a man of sound common sense. and that he carried no false ideas in his powerful brain. He clearly saw the necessity and expediency of such a measure. He has probably also seen its practicability or he would not have advocated it.

Sir Samuel Montague, the celebrated Jewish philanthropist of London, at a meeting said the following: "I will not say that Baron De Hirsch is entirely wrong with his applications, but I can prove that his views do not agree with the ideas of thousands of well known Christians and Jews. Let Palestine first have enough Jews that you can begin to do something; let there be found in Palestine such Jewish men who know what is going on in the great world, -then we shall easily be ready to accomplish our end. The idea of Baron Rothschild, to colonize Palestine with Jews, is, after all, the best one; and the future will teach which way to pursue."

Mr. G. Gokata, at the same meeting spoke as follows: "Yes, it is true, his majesty, the Turkish Sultan, looks on dissatisfied with this Jewish movement about Palestine; but when we once shall have reached the point to take the last step, then Turkey surely will not decline to have some of the richest and wisest Jews of Europe as leaders in the land of Palestine, which

will always remain under its protection."

We on our part do not venture to express the least opinion in this whole matter. Every word is of the greatest importance for the history of our people, and we will patiently wait to see to which end the future will lead.

In general, this very interesting movement is a precious hope for our persecuted brethren in all parts of the world which seek to have a place in the world where they can say: "This is my home."—From Our Hope.

## "GHETTO."\*

"Though there have numerous attempts to explain this term, it seems to me that the last word has not been written regarding its etymology. The commonly accepted derivation is from the Italian Getto or "foundry," the title being drawn from the accidental quarters first assigned to. the Jews in Venice, where the earliest Ghetto was constructed. The late Rabbi Mortara derived the words from the Greek Geiton (comrade or neighbor). While now I read in W. D. Howells' Venetian Life, Vol. I., an explanation by Matinelle from his work, Del Commevcio dei Veneziani (Venetian Trade), according to this theory Ghetto is derived from the Hebrew word (הַדְּעֵי) (Congregation) which the Italians pronounce This theory dates from ugheda. the fifteenth century and is thus worthy of consideration."—Dr. M. Grunwald, in the Vienna Newzit.

\*Originally the Jewish quarter in an Italian city.

"There is one God and one mediator between God and men, the man Christ Jesus." I Tim. 2:5.

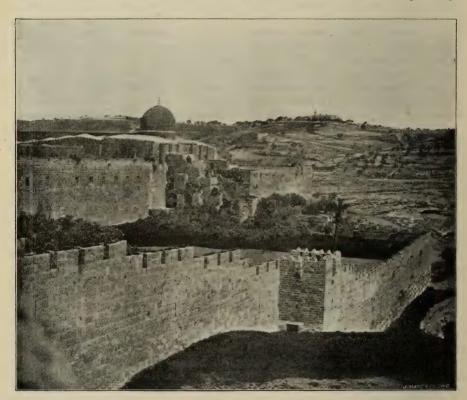
A LETTER FROM MRS. HERRICK JOHNSON.

JERUSALEM,

MARCH 31st, 1895.

My DEAR MRS. ROUNDS:--You asked me to write you while in Palestine something for the little paper of your Hebrew mission. Of all that we have seen and heard

which astonished all beholders, where the desolating tramp of army after army laid low the pride and glory of the nation, where later Herod restored the lost splendor and then knew not the wondrous hour of visitation, when the promised Messiah walked openly in the streets and taught daily in the temple, only to be at last rejected and crucified. Especially



JERUSALEM.—THE MOSQUE OF OMAR; MT. OF OLIVES IN THE DISTANCE.

since our arrival here, I hardly know what would most interest your readers. But I am sure that the heart of every true Israelite turns with tender longing and love toward that city of ancient splendor and renown, where David set up his throne, where Solomon built the far-famed temple and palace

must the heart of every Christian Hebrew turn with inexpressible emotion toward "that green hill far away" where our dear Lord completed His atoning work and yielded up His spirit into the hands of His Father. Therefore it has seemed to me that a word written from close beside that

CENTRAL SPOT OF ALL THE EARTH,

would perhaps come with added force and meaning to those who look longingly and prayerfully for Israel's redemption.

What memories throng, what problems press, what hopes inspire, what faith uplifts, as one passes through the streets and the crowds of this wonderful historic place. From every nation under the sun, of almost every sect and faith among the false religions, careless. ignorant, unspiritual, swayed and dominated by incredible superstitions, how easy to understand, when looking upon them, the feeling of the Master, when "beholding the miltitudes, He was moved with compassion," or when "beholding the city, He wept over it." One can scarcely refrain from tears to-day, at thought of the ancient chosen people of the Father's love, wandering in every land, far from the promised inheritance and careless of the promised salvation. When shall His feet stand again upon the Mount of Olives and the children of the old covenant be brought in again, with the added blessing of gospel grace and glory?

We have stood upon the site of the old temple, and looked upon the spot where undoubtedly stood the great altar of burnt offering in the court of the priests, while we thought of the slain Lamb there typified. We have looked across at the Mount of Olives, which was the last place of earth pressed by the sacred feet, and where lay the dear Bethany that He loved. whither His weary steps tended every night of those last days in Jerusalem; we have looked down upon the valley where must have lain Gethsemane, the garden of His agony; we have turned our eyes toward the spot lately supposed to be the true Calvary, and won-

dered if there upon that desolate hill really stood the uplifted cross, until our hearts have been full to weeping, and it has seemed as if it would be no strange thing if even now some one proclaimed in our hearing, "Jesus of Nazareth passeth by," and we might turn to behold Him at our very side. Certainly He never seemed so real and so near, and every true Christian heart under such influences must share more earnestly than ever before in Paul's feeling, when he said. "my heart's desire and prayer to God for Israel is, that they might be saved." Remembering that they are our Lord's own brethren after the flesh, and that the fulness of the Gentiles cannot be realized except through the bringing of the ancient people into loving covenant relation with Jesus Christ their true Messiah, the wonder is that we do not hear in all our Christian churches, continual prayer for those over whom Christ's heart must still yearn tenderly as of old, when He would fain have gathered them under His wing.

You will be glad to know that

THE MISSION WORK OF THE ENGLISH

under Dr. Kelk is greatly prospering here, and that he has been permitted to baptize and ceive into the church a hundred and twenty converts from Judaism. They have a very pretty and substantial chapel, with service twice on Sabbath and once or twice during the week. Added to their regular church work they have a very flourishing boarding school where are gathered children from various countries — even Russia, some of the Jews having heard of the school, have sent or brought their children to be educated. They all learn English and pursue their studies in that language. I have been over this afternoon to see their Sunday school
and was much pleased at the thoroughly evangelical tone of all the
teaching and the sincere and
earnest spirit in which the work
seems to be carried on. They have
a fine stone building with large
grounds about it, some distance
outside the city wall, where the air
is pure and clear, and just beside it
they are now putting up a hospital
much needed.

Dr. Kelk told us this morning that there were now forty thousand Jews in Jerusalem, as against eight thousand when he came here fifteen years ago, and he thinks they are beginning to gather to their own land according to prophecy. Whether or no the prophecy is to be literally fulfilled, the Jews do seem to be spiritually coming into their inheritance in Christ their elder Brother. Let all who love the true and spiritual Jerusalem work and pray more earnestly than ever that this may be most speedily accomplished and that we may have the precious privilege of offering to the Master for our own share of the harvest, some of His own according to the flesh, whom He dearly loved when Himself abiding in the flesh. We send greeting to all connected with the mission work in Chicago and pray that it may continually prosper more and more to the blessed and hoped for fruition.

> Yours sincerely, K. H. Johnson.

The reports from colonies of Palestine are mainly very encouraging. The work is going on of "transforming a miserable desert" into a living paradise. Over the Jordan wheat grows in abundance, the height of a man.

"A colonist of Chedera has realized by the growth of vegetables on a piece of ground of only twenty-four dunans, a sum of 800 francs."—Palestina.

## CONVERSION AND HEALING OF A JEWESS.\*

I was an infidel, although a church member-God was mythical, Christ unreal-not for me, but for some impossibly good people. I was a physical wreck-had a cancerous growth, internally on the left dorsal rib; an ulcer in the stomach was a vellowish color with a greenish tint; the left hand was partly paralysed, and the right hand was becoming useless from writer's cramp and paralysis. I had been to hospitals and doctors for treatment and had been operated on but I was a physical wreck. I went to the divine healing meetings as a reporter, and while intently engaged in noting the preacher's words. I heard him say: "The blood is the life." The sentence arrested my moral attention, and raising my tired, unbelieving eyes to his face. I found him looking me in the eyes and repeating the sentence: "The blood is the life." From that moment the conflict began between Satan and Christ for the possession of mesoul and body. I could not get away from the words, "The blood is the life;" I went everywhere I could go to get rid of them; my intellect fought every inch of ground the Spirit claimed. conflict was terrible for two months. Then, by my bedside, in humble prayer, I knew when Christ said, "Come unto Me," and I found salvation for my soul. Then He

<sup>\*[</sup>The editor is personally acquainted with the writer. Though born in Illinois near Springfield, she is descended on her father's side from the Askenazim or Spanish Jews. Her father was an indel, while she and her mother were Episcopalians. Mrs. Von Koehlar is willing to write more fully to any one who may wish to know definitely about her conversion and healing. Her address is 2032 Washington St., St. Louis, Mo.]

began the healing process. The serpent's fangs were loosened from my side. The cancer is healed, the stomach is healed, the hands are healed, my color is good, my flesh is returning. I am well. I know when the belief of God was implanted in my Thrills of divine love through my being from head to foot. I know when the healing began. I felt the fangs being loosened. I love to tell of my acceptance with God through Christ my Saviour. He showed me what His blood had done for me;-that the blood was His life while He was on earth, and that He felt my weakness when His side was pierced for me. I realized for the first time what Christ had suffered for me and what He was and is to I am saved and healed. Afterward He showed me the Sea of Bliss-perfect peace, perfect silence, perfect rest, and Christ alone with me. He taught me how to pray; He showed me that prayer is an agony-from my very soul to His perfect soul. He taught me how to testify for Him-not for myself. He did not heal and save me for me to do anything but for His honor and glory and to fulfill all Scripture, "By His stripes" I am healed and saved.

MRS. L. D. VON KOEHLAR.

## PRAY.

"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces." Ps. 122:0,7.

"Pray for the peace of Jerusa-

"Pray the Lord of the harvest to send forth laborers into His vineyard," especially amongst His ancient people.

Pray for the Jewish converts

under persecution that they may stand true to Christ.

PRAY for the stony ground hearers who have received the Word but who because of tribulation or persecution have endured but for a time.

PRAY for Jewish missions and those who are endeavoring to give the Gospel to Israel.

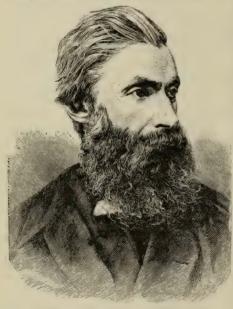
Many of the doubts which prevail as to what prayer can or cannot accomplish arise from the habit into which people fall of confounding the realm of matter with that of spirit. A distinction is to be drawn between the two spheres, and prayer may well work wonders in the domain of the spirit without in any way infringing upon the reign of law. In all probability prayer is itself one of the laws laid down by the Creator for the government of man's spiritual nature. In the same way as physical means have to be resorted to, in order to bring about physical effects, so the exertion of spiritual force is necessary to produce certain effects on the soul. Such a force is prayer, which thus becomes a natural cause in the formation of character. habit is as essential to the cultivation of holiness, as the labor of spade and plough is to the cultivation of the fruits of the earth. So far then from interfering with the laws of nature, prayer is rather to be regarded as a proof that similar laws operate in the spiritual world.

- Jewish Chronicle.

Pastor Hyman (Lutheran), expects about the 1st of July to open a Mission to the Jews, corner Halsted and Taylor streets. This may soon be followed by another under the care of the Swedish brethren. We bless God for all the agencies He is using to bring the gospel to the Jews of Chicago.

REV. ADOLPH SAPHIR, D. D.

This perhaps greatest of all Hebrew Christians since apostolic times, was born in Buda-Pest, Hungary, Sept. 26, 1831, and "fell asleep" April 4, 1891. After his conversion from Judaism and the completion of his theological studies, his great heart reached out after his "kinsman according the flesh," and he went to Hamburg to labor among them—but was



REV. ADOLPH SAPHIR, D. D.

compelled by the Austrian government to leave. He went to Scotland and during his long ministry was pastor of many important churches in Scotland and England, everywhere with devoted Christian audiences who rejoiced in his ministrations, "growing in grace and knowledge of their Lord and Saviour Jesus Christ."

His writings bear the seal of the Holy Ghost, and have been mighty through God to the pulling down of the strongholds of the enemy, and are published in many langu-"The German revival in churches and universities, in the ministry of evangelical truth, they attribute to the perusal of Saphir's writings." Those that have been especially helpful are "Christ and the Scriptures," "The Epistle to the Hebrews'' and his last greatest of all his works, "The Unity of the Scripture"—a mighty defense of the sacred text, though he says in it, "The Bible needs no defense. The Bible defends itself: the Bible explains itself. I do not dread the pagans. I do not dread the infidels. I do not dread skeptics. I dread the false, compromising, conciliatory, modern teaching in our churches. \* \* \* The word of God is the sword of the Spirit, and who ever heard of defending a sword."

This is a sample of his strong. forceful way of expressing himself. "There are many things in the Scripture which perhaps are not interesting to this one or that one: but Scripture is not given for an individual but for the whole church: not for the church of age, but for the church of all ages. There are some people who take no interest in the lews, but God takes the most intense and and everlasting interest in the Jews; and that of itself will place a very large portion of Scripture in another light." Our readers will be well repaid by a careful perusal of these works, full of living thoughts for live people.

Quite recently a tablet was placed to his memory in Trinity Presbyterian church, Notting Hill, West London, of which church he was many years pastor, the inscription bearing touching evidence of the esteem and love of his parishioners. Praise God for those who die in the Lord who "may rest from their labors and their works do follow them."

T. C. R.

## MOSES AND THE MULTIPLI-CATION TABLE.

There are certain discussions of historical and textual criticism which lie beyond the reach of the ordinary and unlettered man. Yet that man need not be without foundation for his faith, and can often give a reason for his hope.

A few years ago certain critical skeptics assailed the authenticity of the Gospel by John. They were learned and confident, and spoke with authority. Well, after some doubt and discussion, Dr. Ezra Abbott, who was a more learned and critical scholar than any of them, went to work and critically demonstrated that the fourth Gospel was written by John the beloved disciple. This was well: but Professor Abbott only ended where the humblest of Christians stood before he began his investigation. What he proved by wide and careful research, was what they had received through uninterrupted tradition from the days of the apostles down. Perhaps they could not trace the evidence, but they had it, and their title to the Book was good.

Ten rods from me the waters of the Mississippi River are rolling to the Gulf of Mexico. Now I cannot prove that any individual drop or cup or pailful of this water will ever reach the Gulf; nor can any one, standing at the Gulf, prove that any particular portion of the current there, passed down the Mississippi, through Lake Pepin and on to the ocean. Yet we know the Mississippi River reaches the Gulf of Mexico, and we act on that knowledge. So we know that Christian truth, and the Christian Scriptures, and the Christian people, have existed for eighteen centuries, and we can be sure that we hold the faith of the early Christians, and that we have the very Scriptures which they had.

Besides, we can test the power of the Bible day by day, and prove that the same gospel will produce the same results to-day that it produced so long ago. We can test it by its fruits, and by the way it works.

In an address before a Bible Society meeting in London, in 1894, George F. Pentecost related the following incident:

"A gentleman said to me not long ago, —a clever, cultivated man, a man not without a name in literature,—'You know it is absolutely absurd in this day for us to accept as true any book the author of which is unknown. It is a mere fact, it is a floating bit of literature, it is the outcome of some religious dreams; but until you have settled the

human authorship, you cannot expect anybody who has any intellectual selfrespect to accept it as an authority.' My reply to him was not altogether new. said, 'My dear friend, you doubt the authority of the five books of Moses, because you say that now it is quite a question of doubt as to whether Moses ever wrote the Pentateuch, and as to whether the whole of Isaiah was written by Isaiah. Did you ever happen,' I continued, 'to come across a little mathematical treatise which was known to me, when I was at school, as the multiplication table?' He smiled and replied, 'Yes; I think I know the multiplication table.' I said, 'My friend, is the multiplication table a work of authority on He replied, 'Most cermathematics? tainly.' 'Do you happen to know who is the author of the multiplication table?' In a moment he confessed his ignorance, and then I said, 'I suppose, as a matter of course, you never use it?' 'Well,' he of course, you never use it?" 'Well,' he said, 'we know that the multiplication table is sound, and an authority on mathematics, because it works well.' I said, 'My friend, leaving aside all these questions and criticisms, let us say that we know that the Bible is an authority, whether or not we know the human authors, because it works well."

Now when we compare the Law of Moses with all other laws its superiority is apparent. Under its guidance the Jewish people live while all their ancient enemies have died out. Under that law the death rate of Jews in the United States is about one-half the average death rate of the nation as a whole. And a comparison with the statistics of thirty life insurance companies show that, other things being equal, the "expectation of life" of the Jews-take them as they come—is twenty per cent greater than that of those selected Gentile lives which have passed a rigid medical examination, and have been accepted by life insurance companies as safe and desirable lives to be insured.

If the Law of Moses is a fraud, and the books of Moses are a lie, how comes it that the fruits of this imposture are so precious? Carlyle says: "Every lie ends in a broken head for somebody." But here is a Bible which skeptics assail as false, which yet has blessed the world as no other book ever blessed it. A tree is known by its fruits.—The Christian. Lake Pepin, Minn., July 18, 1894.

The crops of the Jewish Colonies in Argentina, between the frost of Dec. 15th and heavy rains, are said to be a failure.

THE PAST AND PRESENT RE-LIGIOUS CONDITION OF JEWESSES, IN CON-TRAST.

In reading Jewish history in the Scriptures, we find that though in social life, the man was the head of the family, and the woman took a secondary place, yet, religiously, God put them upon an equality. and He made announcement of His purposes to them, the first of which was to Sarah (who, so to speak, was to be the mother of the lewish nation), telling her that He was going to bestow upon her a son. He made also the same announcement to the wife of Manoah, with instructions as to how she should train her child. Then again, we have the Lord's message sent by an angel, to tell the lowly Virgin Mary the high honor He was going to put upon her, in making her the mother of our blessed Saviour. We next find, as illustrated in the case of Hannah, that even though the usual offerings were carried to the Lord's house, she recognized the privilege of personal access to God in prayer, and this was corroborated by Eli when he said, "Go in peace, and the God of Israel grant thee thy petition." And again, we read of the prophetess Anna, who served God with fastings and prayers, night and day, and this brings us to a third privilege of Jewesses, namely, that the Lord gave to several of them the spirit of prophecy, as illustrated in the case of Deborah, who directed the armies of Israel, Huldah, who dwelt in the college in Jerusalem, and later on, Anna, as previously referred to. And the Lord also inspired Jewish women to utter songs of praise and thanksgiving to Him, as Miriam the prophetess, who led the song of praise for their

safe passage through the Red Sea, Deborah, after the children of Israel had prevailed against the King of Canaan, Hannah, after she was permitted to bring Samuel to the Temple, and the Virgin Mary after she had received the salutation of her cousin Elizabeth.

To these high and holy privileges we could not have a more painful contrast, than in

THE PRESENT CONDITION OF JEWISH WOMEN,

for they are not simply reduced to a secondary place to the men regard to religion, but are altogether deprived of any religious standing; for one regulation of the Talmud is, "that the religion of the father is sufficient for the daughter, and the religion the husband is sufficient for the wife." Assuredly the words of Jesus, "Making the word of God of none effect through your tradition, which ye have delivered," may now be repeated with a hundred-fold more force, for since the last dispersion of the nation, they have hugged to themselves, with more zeal than previously, not only the Jerusalem Talmud, but the Babylonian one, which was just being completed in our Lord's time, and in writing which, and making its regulations binding upon the nation for all time, the lewish authorities imposed upon them a bondage far more grievous than was their seventy years' captivity in Babylon. The most painful part of this is that the Talmuds were professedly written to make the Scriptures plain to the understandings of the people, whereas they simply darken their meaning, and in addition have a large number of regulations for which no foundation can be found in Scrip-

The following are some

DECLARATIONS OF THE TALMUD 'RE-GARDING WOMEN:

Before marriage they are not even permitted to enter a synagogue, and even after marriage the women have only three ceremonial duties, and these are simply appointed them, because they belong to domestic life. One is the lighting of the Sabbath candle, another the burning of a piece of dough when bread is made, on both of which occasions they have to repeat a prayer in Hebrew, and their own ceremonial purifications. The first of these rules, though strictly kept on the Continent, is frequently infringed in England. But even when they attend synagogue, they are placed in a railed-off gallery, and are not permitted to enter the body of the synagogue as part of the congregation. Thus, though boys are received into the congregation at the age of thirteen, and ten of these boys would be sufficient to make a worshipping company, their mothers can never have this privilege. On only one occasion may a female enter the floor of the synagogue where worship is conducted, and that is that if on the anniversary of the death of a relative, no male person can be found to offer the usual prayers for the dead, a very young girl may be permitted to do so.

Another law is that the testimony of a hundred women is only to be considered as of one witness, and a rabbi says: "The world cannot exist without male and female, but blessed are those who have males for their children, and otherwise those who have females." There are many other painful regulations, ignoring the religious responsibility of Jewesses, but I think those mentioned will be sufficient to draw out our pity in their behalf, and to make us see that the contrast be-

tween the religious life and the privileges of Jewesses in Scripture times, and those of the present day is as great as between light and darkness.—A. W. in Service of the King.

Mr. T. E. Zerbib of "the London Society for Promoting Christianity amongst the Jews," at Magador, relates the following:

"I was in a shop conversing with several Jews when a German Jew came in, and after having listened a moment, said, 'I did not know there were any of these parasites of missionaries in Marocco also; these people fill the world with their doctrines.'

"'There is nothing astonishing in that," I replied. 'It must needs be that this doctrine is preached, as Israel's Messiah commanded, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations;" "and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The Messiah's first apostles having accomplished the first part of this commandment, we, with God's help, carry out the second."

"The Jew answered, 'If you think that Israel will ever become a worshiper of your Jesus, you are losing your time; a great many more generations will pass before that happens."

"'It is possible,' I replied, 'that many generations will pass before Israel will recognize his Messiah, but the prophecy of Zechariah will be accomplished, "I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace, and of supplications, and they shall look upon Me whom they have pierced, and they shall mourn for Him.""

## THE JEWISH ERA

THIRTY-TWO PAGES.

## PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a Scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the ERA to THE JEWISH ERA, Mission House, 22 Margaret Street, Chicago, Ill.

## THE OUTLOOK.

The most casual observer has not failed to notice the commotions in the Jewish world, the unrest that betokens an expectation of some new development, or of a The more orthodox Jews in England and America are getting stirred up over the ebb of the religious life of the nation. papers are filled with comments on Sabbath desecration, the non-attendance of its members upon the general services of the synagogue, the prefunctory way their holidays and feasts are observed, and the introduction of organs into the synagogues. To stay the processes of disintegration, a union of synagogues has been formed with lectures, etc., to interest the people; Sabbath schools for the instruction of the young to make up for the lack of home training, and the advocacy of university settlements to reach the poor masses.

It all says in language more eloquent than words that the Jew is beginning to wake up to the fact that the nation is getting very far from God and must bestir itself.

So much for the human side, but what is the meaning of the anti-semitic agitation in Austria? What the continued oppression in Roumania? What the failure of the crops in Baron Hirsch's colonies in Argentina? What the secret of

the new formed hopes of amelioration under Nicholas III. being dashed to the ground? What but that the Almighty God has spoken, "Behold, I even I will both search My sheep and seek them out, as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country." Ezk. 34:11-13.

A great Invisible Hand is leading them by ways they have not known, by paths they have not seen. What God uproots can only grow in soil of His choosing.

"But what is the outlook for the conversion of Israel?" you ask. In the words of the sainted Dr. Judson with regard to Burmah, we reply: "Just as bright as the promises of God."

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm will I rule over you. And I will bring you out from the people, and gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out." Ezk. 33:34.

We gratefully acknowledge the receipt from the Rev. Wm. C. Daland of 500 copies of Prof. Delitzsch's scholarly pamphlet, Solemn Questions to the Jews, for free distribution at the Mission. We trust these may be greatly used of God among the better educated Jews for whose thinking needs they are designed.

A Jewish University Settlement is being advocated for the East End of London. It is expected that the Maccabeans, many of whom are men of university training, will take the matter in charge.

Encouraged by the success of the agricultural school at Jaffa, the Alliance Israelite Universelle, has determined on an effort to turn the activity of the Jews in Northern Africa towards the cultivation of the soil, Tunis being considered a suitable place to commence operations. This locality has a Jewish population exceeding 60,000, of whom 40,000 reside in the capital alone. The Alliance has acquired for 400,000 francs a large property at Djedeida within three quarters of an hour railroad journey from the city of Tunis.

# JEWISH WORKING LADS' BRIGADE.

Some members of the Jewish society of "The Maccabeans" have become interested in giving the working lads the opportunity of physical development with a view "to secure for the boys who join it that remarkable advance in height, girth and bodily endurance which distinguishes the youngest from the preceding generations of the Anglo-Jewish upper classes."

# THE SALVATION ARMY IN JERUSALEM.

Probably by the time this goes to press the Salvation Army laddies and lasses will be making the hills of Judea ring with their soul stirring songs as they march through the streets of the city of the Great King and other places rendered sacred by being trodden by the feet of Him who was "fairer than the sons of men."



Commissioner Booth Clibborn, whose picture is here given is to lead this invincible army. Writing in the Paris Eu Avant he says: "Monday evening, I will be in Naples and Brindise, on my way to Alexandria. This time not for rest, but to commence definitely the work of the Salvation Army at Alexandria and at Jerusalem."

The ERA wishes to join in the hallelujah chorus and assure the Commissioner that our prayers will follow him and his corps.

#### FAITH TESTED.

From the report of 1894 of "The Mission House for Sheltering Homeless Jews," London, which, during the seven years of its existence has accommodated "18,-838 sleepers, giving fire and light, and the constant attendance of the and the constant accounting incident. The past year was one of peculiar trial. The friends decreased and the debt increased. There seemed nothing to do but give up. Notice was given the landlord that the premises would be vacated. Prayer for guidance was offered. We believed if God had any pleasure in our work He would undertake for us: but we must be brought not only to feel our weakness, but to wait His wise way and time.

The day was settled on which the agent was to come to arrange with us for leaving, and taking any of our fixtures that might suit the landlord. He did not come; we waited for him for hours. Mrs. Henrich, the wife of our care taker, was taken with severe illness, and could not be moved. We could not stir. We had closed the shelter; and now comes the way of God to waiting ones.

On the 27th of March, two days after the time we were to vacate, a letter came to the address of the secretary by the last post and was brought to him when he was ready to step into his bed. He opened it, and there he found a check for £50 and 2s. 6d. for stamps from dear friends in Switzerland. He was so overcome that he sang out with his whole heart, "Praise God from whom all blessings flow, etc." This was an indication that it was not the will of God we should vacate the place or turn from the work." It appears that from these friends they had received donations in years past, but for two years they had not helped the Mission, and coming as it did in the hour of need, was a marked token of God's approval.

Proving again the word of the Lord, "Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed." Ps. 27.

A letter from Miss Elizabeth Brown, from Jerusalem, tells us that she is busy studying Arabic, devoting about five hours a day to She has been in the language. Jerusalem over three months, and rejoices that God has kept her well, and that she knows she is just where the Lord would have her. We would ask all the friends of the Mission who knew her so well to pray for her that she may speedily acquire the language, and be a blessing in the land of the Book, and to the people of the land.

The Cheova Kadishu—the Holy Brotherhood "for securing the reverent discharge of the accustomed religious rites to the dying and the dead," was formally inagurated by a special service held at the great synagogue, Sunday afternoon, March 3d.

The Kaddish (a prayer), is not as a Jewish lecturer said, "as some people imagine, a prayer for the dead. It is the last and most beautiful offering of filial love and reverence to departed parents. When the time arrives that 'the soul returns unto God who gave it,' and the child solemnly declares before a congregation in Israel, that his parents' God is his God, and that his parents' people are his people; when he publicly invokes the speedy advent of the kingdom of heaven upon earth; and with bowed down head and broken heart glorifies the supreme will of the Holy One; then indeed there is a spiritual peace to the departed soul which is in high heaven, even as there is comfort and consolation to those who are left behind.'

Baron de Hirsch's Turf winnings during the year 1894, amounted to £5,000. This was distributed among nineteen hospitals and convalescent institutions.

#### JEWISH NOTES.

THE REPORT OF "THE ALLIANCE ISRAELITE UNIVERSELLE" for 1894, shows that the hopes which were entertained for the amelioration of the condition of Jews under the reign of Nicholas II., are being dashed to the ground. The Jewish Chronicle comments: "Regarding the position in Russia a gloomy picture is drawn. 'No amelioration to report,' are the words which for the last twelve years have been employed with monotonous and sorrowful re-iteration. The year 1894 was not marked by any such measures as those which characterized the years 1891 and 1892, but never, perhaps, in any epoch in their sad history, have the Jews in Russia been so poor and miserable. Never has so much of initiative and individual effort been so thoroughly stifled. Never before have the Jews found themselves further from the object of their legitimate ambition—the enjoyment of rights conceded to other Russians. They seem to be influenced solely by a narrow and false conception of the duty of the state, and by inspirations of a mystic and religious character.

"Still less satisfactory are the comments on Roumania. 'In Russia' we are told, 'the Jews are citizens, but submitted to innumerable exceptional laws on account of their faith. In Roumania the Jews are the objects of exceptional laws equally grave. It practically refuses to grant to the 250,000 Jews who have lived in the country for several centuries the quality of citizens and that it continues to treat them as strangers notwithstanding the formal stipulations of Article 44 of the Berlin Treaty."

It is estimated that the number of Jews in London is between 100,000 and 120,000. There are 15,904

Jewish children attending the London Board and Jewish Voluntary Schools of the lower grades, so that the total number is probably not far from 20,000.—Sun, April 17, 1895.

Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel. Jer. 3:23.

Roumania has for its size probably the largest Jewish population of any country in the world. That kingdom, which has an area of less than 50,000 square miles, contains 250,000 Jews, about five to every square mile.

At a meeting of the executive committee of the Hebrew Sabbath School Union held in Cincinnati, it was resolved to gather reliable statistics concerning the condition of all the Hebrew Sabbath schools in the United States. It was further decided to publish by Sept. I, 1895, thirty leaflets (one each week) containing lessons on Biblical history for universal instruction.

The report of the United Hebrew Charities of Chicago for the quarter ending May 1, 1895, shows that during February, March and April, relief was granted in 1,216 cases, comprising 2,174 adults and 3,743 children, a total of 5,917 persons, as against 7,243 persons during the corresponding months of last year. The cash expenditure was \$9 109 80, as against \$9,957.65 during the same period of last year. Ninety per cent. of the recipients, as heretofore, were Russians. The general improvement in the industrial situation has enabled the society to obtain work for more people and has prevented many from applying who would otherwise have done so. On the other hand, the endeavor to conduct this department in accordance with modern scientific charitable principles, which means merely the aim to make an applicant self-sustaining by giving him the proper assistance, instead of pauperizing him by doling out \$5 and \$10 bills, has been a heavy drain on the treasury. The new sheltering home and creche was opened April 15th at 134 West 13th St. It embraces a day nursery for children whose parents are at work; a woman's employment bureau, to secure work for every worthy woman who applies, and a shel-tering home for the temporary care of children whose parents are in the Michael Reese hospital, or have made application and are awaiting admission to an orphan asylum or home or family.

There are said to be about 80,000 Jews in France, of whom nearly 50,000 live in Paris.

The Weekly Chronicle of Voskhod had informed its readers some time back of the order of the Kieff Provincial Office to close all the Jewish synagogues in the townlet Booki in that province. The reason for such an order was that the synagogues were at a nearer distance from the Russian Orthodox church than the law requires, and that they were erected without due sanction and not in accordance with the plans and elevations put down by the law. An appeal against this order of the Provincial Office was sent to the First Department of the Governing Senate, but it was dismissed.

The Odesskiva Novosti writes: "At the recruiting in 1894 in Orgeyev a large number of Jews possessing privileges of the 1st, 2d, and 3d order had been enlisted in consequence of the non-appearance of other Jews. It is difficult to describe the despair and tears of parents deprived of their only supporters. But, not losing heart, they petitioned in the proper quarters. It afterwards transpired that many were enlisted because young men, who did not appear for recruiting in Orgeyev, were serving in other districts, but at the same time were still on the recruiting registers in Orgeyev. The only explanation offered is that the registers were not properly kept."-Reform Advocate.

The distinction of being the first Jewish professor in Russia has lately been accorded to Herr D. S. Flecker.

Mr. Schouthele, who for twenty-five years has been connected with the Jews' Deaf and Dumb Home, London, and brought the school to a high degree of excellency through the system of lip reading, has severed his connection with that institution.

The Philadelphia Jews have organized schools down in the slums alongside the Missions, holding them at the same hour, and using the same attractions, even to the distribution of Christmas gifts.

"The society for the scientific exploration of Palestine intend starting meteorological observations in that country, presided over by the geologist, Dr. Blankenthorn of the University Erlangen."—Palestina. The Sheltering Home for Children, under the auspices of the United Hebrew Charities, No. 134 West Twelfth street, Chicago, is now completed in all its departments, and is open for the purpose for which it was created, the temporary care of children while the mothers are honestly employed, and also of children whose mothers are inmates of the hospital.—April 29th.

Walter Besant after a careful study of Jewish history deduces the fact "that the early Hebrew settlers in England were absolutely forced to take up usury as a means of livelihood, practically the only one open to them and which as regards the people of England was forbidden by the church, whilst the money lenders were forced to pay higher taxes to the king." Says Mr. Besant in conclusion: "We actually forced this business upon the Jews," and he bids Englishmen remember this when they think of the money lender with contempt.—Jewish Chronicle.

#### ANTI-SEMITISM IN GERMANY.

The anti-semitic popular party founded by Dr. Boeckel and Herr Ahlwardt, in opposition to the German party of reform, held its first congress, on Sunday, June 1st.

The program which was adopted "demands the exclusion of all Jews and of Germans who marry Jewesses from the public offices, from the legal, medical and educational professions, from the army, and the press, the prohibition of the immigration of Jews, and the institution of special schools for Jews. The Jews are not to be suffered to acquire landed property, or to carry on business under German names, or to have anything to do with public contracts."—

Times, London.

As an offset to this, on the authority of the Austrian prime minister, Prince Windischgratz, the statement is made that criminal proceedings have been initated against the anti-semite priest, Father Deckert, for three sermons in which he incited his hearers to hatred of the Jews.

The Rev. David Baron expected to take another extended tour through the East, starting about the last of April. His mission will be carried on by the Rev. C. A. Schonberger, a brother-in-law of the late Dr. Adolph Saphir.

#### NEW PUBLICATIONS.

"Hand Book of the Holy Land," by Dr. Henry B. Waterman, Western Sec. of the Palestine Exploration Fund, is a new book which has come to us full of accurate and condensed information on shape and situation" of Palestine, "its plains mountains and passes, its fauna and flora" and the Bible incidents and allusions connected therewith. The book has been greatly enriched by two visits of the author to the Holy Land in 1867 and 1892, and familiarity with the workings and publications of the "Palestine Exploration Fund." Bible Students and Sunday school teachers will be especially helped by its helpful pages. Published by C. F. Rassweiler & Co., Chicago. Price, \$1.00

We have received a bound copy of *The Remembrancer*, for 1894, from The Bible Truth Agency Hamilton, Canada. It is a series of monthly papers of great value. The "Meditations on the Book of Judges" which run through the little book are a valuable auxiliary to Christian experience.

THE QUARTERLY STATEMENT OF THE PALESTINE EXPLORATION FUND. as usual, is most fascinating. Dr. Bliss closed the excavations for the winter Dec. 31st. "The last report closed with the annoying fact that the wall traced up to that time for over 1,000 feet, had entered the great lewish cemetery which extends along the slopes to the south of Jerusalem." It was difficult to tell whether the wall would keep the line of direction through the cemetery or bend. Deciding to work on the assumption that it did not change, their labor was rewarded by finding the wall emerge from the cemetery within thirty feet of the line, showing a variation

of so much. A discovery was also made by excavating on the Mount of Olives of a Byzantine Church of the fourth or fifth century, supposed to have been ruined and buried at the time of the pilgrimage of Felix Fabri. Jan. 3d he closed the works and ran down to Egypt, and among the pyramids had some interesting archæological experiences of which he gives some little account.

The Scattered Nation for April, edited by Rev. David Baron, "An Occasional Record of the Hebrew Christian Testimony to Israel." is at hand, and contains, among many interesting things, an account of the opening of his new Mission House, 114 Whitechapel Road, East End of London; an article translated from the German entitled, "The Jews in Russia," a sad portraval of the wretched life of thousands of miserable [ews within "the Pale;" and an interesting article on the wandering lew, This from the editor's able pen. paper is sent freely to all friends of the Mission.

The Morning Star, a herald of the coming of the Lord Jesus Christ, is surely "a light that shineth in a dark place." It is "full of matter," a perfect delight to all students of prophecy, and withal a most vigorously edited monthly. Dr. R. McKillam, editor. The Jewish department is especially interesting. Price 50 cents per year, A. Holness, publisher, 14 Paternoster Row, London, E. C.

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass that tarrieth not for man nor waiteth for the sons of men," Micah 5:7.

#### THE CHICAGO HEBREW MISSION

INCORPORATED

22 MARGARET St., CORNER WEST FOURTEENTH PLACE (Two BLOCKS EAST OF BLUE ISLAND AVE.)

REV. J. A. SPRUNGER, SUPERINTENDENT. REV. THOMAS M. CHALMERS, PASTOR.

Preaching to Jews—Saturdays and Sundays, 3 P. M. Bible School—Sunday, 2:30 P.M. Industrial School—Tuesday, 4 P. M.

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# QUARTERLY REPORT OF THE MISSIONARY.

The usual services have been continued throughout the quarter. Our audiences have varied in number, now large and now It would not be easy to give reasons for this variation, But some of the causes are the general restlessness at present pervading the Jewish world, the occurrence of the Jewish festivals, the activity or inactivity of the workers, etc. In all the services we have tried to so present Jesus as Saviour and Lord that no Jew in attendance could possibly misunderstand our position as the servants of God in His Word. A great deal of truth has been presented in the preaching services and in the Bible School, and souls have been brought under conviction of sin, as well as led to see the Messiah in Jesus of Nazareth. But while we have seen souls convinced of the truth and convicted of sin, yet no one during the quarter gave himself definitely to the Lord. While we would like to see more conversions in Jewish mission work, yet we apprehend there is not the slightest ground for discouragement. We see that

the truth is taking hold on the minds of some, and we must wait in patience during the time of seedsowing. The full and rich harvest will come later on.

### THE DISTRIBUTION OF HEBREW TESTAMENTS

still goes on. It is certainly of the highest importance that the Word be put into the hands of all Jews who are willing to receive and read it. We find Jews who are much delighted over the N. T. in their own tongue. Calls for these Testaments come from abroad, and one entire box was sent to St. Louis to supply the demand there. Some 14,000 Testaments were given to us by the Mildmay Mission, London, several years ago, and we feel that the distribution of these is a task requiring much prayer and wisdom. We ask the friends of Israel that they follow this scattering of the Word with earnest appeals to God for His blessing.

The missionary was absent from the field a portion of the quarter, preaching and lecturing on Israel and other prophetic topics in various churches in Ohio and Illinois. It is a good thing to stir up the churches and give them the truth concerning Israel. The informa-

At the small price charged for our Quarterly, it is impossible to send receipts to our subscribers. Please notify us if you do not receive it.

tion imparted awakens a larger interest in mission work among the Jews, and the writer is confident of having made many new friends for this work. It is believed that

#### A FIELD SECRETARY

might do an immense amount of good for the cause of Israel in all the world, if one could go forth up and down the land to tell what God is doing and is going to do for His covenant people. Many Christians would gladly help forward Jewish mission work by their gifts and prayers, only they are unacquainted with the work. Pastors are unable to give the necessary information, and many of them need the stimulus such knowledge imparts. writer was greatly cheered in all this work, and only regrets that more time could not be given to it. No lewish work can be properly sustained unless the people in the churches are aroused to a sense of its importance. Owing to these absences the missionary has a more meager report than he likes to make. But the work moves onward, and the impressions made by the work are encouraging to all of us. The lewish hearts are very hard, but the Spirit is evidently using the Word, and the results will be gloriously visible by and by.

THOS. M. CHALMERS,

Missionary.

# INCIDENTS IN THE DEACONESS WORK.

At our request Sister Scheidegger has let us a little into the inside of their work of self-denial and love, and sometimes real peril. She says:

Not long ago I visited a Jewish family I knew two years ago. I found the mother alone with her little children, and oh, how glad

she was to see me. She invited me to come in and have a talk with her. She said, "You are very welcome to read and have a word of prayer with me," which I did. With eyes filled with tears she said, "I do wish I could come to your meetings but my husband don't care to go, and I have no friend to go with me, or to take care of my children." I told her to bring them along—but I fear she has not sufficient clothing to come. She asked me very heartily to come again and not forget her.

One day another woman met me on the street and asked me to go with her to her home to see one of her children who had a sore head and see what I could do for it. Her husband was home and he began right away to talk with me. I soon found that he was very restless about his soul. His wife said, "he is never a good man not satisfied." I said, "Do you know what the matter is?" "I don't." he answered. "I have money enough and everything what I need," and put his hand on his heart and said, "There is something in here, I don't know what it is." I said, "What you need is the Saviour Jesus Christ, the only one who can give you rest and peace in your soul." At last he got so quiet and listened as if he would take in every word. I left a New Testament with him for which he seemed very thankful.

Another time I was called to a very ill woman. She was in a dangerous condition. I did what I could for her and prayed very earnestly to God to help her. Praise the Lord He heard and answered my prayer. The woman herself said, "It is the prayer that helped me." I only had to take care of her a few days and she was well.

One day a lady came to the Mis-

sion and asked, "If I don't know a good place for a little baby?" The mother of the child was in the hospital sick, the father out of work, and five other children to take care of. I went to the place and found it so. I took the poor little baby along, not knowing what to do with it. I went to four different children's institutions, and at last left it in the "Light and Hope Mission." Many calls of this kind come to us.

But there are very different classes among the Jews. I went into a house one day and found the woman at home alone. When she saw that I was a missionary she said, "You are one of thosemissionaries. You just go out of the house, I don't want to hear anything from such people. If only all these people would get destroyed." She was very angry before I could speak a word, but I was patient with her, knowing that it was only the devil in her-but I loved her soul and just took it very easy and spoke a few words to her and she got quiet and listened, but still she did not want to hear anything about Christ.

One Sunday when I went out to give invitations to our meetings a man began to speak to me about the Word of God. An old Jew came up and heard it. He got very mad at me and said, "If you don't want your bones broken then you leave this street right away." said, "I am not afraid," and stood still and kept on talking with the other man. Again he said, "If you don't go I break your bones right here;"and snatched the tract angrily from the man I was talking to and threw it away. The man went to the other side of the street and asked me for another, which I gave him, and I said to the mad man as I left him, "I will pray for you," and walked slowly away. Maybe God shall show him His loving kindness through Jesus Christ.

And again last Sunday I had the same experience. men were talking together about the Mission. They did not see me, because I just came over from the other side, but I heard them; I gave them tracts and invited them to our services-and they began to speak to me about the Word of God. All at once an old lew behind me began to scold. and told me that I had no right to do such things. In a very short time I had a big crowd around me. but the most of them helped me, and said I "had a right to do it, even if they did not believe what I said." But praise God, He showed them that I had something they did not have, and in their efforts to find out what it was came to our meeting at the Mission, and I feel they were blest.

If I had space I could give you many more experiences in our work among the Jews. I see more and more how necessary it is to work amongst God's chosen people, and I know God will bless the work among them.

ANNIE E. SCHEIDEGGER.

#### BROTHER AMSTUTZ IN PRISON.

"All things work together for good to them that love God." We are proving this again and again in our experience. And we notice also that the world of evil spirits seems to take very special notice of our work. Satan likes to disturb our meetings by sending the neighboring boys to keep up an almost continual ringing of the door-bell, or by coming to the open door and shouting, and then running away. And if we have special meetings, we notice that Satan is sure to disturb us just

then, or to come immediately after. The boys will break our windows, or climb into our garden, or pull

the palings from the fence.

One afternoon recently we had a special meeting for prayer and conference. At the close a boy was found in the yard, one who had often been in, and been warned to stay out. This time Brother Amstutz laid hold on him, and dragged him into the house, intending to frighten him a little. But the boy's screams attracted an excited crowd of men, women and children, and the boy's partisans called in the police. Quiet was soon restored, and the crowd departed.

A day or two later a warrant was sworn out against Mr. Amstutz, charging him with "assault and battery." He appeared on Friday morning at the police court to answer to the charge. But the case was held over till the next morning. Mr. Amstutz was unwilling to give bail, and so was committed to a cell occupied by a man suffering with delirium tremens. It was very unpleasant, but our brother could rejoice that he was "counted worthy to suffer for the name of the Lord Jesus," and made the walls of the cell resound with the

singing of hymns.

Of coure, we all carried the case to our God in prayer, and humbled ourselves before Him. Saturday morning Brother Sprunger and the Mission workers were promptly on hand at the police court. judge heard the boy, his mother and Mr. Amstutz and one of our wit-Then he got a confession from the boy that he had been on the Mission premises. At this the judge grew very stern, and asked,. "What business had you on another man's lot?" He then abruptly decided the case by ordering Mr. Amstutz to pay a fine of two dollars and costs.

The injustice of the decision was plainly manifest. Mr. Sprunger reasoned with the judge, but he was obdurate. Then he threatened to lav the whole matter before the superintendent, to see if they had any authority for treating us in that way. As Mr. Sprunger and Mr. Amstutz were both unwilling from conscientious scruples to pay the fine or costs, our brother was remanded to his cell. Then the result of the trial was reported to the women at the Saturday forenoon prayer meeting, and mighty prayer and praise went up to God. And God heard, even beyond our faith, for Brother Amstutz was released in time to get home for dinner. He had been in the cell only about ten minutes, when the judge in a spasm of conscience, or from fear of the superintendent, called him again before him. He stated he did not like to keep a missionary over the Sabbath, and so gave him his freedom. Of course we were all humbled and delighted, and the afternoon services were marked with more than usual power. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding

#### THE INDUSTRIAL SCHOOL

Continues to flourish under the care of the faithful friends from Oak Park, as well as the Deaconesses and others who have been assisting them from the city, all of whom have been "instant in season and out of season."

Some kind friends have made the hearts of the children overflow with joy by sending in flowers. There would be no difficulty in packing the Mission House from attic to basement, if all were admitted who desire to attend upon flower days. So the teachers have been obliged to keep the school down to its normal size from lack of teachers. The attendance, outside of festival days, has been from sixty to eighty, all that can be comfortably accommodated in our present quarters with the present staff of teachers.

#### THE JEHOVAH ZIDKENU MIS-SION

Continues under the leadership of Mr. C. Plumer and Ignatz Freuder, and reports as follows:

DEAR SISTER ROUNDS: I am glad of the opportunity to write something about our Mission. The work in this quarter, as well as work in general among the Jews, is very hard, and not to be envied. But with the help of the Lord, upon whom our eyes are always fixed, it becomes easy and we feel encouraged.

The reading room is opened daily, and such as are not allowed to read the Word of God at home, come and read and study most

earnestly.

The principal meetings are Friday evening, Saturday and Sunday afternoons, and are always well attended, and we are glad to find many honest and true hearts among them who are especially glad to come Sunday afternoons to hear the testimony of the believing Iews.

For some weeks we have felt that something ought to be done for the poor in this quarter. Many of the unlearned care more for their bodily needs than for the soul. So the Mission arranged for a charity dispensary, to the opening of which many came who had never been in a mission and never heard of the

salvation through Christ. Though the dispensary is not open upon days we have meetings still we hope to preach the gospel to them. They receive New Testaments, tracts. and other religious reading matter to take home, which we obtain from the Chicago Hebrew Mission free. In closing, my prayer is that in the future we may lay hold with more vigor and interest upon God's promises and purposes concerning Israel; then will the Lord send His blessing and the seed we are scattering will bring forth fruit unto life eternal.

> Yours in Him. IGNATZ FREUDER, 210 W. 12th St.

The good friends of the Holland Reformed churches through the Rev. J. I. Fles are proving themselves friends indeed to our Mission. The past few weeks have been weeks of great trial to us financially. We felt our help must come through God. We had a season of fasting and prayer and very soon an answer came in a draft of \$50.00 from these dear friends and smaller amounts from others, for which we thanked God and took courage.

We do not wish to fill these columns with appeals for aid, but simply remind our friends that it costs as much to feed people without salaries as it does with them, and that the coals for the coming winter must soon be put in store.

#### FROM THE OZARKS.

Dear Sister Rounds:—It is now over two months since we left Chicago for this unique retreat in the Ozark Mountains, and while we have greatly enjoyed the varied scenery, and the health-giving waters, I wish to assure the readers of the Erathat we did not leave

home and our work in the Mission for mere holiday pleasure.

Those who meet statedly in that dear little prayer-circle for Israel, already know something of our sad experience here. To the wider circle I may say that we came on account of my wife's health, whose condition was critical. Her mother, Mrs. Adeline M. Smith, who accompanied us, was eighty-three years old the day we arrived, and was also seriously ill.

Three nights after we came, my wife in great distress, said, "Unless I can have help, I cannot live." Mother also grew worse, and the doctor was apprehensive of fatal results, and warned us that as the disease was in both cases, of the heart, it might terminate

suddenly.

I was nearly stunned, and in anguish betook myself sequestered nook on the mountains, where, amid the dense foliage, the only look was upward, and wrestled there with the Lord until there came a great calm, with strength and resignation for whatever might befall us. The life of my wife trembled in the balance for some days, and then-thank God, came marked improvement, until now she is better than for a year past. But dear mother had not improved, and it is doubtful whether she can ever bear the journey to her home. We do not repine; her life has been rounded out beyond the fourscore, and since the trying ordeal of her husband's death in 1882, God has added thirteen beautiful years, in which she has been, not only a blessing to her kindred, but to many in the dark corners of the earth.

The care and anxiety have been a heavy strain, and for two weeks I was quite ill. However, God has been very gracious, and has given opportunity for testimony, so that I have been enabled to speak in several of the churches concerning Israel, our Lord's return, and upon general missionary work. I am glad to find so many Christians here deeply interested in these subjects.

While I long to return home, we leave all in the hands of the Lord, knowing that He will appoint all our way as seemeth to Him best.

We watch with deep interest the events concerning God's ancient people, and we pray for blessing upon all who toil for them.

This place is indeed a picturesque city, built on the hills. The narrow streets are like shelves, and the houses nearly stand on each other.

The springs, which are numerous, are sought by hundreds of health-seekers, and many notable cures attest the beneficent properties of the waters.

There is an unusual commingling of Northern and Southern people in both the local and transient

population.

Some tragic experiences are related by friends, and even brothers in the opposing armies. Memorial Day here was notable for having both Northern and Southern speakers, who gave frank expression to the prominent statement that we are all one people, and should henceforth seek each others' good.

Praying that God may be with all who seek to spread the knowledge of the Gospel and hold up the standard of peace in the world, I am most sincerely yours, in service for Israel,

WM. E. BLACKSTONE.

"How beautiful are the feet of them that preach the gospel of peace and that bring glad tidings of good things," Rom. 10:15. Contributors to the Chicago Hebrew Mission, from March 12, 1895, to June 12, 1895.

Allen, Mrs. O. D.
Alley, Mrs. S. A.
Beaudry, Mrs. N. S.
Biliss, Mise Mary E.
Brown. Mrs. R. S.
Debenham, Thos.
Dudley, Mrs. Dora
Chalmers, Rev. Thos. M.
Chalmers, Rev. Thos. M.
Gibbs, Misses Lutheria and Lena
Green, Mrs. R. B.
Ham, Mrs. J. M.
Howard, Miss L.
Holley, Mrs. L. G.
Jones, Peter
Krohn, Gerbard S.
Macdonald, Mrs. Jennie
Martin, Dr. M. T.
Martin, Dr. M. T.
Marteer, Mrs. J. H,
Morse, Mr. and Mrs. E. B.
Ramseyer, Rev. J. E.
Ramseyer, Rev. J. E.
Rounds, Mrs. T. C.
Saalfield, Edw. A.
Sprunger, Dena R. Howard, Miss Mary C.

Sprunger, Dena R.

Sprunger, Rev. J. A. Whaples, Mrs. C. G. Wood, Mrs. A. W. Wright, Rev. O. W.

CHURCHES AND SOCIETIES

Collections in Industrial School-Reformed Holland Churches of North America through Rev. J. I. Fles. Third Presbyterian Church S. S.,

Chicago.
Woman's Foreign Missionary Society of the Reformed Church,
Zuland, Mich.

Contributions to the Chicago Hebrew Mission, from March 12, 1895, to June 12, 1895.

RECEIPT.	RECEIPT.	RECEIPT.	RECEIPT.	RECEIPT.
NO. AMOUNT.	NO AMOUNT.		NO. AMOUNT.	NO. AMOUNT.
2252 \$ 2.00		227210		
2253 4.75		2273 5.00		
2254 5.00	2264	2274 1.00	2284	2294 7.45
		2275		2295 3.04
2256 1.00	2266 1.00	2276 5.00	2286 1.11	2296 2.00
2257	2267 31.79	2277 5.00	2287 2.10	2297
2258 5.00	2268 3 00	2278 3.00	2288	2298
2259 25.00		2279		2299 7.25
2260 50.00	2270 5.00	2280 2.00	2290 5 00	2300
2261	22711.00	2281	2291 2.00	2301 4.92

#### QUARTERLY REPORT OF THE CHICAGO HEBREW MISSION

FROM MARCH 12, 1895 TO JUNE 12, 1895.

#### GENERAL FUND.

RECEIPTS.	EXPENDITURES.
Cash on hand June 12th	Paid Printing, Stationery, etc.   3.87     Paid Mission House Expenses, including   (Coal, Gas, Household Expenses and Supplies for Workers   142,48     Paid Industrial School Supplies   20.71     Paid Free-Will Offerings sent to Jerusalem   6.36     Paid Personal Use, Rev. T. M. Chalmers   3.00     Paid Jewish Era Expenses   2.63   46.88     Mission Workers   24 25   Mission House Expenses   22.63   25.68
\$254 68	\$254.68
Building Fund.  Balance on haud March 12, '95\$12.40 Contributions received	New Chapel Fund.   \$ 9.00
\$19.35	\$293 00

EDW. P. RICE, Auditors. MRS. T. C. ROUNDS, TREASURER, 308 Clinton Ave. Oak Park. III.

Account of July Payment 1894.....\$ 19.35 We have examined the Treasurer's accounts and find same correct, with proper vouchers for

expenditures.

Chicago, June 22, 1895.

<sup>\*</sup>Of the amount of "Cash on hand" \$8.66 is reserved towards cancelling the loan \$284 made of New Chapel Fund and is unavailable for the general expenses of the Mission.

### A FEW LETTERS

The Jewish Era:—''I am greatly interested in what concerns Israel and Israel's future, and have during a ministry of about 40 years taught Israel's Restoration with the Blessed Hope of the Church, even the promised return of the Lord Jesus, Israel's Messiah, the Church's Glorious Head. I believe with you that the 'immediate future will reveal astonishing things concerning Israel.' Yes

" 'Firmly stands the ancient promises,
Zion shall become a plain;
'Judah's guilt, or Israel's exile
Never can these words erase;
He who promised
Is the God of changeless grace.

"May the God of Abraham, Isaac and Jacob guide and bless you in your work, supplying all your need 'according to His riches in glory, by Christ Jesus."

Yours in the hope of His return,

Chicago. Jno. E. M.

Dear Mrs. Rounds:—"Once more there is a little in the Missionary Box, and the perplexing problem comes up, how to spread it out thin

enough, to enable us to give a mite to each dear, needy cause.

"Not that we like beating it out to gold-leaf thinness, no indeed! but the Foreign Missions are in sore need; Home Missions nearly as bad; we owe a debt to our wronged and degraded Negroes and Indians, and we cannot forget God's own peculiar people—so quite of necessity the mite to each is small.

"What a delightful thing it must be to be able to lift generously on a debt, or support a missionary, or endow a needy school or college. Still if each of us who are poor send a mite, the aggregate of our many 'littles' will be a real help, for there are so many of us who can only give littles. Put the enclosed \$2.00 wherever most needed, for the Era, old debts, or running expenses, as seems best. May the work of Israel be greatly blessed."

Cordially yours,

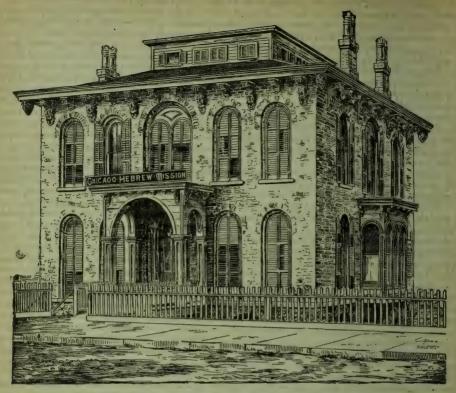
Antrim, Kan. L. L. G.

Dear Mrs. Rounds:—"I received your card inquiring about the tracts and testaments you sent. You sent me one testament and no tracts. I inclose 25 cents for postage on the one already received and would like another and a few tracts when convenient. I gave the testament to the Jew and he was very much pleased, and he listened and seemed interested when I read part of Isa. 53, and explained it to him as well as I could, and I believe 'The Word' will do the rest.

"My husband has a printing office and a Jewish printer came in looking for work. He had none for him, but let him stay around and has helped him and gave him a bible, and he and his brother who works for him, have talked with him. He said to me the other day, 'I believe the only thing that is holding the Jew back is his mother,' and to day he said it had been the case, but he could hold back no longer, for what he had read and heard and the lives of those who were interested in him convinced him of the truth that the Messiah had come. So we praise the Lord for this and trust Him to lead the man to accept Him wholly. This is only one of the many signs of the times which so plainly declare 'The Lord is at hand.' I do bless the dear Lord that He has opened my eyes to the present truth."

Yours in His love,

Mrs. C. G. W.



#### THE CHICAGO HEBREW MISSION

22 MARGARET ST., CORNER WEST FOURTEENTH PLACE (TWO BLOCKS EAST OF BLUE ISLAND AVE.)

> REV. J. A. SPRUNGER, SUPERINTENDENT. REV. THOMAS M. CHALMERS, PASTOR.

קארנער דוענרי, מארנארעם ספרים. (צוויי בלאקם איזם פאן בלוי איילאנד עוועניו )

יעדען שכת אום 3 אוהר נאכמיטאנ אויך יעדען זאננטאנ אום 3 אוהר.

געבענד אום 8 אותר ערעבעבענד אום 8 אותר



יעדען דיענסטאג אום 4 אוחר נאכמיטטאג.

יעדען מישוואָך אונד שבת אום 3 אוהר.

### CHICAGO HEBREW MISSION

22 Margaret Street

TWO BLOCKS EAST OF BLUE

ISLAND AVENUE

PREACHING TO JEWS
Saturdays and Sundays, 3 P. M. SUNDAY SCHOOL Sundays, 2:30 P. M.

PRAYER MEETING Fridays, 8 P. M.

**SEWING SCHOOL** Tuesdays, 4 P M.

FREE DISPENSARY
Open Wednesdays and Sat-urdays, 3 P. M.

# THE JEWISH ERA

### A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

יובר לעולם בריתו נתהלים קיא ה.]

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

#### OCTOBER, 1895

#### CONTENTS:

O NATION NOT DESIRED-Wm, E. Blackstone	73
ISRAEL'S KEEPER-POETRY TO THE SOURCE STORE	75
LETTER FROM RABBI LICHTENSTEIN.	76
PARAGRAPHS FROM INTRODUCTION TO "JUDAISM AND CHRIS-	
TIANITY"—Lichtenstein.	76
THE GREAT DAY OF ATONEMENT—Mrs. Agnes P. Strain.	78
HEBREW MOUNTAINEERS OF DAGHESTAN. A Company of the	81
BEING DEAD YET SPEAKETH, WITH PORTRAIT—T. C. R.	82
RESPONSIBILITY OF CHRISTIANS TO THE JEWS-	
Archdeacon Howells	84
RABBI. 113 MET TO THE COURT OF THE PROOF OF THE SEASON WAS CONTINUED TO THE SEASON WHEN THE SEASON WAS A SEASON WHEN THE SEASON WHEN THE SEASON WAS A SEASON WHEN THE SEASON W	86
JEWISH TRAITS AMONG THE ZULUS. PETER RUDOLPH.	87
PETER RUDOLPH. De l'All Proposition de l'All Propos	88
JONAH A TYPE OF THE, JEWISH NATION.	90
King David as a General.	91
EDITORIALS—	
Signs of Promise and development of the second of the seco	92
THE SWEATING EVIL THE STATE OF	93
THE PALE OF SETTLEMENT, WITH MAP OFFICE OF THE MESSIAH	94
OFFICE OF THE MESSIAH	96
	98
	OI
JEWISH INOTES	02
BLIND EYES OPENED—Miss E. J. Robertson.	0,4
TREASURER'S REPORT.	

PUBLISHED BY

THE CHICAGO HEBREW MISSION

#### THE CHICAGO HEBREW MISSION.

This is an interdenominational organization, having for its object the promotion of the intellectual, social and religious welfare of the Jews. It was begun in November, 1887, and was incorporated March 11, 1891.

The Society owns the Mission premises at the corner of W. 14th Place and Margaret St., which cost \$8,000. There is a substantial brick building and three lots, affording sufficient ground for enlargement. The work of the Mission consist in:

#### EVANGELIZATION.

1st. Preaching the Gospel to the Jews.

- of Jesus as the Messiah; the need of a Saviour from sin; the grace, mercy, forgiveness and goodness of God as manifested in His Son, Jesus Christ our Lord.
- 3d. Distribution of testaments, leaflets and general literature, in English, German, Hebrew and Jargon.

4th. House to house visitation among Jewish families.

#### INSTRUCTION.

Industrial School for Children. Bible School for Children and Adults.

#### BENEVOLENCE AND CHARITY.

1st. The care of the sick and poor in their homes by the Deaconesses.

2d. The distribution of clothing, food and other relief to the most

needy poor.

The Mission depends entirely on voluntary contributions, which may be sent to Mrs. T. C. Rounds, Treasurer, 308 Clinton Ave., Oak Park, Ill.

#### OFFICERS AND TRUSTEES OF THE CHICAGO HEBREW MISSION

#### Election January 31, 1895.

President, Prof. H. M. Scott, D.D.
Vice President, Wm. E. Blackstone.
Secretary, Mrs. A. F. Wood, 446 Grove Ave.,
North, Oak Park, Ill.
Acting Superintendent, Rev. J. W. Marcusson.

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Rev. J. A. Sprunger
Rev. Thomas M. Chalmers
Miss Mary C. Howard
Rev. Elwood M. Wherry, D.D.
Charles E. Simmons
Rev. J. W. Marcusson

Trustees term expiring in 1897:
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Mrs. T. C. Rounds
Mrs. A. F. Wood
Mrs. E. J. McDonald
Mrs. J. E. Howland
Miss E. Dryer
Rev. J. S. Meyer

Trustees term expiring in 1898; Mrs. E. M. Higgins Wm. E. Blackstone Prof. F. Risberg Rev. J. Riemersma S. W. Packard Prof. H. M. Scott, D.D. Peter Sinclair

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DEVOTIONAL COMMITTEE:

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# THE JEWISH ERA

VOL. 4.

#### CHICAGO, OCTOBER, 1895.

No. 4.

"A light to lighten the Gentiles and the glory of thy people Israel."

PUBLISHED QUARTERLY, PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR
Subscriptions in Europe or other foreign parts, 8 cents extra for postage

ENTERED AT THE CHICAGO POST OFFICE

MRS. T. C. ROUNDS, EDITOR

"O NATION NOT DESIRED."

WM. E. BLACKSTONE.

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you."

These words of the prophet Zephaniah shine forth at the present, to the careful student of prophecy, with the brightness, and yet with the awful solemnity of the writing upon the wall.

Unquestionably, a great national movement is now manifest among the Jews in all parts of the world, but, unfortunately, it is purely a national movement. It is not a religious movement.

Many, among the Jews, are no doubt moved by religious sentiment, and a firm hope in the fulfillment of the prophetic utterances in God's Holy Word to join in the effort to regain Palestine, but even these are not disposed to seek the restoration through the divine interposition.

God has promised to so accomplish the final restoration of Israel to Palestine, that all the world shall know that He hath done it,

and that His holy name shall be magnified among all the Gentiles. He hath said, "I will yet for this be enquired of by the house of Israel, to do it for them;...and they shall know that I am the Lord."

Would to God that the Jews would humble themselves before God, and seek the restoration only through His divine interposition.

Alas! this is the very thing they will not do. On the contrary they seek the restoration through their own efforts and through such human instrumentality as they can secure. They would gather themselves together.

The following extract from a letter written by a prominent Jewish editor, shows the trend of the Jewish mind on this subject:

"DEAR SIR—Your favor of the 11th inst., and the Jargon leaflet\* to hand.

"In reply will say that I am very thankful to you for your friendship, but as to the distribution of the same it will be of no use, because our people look with mistrust and

<sup>\*</sup>The leafiet is entitled Jerusalem and is a description of the present condition of the city and the land, the growth of Jewish population, a statement of the possibility of the restoration at the present time, and an emphatic exhortation to humiliation and prayer to that end. See Era, July, 1892, p. 67.

suspicion on all things issued by Christians, for religious purposes, to which they are strongly opposed.

"Besides your leaflet is not in harmony with the spirit of our movement. Our movement is a national, not a religious one; and, as a matter of fact, we have among the chief workers for the Palestinian cause, people who are either free-thinkers or indifferent to any religion, but they are welcome because they love their Jewish nation with all their heart, and are willing to bring sacrifices for their people and Zion."

An official in the Chovevi Zion Society and other prominent Jews have expressed the same sentiment to the writer.

Such, then, is the attitude of the Jewish leaders toward this great question of restoration to Palestine. It is purely a national movement and not a religious one: "Free-thinkers and people indifferent to any religion" are welcomed as supporters of the cause, like so many Achans in the camp, and as a flaunt in the face of the infinite God, who has Himself promised to accomplish the restoration.

Ah! what an insult to the Almighty, the God of Abraham, Isaac and Jacob, the Jehovah of Moses who delivered the people from Egypt.

No wonder that Zephaniah breaks forth in this lamentable exclamation: "Gather yourselves together, O nation not desired." His prophecy sweeps over the whole course of Jewish history, from the days of Josiah, about 615 B. C., to the final and complete restoration, of which God, by the voice of the prophet has said, "At that time will I bring you again, even in the time that I gather you."

Now this gathering together of themselves, in contradistinction to their gathering by God, cannot refer to the return from the Babylonian captivity, which occurred about a hundred years after Josiah's time, for that partial restoration was accomplished by God, through Cyrus king of Persia, and was for the special purpose of again establishing the house and the worship of the living God in Jerusalem. Neither can it refer to the stand made under Bar Cochba about the year 130 A. D., for that was an intensely religious movement,

We therefore conclude that the present purely national movement is the one that filled the vision of the astonished prophet's eye, when he cried out, "Gather yourselves together, O nation not desired."

And what then shall be the result of this gathering which doubtless will be accomplished under some kind of international protection or permitted by international jealousies?

Nothing but sorrow, nothing but woe. There may be an apparent temporal prosperity at first, a commingling of the Jewish state with the world powers, and, alas! a league with Satan's masterpiece, antichrist himself.

And then behold the day of the Lord's anger, a day of wrath, of trouble and distress, of wasteness and desolation, of darkness and gloominess, of the trumpet and alarm of distress upon men, that they shall walk like blind men because they have sinned against the Lord, "and their blood shall be poured out as dust and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath, but the whole land shall be devoured by the fire of His jealousy, for He shall make even a

speedy riddance of all them that dwell in the land."\*

To a little remnant the prophet exhorts, "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

And is this the end? Does the vision close with a land desolate and the people scattered? Nay! Nay! In this awful punishment Israel shall learn once and forever to stay no more upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

Then shall they seek the Lord. Then shall the Lord set His hand "again the second time" to gather His people. Then shall there be such a restoration that forever after "it shall no more be said the Lord liveth, that brought up the children of Israel out of the land of Egypt, but the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them."

Of what comfort then is this present National movement to the careful student of prophecy. Just this: It marks the course of events and assures us that the end is near. For the time of trouble shall be short, yea, its days shall be shortened. It is the world's spasm, the "moral interegnum," when evil rises to its dizziest height, before its mighty fall. Then shall antichrist fall forever. Then shall Satan be bound. Then shall the nations be delivered. Then shall Israel be desired and be glorified. Then shall the King reign in righteousness and the earth be filled with peace. God speed the day.

#### ISRAEL'S KEEPER.

PSALM 121.

Up to the hills I lift mine eyes, Th' eternal hills beyond the skies; Thence all her help my soul derives; There my Almighty Refuge lives.

He lives, the Everlasting God, That built the world, that spread the flood;

The heavens, with all their hosts, He made,
And the dark regions of the dead.

He guards our feet, He guards our way; His morning smile adorns the day; He spreads the evening veil, and keeps

Israel, a name divinely blest, May rise secure, securely rest; Thy holy Guardian's wakeful eyes Admit no slumber or surprise.

The silent hours, while Israel sleeps.

No sun shall smite thy head by day, Nor the pale moon, with sickly ray Shall blast thy couch; no baleful star Dart his malignant fire so far.

Should earth and hell with malice burn, Still thou shalt go, and still return Safe in the Lord; His heavenly care Defends thy life from every snare.

On thee foul spirits have no power;
And in thy last departing hour
Angels that trace the airy road,
Shall bear thee homeward to thy God.
—Selected.

"What is Judaism now? A religion of sacrifice to which for eighteen centuries no sacrifice has been possible; a religion of the Passover and the Day of Atonement, on which for well nigh two millenniums no lamb has been slain, and no atonement offered. A sacerdotal religion with only the shadow of a priesthood; a religion of a temple which has no temple more: its altar is quenched, its ashes scattered, no longer kindling any enthusiasm nor kindled by any hope."

ARCHDEACON FARRAR.

<sup>\*</sup>For an outline of the events of this trouble see Jesus is Coming, page 129.

#### I.ETTER FROM RABBI LICHT-ENSTEIN.

BETHLEN, AUSTRIA, AUGUST 25, 1895.

Esteemed Sister in Christ:—As you will please see from my last two publications, I was compelled on account of agitations against me, to leave my post as District Rabbi in Tapio Szele, and remove to Budapest. At present I am tarrying (but only until the end of this month) with my children at Bethlen, on the uttermost border of Siebenbuergen. For this reason, most likely, your esteemed letter went astray, but finally reached me in safety day before yesterday.

To describe my situation in detail I must needs sing Jeremiah's (Lamentations) for like unto a bird roughly shaken out of its nest, I was separated from the beloved people, among whom I had labored in peace and blessing for

forty long years.

Notwithstanding, my soul exalts, lauds, and praises God, for my eyes free from mist now see clearly the world's Redeemer, as "a light to lighten the Gentiles, and the glory of thy people Israel," and in spite of every conceivable intrigue on the part of zealots—my field of labor visibly enlarges, my discourses are sought after, and listened to, by the masses, and my writings are more and more extensively read.

The New Testament is a greatly desired and much perused book in the dwelling places of Israel, so that I, even in this out-of-the-way and desolate region where the New Testament was a book unknown, with seven seals, have in the last two months, by actual request, distributed sixty Hebrew copies.

God with us, Jesus Christ for us, and the Holy Spirit within us. Through these it is given our lips to cry: Peace from the Lord to those afar and near.

Your most devoted brother in the Lord,

). LICHTENSTEIN.

My address, Rabbi J. Lichtenstein, in Budapest, Frommelgasse, 52 II St., F.

N. B.—It may possibly interest you to learn that I on the 9th of April reached the Psalmistical age of 70 years. On the 6th to the 8th of June I delivered addresses in Leipsig, on the 13th and 14th in Dresden, and on the 18th and 19th in Frankfort. I send you my last three publications. If circumstances permit these will be followed by a fourth entitled: "Jesus Christ a Crystal-mirror."

"Jesus Christ yesterday, to day,"

and the same also "forever."

J. L.

#### PARAGRAPHS FROM INTRO-DUCTION TO JUDAISM AND CHRISTIANITY.

TRANSLATED BY MRS. E. L. KIPLIN-GER.

"Epur si muove" and still it moves!

They are gloomy, heavy, sorrowful, painful years that I have lived since the issue of my last three pamphlets (*The Talmud Accused, My Testimony, and, Love and Conversion.*)

Threatened, pressed, opposed by authorities the latchet of whose shoes I am not worthy to unloose, condemned, disowned by my revered old brother, the guide of my youth, the pattern of my life, the rule of my thought and action—by the Jewish press mocked, assailed, slandered, black-mailed, sentenced, and my holiest feelings wounded and trodden under foot.

"Pass him by, pass him by, get out his way," cried my opposers. As an abomination and a castaway was I represented to my friends and associates. A Jewish editor excused me to a petty public on the ground of my insanity, and one from my own house standing nearest my heart considered me an irresponsible person. As though my

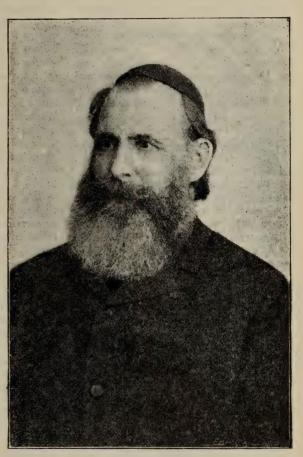
cup of suffering were not already full, the life of my life, my beloved, hopeful, promising son became seriously ill. On January 20, 1887, he was brought home on six weeks furlough from the hospital, where he had rendered the most selfsacrificing service as second physician, and during this time we had to see him fade-had to see the blossom of his manly vigor decay-had to see him die-not yet 28 years of age.

The gladness of my heart was extinguished, my song turned to weeping, and the chaplet on my head had fallen to the dust. There was wailing within my inmost parts, the light of my eyes was darkened, I felt myself morally dead, buried alive, my ideal dethroned, and shaken in my deepest

convictions.

But a pearl remains a pearl, even if buried in the depths of the sea; truth remains truth if

assailed by the greatest violence and sharpest weapons; right remains right if ten thousand forces combine for its overthrow. And as waters grow deeper and become more turbulent and powerful in proportion to dam and obstruction, as fire becomes a greater force by being confined to a limited space, so my spirit surged and beat about in its prison whither I had forced, hidden and crushed it until I heard an overwhelming voice: "What is my offense, what my sin, that thou hast thus persecuted me?"



I. LICHTENSTEIN.

"Jesus went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers and the seats of them that sold doves, and said unto them, It is written, My house shall be called a house of prayer; but ye have made it a den of thieves." Matt. 21:12, 13.

A famous surgeon was under the necessity of performing a critical operation upon his own venerable mother. The mother upon feeling the knife cried out in her agony: "Thou cruel son." The son fainted from the strain after having successfully performed the distressing task, but the dear old mother whom he loved more than his own life was saved.

Dearly beloved Jewish brethren: Let us save through a heroic act, if the incision be ever so deep and painful, our dear old mother religion. Think deeply, earnestly on Judaism, and search with equal diligence the doctrines of Christianity. "Seek the Lord while He may be found and call upon Him while He is near"

"Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God for He will abundantly pardon." Isa. 55:6, 7.

J. LICHTENSTEIN.

"Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord: and He shall send Jesus which before was preached unto you: whom the heavens must receive until the times of the restitution of all things which God hath spoken by all the holy prophets since the world began." Acts 4: 19-21.

"The Lord thy God will RAISE UP unto thee a PROPHET from the midst of thee of thy brethren like unto me: Unto Him ye shall hearken." Deut. 18: 15.

THE GREAT DAY OF ATONE-MENT.

MRS. AGNES P. STRAIN.

In the sixteenth chapter of Leviticus, as the very heart of this book of worship, stands out grandly the command of Jehovah concerning this most solemn and impressive ceremony. Here, with an immense comprehensiveness of meaning, with all its varied phases blended wondrous forcefulness and beauty, it takes a place to which there is nothing similar nor second. Certainly we may learn that not more truly does this chapter occupy a literal, central position in the book, than the Atenement itself does in all the thought and ways of God.

There is a dispensational aspect to this subject, including what is prophetic and typical. At first sight these distinctions may not appear clearly, and the present use of the passage forbids a very careful and extended exposition; but private study will certainly dispel all seeming confusion and irregularity, and the simplicity and accuracy and self-evidencing forces of these varied lines of truth will commend itself to any heart and conscience.

The ordinance of this great day was appointed because of human guilt; the sin of rash self-will and disregard of the requirement of a Holy God, v. 1. This is true in a wide sense of the whole race, necessitating the provision of the cross for access to God; but in a more limited way it applies to the failure of the Aaronic priesthood; shadowing forth the action of Caiaphas, when he, together with the Jewish nation, blasphemed God in the rejection of His Son; and by his own significant behavior in rending his garment (see Lev. 21:10), unconsciously showed that his office was ended, to be superceded by the unchangeable, neverfailing Priesthood of Christ. Judaism, no more than poor fallen humanity, has any hope or dependence, save in the work of the Lord lesus.

The holy linen garments, v. 4, in which the High Priest must perform this service, represent the intrinsic purity of Christ's human nature, which He assumed when He laid aside the robes of His glory, Luke 1:35; Acts 2:27. The washing with water was that setting apart, or sanctifying of which He spoke, [no. 1,:19; and "his hands full of sweet incense," v. 12, may refer to the delightsome perfume which the man Christ Jesus ever presents to God. It is a wonderful thought that when for the first time a risen man stood before God on the ground of his own righteousness, obedience and holiness, a cloud of human fragrance mingled with the cloud of divine glory.

The sacrifice was first a single offering for Aaron and his housethen a double one, on behalf of the people of Israel. We all know that there is an essential difference between the ways of God with the Jew and with the Christian; and no thoughtful soul will fail to find that marked distinction in the fact of the one comprehensive sacrificial act-the unbroken work, so to speak, and the more complicated, interrupted offering of the two goats; and yet all included in the great ceremony of the one day.

This is emphasized in the follow-

ing points:

(a) In Heb. 3, Jesus is introduced as the "High Priest of our confession," and in v. 6 occur these words, "whose house are we," see also 1 Pet. 2:5. Now, Aaron's offering a sacrifice for himself, has often been noted as one of the con-

trasts between the human divine Priesthood. We may believe on the contrary that so perfectly has our Saviour identified Himself with us, that it is as though they were His own sins for which He atoned. And further, we are abundantly taught that for us, all is settled in the presence of God; the divine estimate of Christ's work is the ground of our peace; we should need nothing more. This part of the ordinance, in its grand simplicity, is a figure of the Christian, the priestly family's portion, in the day of Atonement.

(b) In the case of the people, there is a more complex system, vs. 7-10, 15-22; as it really is with the lew. Lots are cast upon the two goats; the one is slain and the blood sprinkled; the other carefully reserved till all is over with the bullock and the first goat, and then at the very last their sins are confessed upon and carried away by it. So indeed Israel waits to learn the blessed truth to which they are now so blind. All through the prophecies we find what answers to this type. It will be the Lord's appearance in glory which will set all their sins before their eves and at the same time the fullest conviction will be wrought in their hearts by the Holy Ghost, that all are borne from them forever. It will be the application of the work performed long before; and then will the words of Isa. 53:4 have a peculiar force, "surely He hath borne away our griefs and carried away our sorrows;" also Ps. 103: 12 (remember this is a Millennial Psalm), "as far as the east is from the west, so far hath He removed our transgressions from us." It will be an evidence of the senses given them, as to Thomas, Inc. 20:25. No wonder I Pet. I:8 puts such emphasis on "Whom having not seen ve love, in whom though now ye see Him not yet believing ye rejoice with joy unspeakable

and full of glory."

(c) Observe further that this demonstration to them of the putting away of sins, has a remarkable character of definiteness and distinctness. It was an articulate confession of all actual transgressions, as though adapted to the special condition of those who have to do with the law of God. For a Christian all is summed up in the death of Christ, and it is the very depth of dealing, for it entitles us to pronounce ourselves dead, and beyond question death settles every question.

Leaving all the precision of these typical distinctions, we may gather from the subject as a whole, much spiritual and practical instruction. Three very important lessons for

us are the following:

First. The grand principles of Atonement are presented in all their beauty and power. two goats of the one Sin Offering we have illustrated the important doctrine of Propitiation on the one hand and Substitution on the other. The first goat was "Jehovah's lot;" it settled the question of His holy character and majesty, and though the same sacrifice, according to the counsels of His grace, has resulted in the salvation and redemption of myriads of sinners, yet, if we may so speak, that is the inferior part of the work. scape-goat teaches how the divine glory being fully established and manifested in the work of Jesus, it is possible for God's love and forgiveness to flow forth to guilty man, and also how this is available. i. e., by personal acceptance and appropriation. Propitiation is universal, 1 Ino. 2:2; Substitution is individual. The fullness and the limit of grace is clearly described in the most precious of our gospel texts, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have ever-

lasting life."

Second. The doctrine of Assurance is also involved in this ordinance. If in the Godward side of Atonement, or the means of redemption, there is not one point in which He is not perfectly glorified ---if there is not one attribute, one trait in the divine character which is not manifested in all its harmony and perfection; and this is undeniable--it is plain that there cannot be a single respect in which we are not wholly and completely forgiven and accepted. The manward side, or the effect of redemption, cannot be deficient; the thought is inconceivable. Imagine an Israelite complying with the requirements of this holy day, beholding Aaron lay all his iniquities and all his transgressions upon the head of the innocent victim, and watch it led away into the uninhabited land from whence it was impossible to return-and go to his home unrestful and uncertain. What Aaron did for those people the Lord Jesus has done for us, and unspeakably more; and it may be an experience of the heart, as well as a belief of the mind or a profession of the lip.

Third. By Aaron alone were the day's services fulfilled, v. 17. Not one of the congregation, not one of his house, was with him before the Lord. They were not even in the attitude of prayer or supplication outside; they simply waited, expectant, believingly. And the same silence is noticeable at the scene respecting the scape goat. They uttered no petition, the stillness was only broken by the voice of another confessing their sins. The work was accomplished for them and not by them; they had no hand

in it. From beginning to end Atonement is wrought by Jesus Christ. Alone upon the cross, He finished redemption; alone in the holiest, He completes salvation. Every human effort or attempt to reconcile or recommend self to God is the expression of an unbelieving heart. The only precept laid upon the people was to afflict their souls, and to rest, v. 31. Surely this is an eternal statute, which is still in force. of soul answers to a contrite heart. and rest is remarkably associated with it: for wherever there is a real consciousness of irremediable sinfulness and helplessness, at once there is trust in God for the remission of sins through the death of His dear Son.

Put away, therefore, every human expectation of improvement, cease from the works of the flesh, abandon natural hopes and feelings; in emptiness and nothingness behold the manner of His wonderful love and find a Sabbath for the soul.

# "HEBREW MOUNTAINEERS OF DAGHESTAN."

The Pall Mall Gazette of Wednesday, April 10th, contained an account of Hebrew Mountaineers of Daghestan, for which it refers to the authority of Professor Hahn of Tiflis. They number about 20,000, speaking an Iranian tongue, with some tincture of Hebrew. It is surmised that in the early , years of the Christian era they had already settled in the higher Caucasus, but their own tradition is that their ancestors were driven out of Palestine by Assyrian conquerors, and they value this account of their origin as purging them in the eyes of their Russian lords from complicity in the crucifixion. They are a tall and

handsome people; the men rear fine horses and are fond of arms: the women are industrious tillers of the soil. Polygamy is still practised among them. In their synagogues no woman is admitted, but on the high festivals women listen to the service from outside. large sculptured chest for the Scriptures stands against the wall: close by is the altar and the pulpit. Though monotheists, they worship many demi-gods and genii. is Nim Negir, who leads the traveler to the door of the hospitable Israelites (hospitality is their great virtue). Another is Ileh Novo (the prophet Elijah whose name our readers will readily recognize). He appears on Friday nights, and due preparation is made for his welcoming, as at our Seder.

#### THE BUDDING FIG TREE.

In Matt. 24:32 we read, "Now learn a parable of the fig tree; when his branch is tender, and putteth forth leaves, ye know that summer is nigh." "The Times of the Gentiles" must be considered as the Jewish winter: and surely wonderful national movement among the Jews-together with the fact that more Israelites are being converted than ever have been since Pentecost-shows us the fig tree budding: and can any one dispute that their summer is nigh. and "the Times of the Gentiles" drawing to a close? These facts alone should be sufficient to convince us that we are in the Saturday night of the world's history, and that soon will break upon us the glorious streaks of Millennial dawn .- The Watchword.

"They shall call his name Emmannel, which being interpreted is, God with us." Matt. 1:23.

#### "BEING DEAD YET SPEAKETH."

Again has the shadow of death darkened the home of our dear Bro. Blackstone. The aged mother of Mrs. Blackstone, Mrs. Adeline M. Smith, of whose illness at Eureka Springs, Ark., our brother in his last letter to the "Era" so tenderly refers, passed

"out of the shadows into the light," July 4th, 1895, at the advanced age of 83. The going was beautiful. The "life beyond" had no shadows for her. It seemed just before she went as if she had gotten a glimpse of "the city which hath foundations whose builder and maker is God," and some wonderful person had appeared to her and she had just made out who it was, when one asked her "Do you see me, mother?" "Yes," she answered. And he asked again, "Who is it?" And she replied as if her eyes were upon the heavenly form before her. "His name Iesus."

The quiet, calm, restful face, as she lay in her beautiful lavender

tinted casket in the church, with the sunlight playing across it, reflected a peace which was like a river, and an assurance that though "absent from the body, she was present with the Lord."

She was one who had "grown old gracefully," one who though she had past the bound of "four score years," still retained her faculties unimpaired, and her quiet,

gentle spirit made a center not only in her own home, but spread in ever widening circles.

The writer shall ever remember the special interest she took in our Hebrew Mission, which was frequently the recipient of her generous gifts. She was always ready to hear about it, and took an interest in every detail. The Mission



MRS. ADALINE M. SMITH.

mourns her loss, and the Jews have lost a true friend.

She was also a faithful steward of a fortune that was intrusted to her. Of this feature of her noble character Chaplain C. C. McCabe in World Wide Missions says: "She was so humble, so gentle, so unobtrusive, that a casual acquaintance would give no conception of the wonderful gifts she laid at the

Master's feet. She was utterly and forever emancipated from the love of the world. It was a joy to her to give. The list of her offerings thrills my heart just to read it.

"I have had a list made out from the records, and I herewith present it to be carefully considered by those who desire to make their money count for the kingdom of heaven in this world.

"Her husband, Philander Smith, left her an estate valued at one hundred and twenty-five thousand dollars. She accepted the trust and this is what she did with the money.

Philander Smith Biblical Insti-	
tute, Tokyo, Japan\$	9,000
Philander Smith Memorial Hos-	3,
pital, Nanking, China	11,221
Fowler Biblical Institute, Nan-	,
king, China	5,000
king, China Woman's Foreign Missionary	
Society School Building,	
Nanking, China	5,500
Deaconess Home, Chungking,	
China	'4,000
Mission Yacht, Yanktsekiang,	
China	1,600
Philander Smith Institute, Mus-	
soorie, India	16,033
"Flora Hall," Muttra, India	5,566
"Gracie Hall," Muttra, India	2,500
Lucknow Church, Lucknow,	500
India Mela Tent, Lucknow, India	500
Parent Missionary Society, Sun-	300
dry Contributions	3,955
Woman's Foreign Missionary	3,703
Society, Sundry Contribu-	
tions	1,566
tions Livingstone Inland Mission	148
China Inland Mission	48
Dr. Lansdell's Expedition to	
Tibet	388
Tibet	
Rock, Arkansas	11,035
Industrial Home Woman's Home	
Missionary Society, Little	
Rock, Arkansas	4,626
Freedman's Aid Society, Sundry	0
Contributions	1,480
Garrett Biblical Institute and	4 500
Memorial Hall, Evanston Northwestern University, Evans-	3,500
THULLIWESTELL OHIVEISITY, EVALIS-	

Chicago Training School for

2,700

City, Home and Foreign	
Missions	3,260
Deaconess Home, Chicago	4,500
Chicago Hebrew Mission	1,118
Oak Park Methodist Episcopal	
Church, Including Organ	9,398
Various other Donations to Mis-	
sions, Churches, etc., includ-	
ing some to be completed as	
per her directions	26,286
_	

"Her economical living and prudent care of the property, has enabled her to invest, as the Lord's stewardess in His work, during the past thirteen years, \$10,000 dollars more than the principal left to her.

Grand total.....\$135,428

"I have in my office a list of two hundred millionaries. I take the liberty to send to each one of them a copy of this list, hoping that they will scan it well. Most of them are Christian men women. O that the mantle of Adeline M. Smith might be multiplied two hundred fold and fall upon every one of them! them are men and women who could give a million for missions every year and not suffer for food and raiment. Very few of them are Methodists, but nearly all of them are Christians and take the sacrament, and swear allegiance to the King of kings. What does that oath mean?"

We are glad to present to our readers the portrait of this most excellent woman. We believe that a great multitude "shall come from the east, and the west, and the north, and the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God," because this "faithful steward of the manifold grace of God" made it possible for "the light of the gospel of the Son of God to shine into their hearts" through the instrumentalities she set in motion. To Him be all the glory.

T. C. R.

# THE RESPONSIBILITY OF CHRISTIANS TO THE JEWS.\*

BY REV. ARCHDEACON HOWELLS.

My interest in the Tewish guestion is not of a very remote period. For some years, indeed, I have been a good deal interested in a kind of side-issue of that question, namely, in the points of resemblance between my own nation, the ancient British people, and the Iewish people, their land and their history. For instance, there is a striking similarity in the geographical features of Wales and of Palestine, in their general formation, and in their dimensions. There is also the same sentiment of intense and undying patriotism, which is characteristic of the two nationalities. There is. much in common between Welsh and Hebrew languages; and I have it, on good authority, that our Welsh translation of the Old Testament Scriptures comes nearer to the Hebrew original than almost any other. Welsh Hymnology also bears a closer resemblance to the style and spirit of the Book of Psalms than any other known to me; and if there is any truth in the old tradition that in the Gregorian tones we have the remains of the Temple music, then have we the same characteristics in the sacred music of Wales, the same minor melodies, the same tender pathos, and the same plaintive wailing. know of nothing that so reminds me of the large concourse of people at the Jewish festivals as the great open-air gatherings in Wales in years gone by, when as many as twenty thousand people were sometimes found attending a

preaching; and I very much doubt if King David's choir of more than four thousand ever produced grander effect than did the tempest of praise from the electrified thousands of my countrymen at some of our great Welsh gatherings of some years ago. It was something of this kind that formerly used to interest me in connection with the lewish question, until I was brought under the influence of as devout and devoted an advocate of this society as this or any other society ever had. It was a case of the importunate widow over again. To my sorrow, I am obliged confess that for some years my support of this society only went to the extent of a sermon on a weekday evening once a year. But I had in my late parish a Phœnician, whose faith and tience nothing could resist. In season, and, as I often thought, of season, it was

THE JEW, THE JEW, THE JEW, always the lew. I assure you it sometimes made me shudder when the servant announced my Judaic I knew what an ordeal I had awaiting me. I knew I had to undergo half-an-hour of such pressure as only a gentle, humble, Christ-possessed soul, charged with a divine enthusiasm, knows how to exert. I used to fence as well as I could; but she had weap. ons of far finer temper than I had. I used to plead for the heathen Gentiles I had around me, thought I was wonderfully clever in my use of the old, stale arguments about charity beginning at home, about the prior claims of my "own house," about the doomed obduracy of the Jew, about the questionable sincerity of some of the Jewish converts, and other such mean and miserable fallacies as I now regard them. But she was always more than a match for

<sup>\*</sup>The discourse from which this extract is taken was delivered at the eighty-seventh annual meeting of "the London Society for promoting Chrisianity amongst the Jews." May 3 d, 1895

me, for had she not God and His truth on her side? She used to remind me that the way to the Gentile was through the Jew-that the proclamation of Redemption should still begin at Jerusalemthat "the Jew first" is an established law in the economy of grace -that the Jews are still the royalty of the human race, though now in exile-and that there is still a blood relationship between Him who now sits on the throne of the universe and His brethren according to the flesh. If I claimed the children's bread for the starving souls around me, how thankful would she be for only the crumbs that fell from the children's table. At last I felt I was vanguished, and had to capitulate unconditionally. And what has been the result? For one thing, I have the honor, for a great honor I esteem it. standing on this platform to-day. In the next place, my late parish became the first to support a special bed at the Jerusalem Hospital; and, instead of a paltry collection extorted by a kind of pulpit coercion from the faithful few at week-evening service, more than ten times the amount is now sent up annually. Then, again, instead of my heroic friend and a few likeminded ones working for the Jewish cause, there is now in that parish as devoted a band of enthusiastic workers as any Christian cause could well desire. I have taken the liberty of mentioning this personal matter, though it reflects rather severely upon myself, for more than one reason. For one thing,

IT SHOWS WHAT EVEN ONE EARNEST WORKER CAN DO, IN THE FACE OF DISCOURAGING CIRCUMSTANCES.

And if there are in this meeting any who have hitherto been onlookers rather than active workers, I hope they will take courage from the example of my importunate friend, and give themselves over enthusiastically to this blessed cause. Another thing I should like to mention, if I may do so without impropriety in the presence of my clerical brethren, and it is this-that I find an active interest in the Jewish cause is not without its elevating effect on one's own personal experience, while at the same time it imparts a more spiritual tone and a loftier aim to one's ministry. It seems to lift one up to a closer sympathy with the purposes of God, and to supply a key to not a few problems in the moral government of God. It teaches us, as I think nothing else teaches us, the certain consequences, to nations and to individuals, of disobedience to God's warnings and commands-the blindness as well as the hardness of heart which follows a rejection of light and truth—the almost invincible power of prejudice when backed by spiritual and ecclesiastical pride, and that perverted truth is even more dangerous than naked error. the light that is in you be darkness, how great is that darkness." To me the prophetic part of Holy Scripture has now quite a new interest, for is not the lew a perpetual prophecy? Is he not prophecy in course of perpetual fulfilment?

There are some good people who the moment you speak to them about the conversion of the Jews, indulge in certain pious ejaculations about waiting upon Providence, and about the sovereignity of Providence, and such things. Waiting upon Providence, indeed! Why it is Providence that is waiting for us! Poor Providence! Much enduring Providence! How it is made to answer for much of our timidity, lukewarmness, and

feebleness of faith! Providence. indeed! "Hath God cast His people? God forbid! God hath not cast away His people which He foreknew." Are they not still "beloved for the fathers" sake?" "Even at this present time there is a remnant according to the election of grace." Let us take care, then, that we do not, by our selfishness, indifference, and unbelief, stand between God's purposes of grace and His covenanted people. Be it ours rather to anticipate the world's Jubilee. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" May God speed the day! - The Jewish Intelligence.

#### CUBA EXPLORED BY A JEW.

Since Cuba has been so prominently in the foreground before the public it will be of interest to recall that it is an authentic fact in Cuban history that the earliest explorer of the Island was a Jew. When in the course of his first voyage to American, Columbus auchored off the coast of Cuba, he sent his interpreter, Luis de Torres with two sailors to examine the country. Torres was a Jew who was only baptized as a Neuvo Cristiano shortly before Columbus sailed · from Spain. His journey into the interior of Cuba was the first piece of exploration performed by a European. In the course of it he discovered tobacco which he found the natives smoking in the shape of cigars. His adventures are described in Columbus' own diary. Torres settled in Cuba with a pension from the king of Spain and died there a planter of consider able wealth .-- Tewish Chronicle.

"Comfort ye, comfort ye my people, saith your God." Isa. 40:1.

RABBI.

The title Rabbi was hardly known before the Christian era. The first to be designated as Rabban was Gamaliel about the year 30. Originally a Rabbi was not necessarily a reader (for any lew could officiate at public worship), he was not even a preacher. He taught in the school not in the synagogue; his function was with the halacha (the law), rather than with the hagada (the homily). In the middle ages, the maggid or preacher was not a Rabbinically trained student, for every congregation, small or large, had its own local Rabbi independently of the maggid.

Older titles than these were Safer and Chocham. "Greater than Rav is Rabbi; greater than Rabbi is Rabban; greater than either is the simple name," says an old Jewish tradition.

Probably the title Rabbi, as Graitz maintains, first became common after the destruction of the temple, and grew up among the disciples of *Jochanan* ben *Zakkai*. The title implied no superior holiness, it merely carried with it the assumption that the bearer of it was familiar with the Rabbinical traditions, that he could expound them, and that he was qualified to act as dayan, or judge, on questions of Mosaic and traditional law.

Great latitude of scholarship prevails at the present day and is allowed to those holding the office. The seminaries, however, have made the granting of the Rabbinical diploma dependent on a number of years study, and on a defined examination.—Jewish Chronicle.

## JEWISH TRAITS AMONG THE ZULUS.

Rev. Josiah Tyler, long a missionary in Africa and one of the best informed writers on that country, has noted a remarkable resemblance in many respects be-

tween the Zulu and the Hebrew race. He says: "Zulu maidens have from time immemorial observed a custom of going annually upon the neighboring mountains to wail, using two words, similar to those in Hebrew expressive of grief, a reminder of Jewish girls wailing for lephtha's daughter.

Now as to clear similarities between Zulu and Jewish customs: Ukushwama, a feast of first fruits, is observed regularly in Zululand and conforms strictly to the Jewish

observance of it. Until lately the Zulus rejected swine's flesh as an article of diet. They are fearful to step on a newly made grave lest they contract a disease of the feet. Widows are expected to marry the brothers of their former husbands. The rite of circumcision has been observed by them until a few years past. The diseases of the people are attached to a cock once a year, which is taken out by a fit person into the wilderness and let go, like the scapegoat. The slayer of a



THE SACRIFICE OF A LAMB BY THE ZULUS.

king is not allowed to live. A childless woman is an object of pity. The cunning and arts of the *Izanusi* (witch doctors) are like those of wizards and familiar spirits about whom we read in the Old Testament. Zulu sacrifices to

appease the spirits are indicative of the belief that 'without shedding of blood is no remission of sin.' (See cut.) The expression, 'Is thy servant a dog?' is frequent among these people. They swear by the names of their kings. They burn incense, mixing herbs with the fat of the beast that is slaughtered in sacrifice.

The Rev. Samuel Crother, native Bishop of the Niger, noted many similar coincidences between West African customs and those of the Jews.—The Faithful Witness.

#### PETER RUDOLPH.

ALEXANDRIA, EGYPT, August 24th, 1895. To the Editor of the Jewish Era.

Knowing the kind and deep interest you take in missionary work and particularly in the welfare of the Jews, I venture to give you some information with reference to my efforts during the past fifteen years. My object in writing to you is not self praise, but chiefly to give all the honor and glory to my dear Redeemer. "Christian" of October 23d, 1884 published a letter from Mr. Gillespie Prout and the same paper of the 3d of April, 1891, one from Mr. R. C. Morgan, of which I send you copies, \* showing the acquaintance of these friends with work. Amongst the population of 900 lews in Alexandria there are only two national and seven Synagogues of which three belong to the foreign Jews and the remaining four to Sephardim or native lews. most prominent of these four are those of the prophet Elijah, Elian Hannahi, and Zaradel.

PROPHET ELIJAH'S SYNAGOGUE

is supposed to be very ancient, some say that the prophet himself chose the site and built the original edifice (this I consider doubtful). which since that time has undergone various changes so that almost no traces are left of it. Although some say there are secret passages leading in the direction of Jerusalem which are now filled up with rubbish, this can be considered as merely traditional. It is not much frequented on Sabbath days, but on the occasion of great events in Jewish history, such as the New Year and the Day of Atonement, it is crowded.

The Zaradel is also very ancient, being over a thousand years old. The most prominent feature in this synagogue is that it has no writing on the door posts, although the law laid down by Moses, Deut. 6: 4-10 and 11-20, is strictly adhered to in the buildings of more modern construction. The reason for this is that when a synagogue or house has been consecrated to God for more than a thousand years there is no need for the inscription.

#### THE NATIVE JEWS

are descended from those that fled from Jerusalem on the destruction of the first Temple and also of the second. In proof of this a building has lately been discovered on the road from Jerusalem to Egypt, called Bint-el-Yahoud, and the date of its construction is supposed to be shortly after the destruction of Jerusalem by the Babylonians. I will now give you

#### A SHORT HISTORY

of my stay in this land.

On the 1st of April, 1880, which happened to be an Easter Sunday, I landed in Alexandria and to my surprise found all the shops open and business carried on as usual,

<sup>\*</sup>These letters show that Mr. Rudolph was an acceptable and acknowledged worker amongst the Jews in Alexandria at these dates; and that the Morning Star had been misinformed, that there was no missionary amongst the 9000 Jews of Alexandria.—Ed.

but, besides this, on all sides the firing of pistols and other fire arms was heard: which reminded me of the 4th July in America, with the exception that a true Christian nation never celebrates any great event on the Lord's day. This state of things made no small impression on my mind, and thoughts of Babylon, and Vanity Fair presented themselves, and shocked me, particularly as I had staved a long time in America and England, always frequenting religious societies and associating myself with missionaries and devout congregations. All was gaiety in the extreme, and it looked no more like a Sunday than on election day in the United States, or a fair held in one of the great cities in the Union.

In the East on account of the difference existing between the Julian and Gregorian calenders, there are always two Easters, two Christmas and two Pentecosts, consequently the Greeks happened to take place twelve days later, with increased firing and gaiety, and accompanied by a general armed persecution of the Jews, on that and the following days. By a most curious coincidence a report was circulated that

A GREEK CHILD HAD BEEN STOLEN BY
THE JEWS

and sacrified by them in order to mix its blood with the unleavened Easter bread, giving as a reason that Jews required this blood as a propitiation for their sins. This unlikely story was believed as a matter of course by the Greeks and most of the other so-called Christian denominations residing in Egypt.

This accusation, followed by a cruel persecution, naturally made the Jews set their hearts against all Christians and even Christianity

itself; therefore, my work among them, besides being stopped, was hindered to such a degree that if I in the least spake in favor of Christ, they would turn away saying that, if Christians could accuse them of such murderous acts, they were right on their side to consider the Christian religion as false and the teachings of its missionaries inconsistent with the acts of those who call themselves Christians and whose religion they want them to accept.

THE PERSECUTION OF THE JEWS

was carried on for two years in succession in a manner that was a disgrace to the government and to the Christians. The Greeks Easter going through the streets armed, persecuting and running after all the Iews they could find. As I was obliged to take the part of the latter. I went to consult with the Rev. Dr. S. Ewing of the American mission to the natives. American consul at the time was a Greek and he stood up in defence of the poor Jews and did all he could in their favor. Moreover. I showed him from Church History that the Christians themselves had suffered from the Romans, especially at Rome, under the same accusations. The sufferings of the Christians were the cruelest that could be invented and only served to amuse the people, who crammed the amphitheatres to see Christians torn to pieces by famished lions and tigers. This was practiced more especially during the reign of the Emperor Nero, who, in order to establish his dynasty and be pleasing to his people, encouraged them to believe that the Christians needed the shedding of innocent human blood in order to appease their God and as a propitiation for the sins of the people of their creed. This story,

invented by the Romans, has remained to this day, but, with this difference—the Christians having acquired power have outlived it, whereas the poor Jews being weak and without a kingdom have now to suffer from the same accusations under which the Christians suffered in olden times. The Greeks believe these stories as the Romans did. There is hardly a Greek in Alexandria who does not believe that the Jews require human blood to be mixed in the unleavened bread for the passover.

Notwithstanding all these opposing difficulties I went on with my work, trusting in God and steadily facing the tide against all contrary winds, distributing Bibles, Testaments and Tracts in all directions

and in all languages.

(Concluded in Next Number.)

JONAH: A TYPE OF THE JEWISH NATION.

BY THE LATE F. C. BLAND.

The Jew was intended to be God's messenger and witness to a perishing world.

The Jew refuses to take the message, and flees from the presence

of the Lord Himself.

The Jew is next seen amongst the unbelieving idolaters, and, although tossed in the midst of God's judgments, he is found to be spiritually fast asleep—as now.

First, he refuses the message; secondly, he turns his back on God; thirdly, he is found asleep in the midst of judgments; fourthly, he is rebuked by the unbelievers, who are under judgment on his account; fifthly, he has to confess before them his unfaithfulness (verse 10), as Paul did (Acts 26:9-11), and he

preaches to them the everlasting Gospel as Paul did in Athens to the Athenians (Acts 17:22), and they feared God with great fear. But they can only get deliverance from the impending judgment through his symbolic death and substitution for them, and as they cast him overboard they prayed (verse 14): "Lay not upon us innocent blood." Then the men offered a sacrifice unto the Lord, and we see an election out of the Gentiles saved—as now.

Ch. 2.—Jonah here becomes a type of the Lord Himself in death and resurrection-three days and three nights in the heart of the earth (Matt. 12:40); but he is also a type of the lews, who, having gone through their great tribulation, and having learned the power of the death and resurrection of Christ, once more become God's messengers, and a second time (ch. 3) they are sent forth with God's message to the perishing heathen. The latter believe and receive the warning, and repent and turn to God, and He pardons them (see Matt. 25); but that will be by-and-by. This stirs up the enmity of the unconverted Jews, who resent the grace shown to the Gentiles, as they always did, and as in I Thess. 2, and hence in chap. 4 God has to enter into personal dealings with themselves, as in Rom. 11, and shows them that grace is the only principle by which they can now enter into their promised blessing. Paul says (Acts 15:11): "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (also Rom. 11:30, 31), and he proves that when "the fulness of the Gentiles be come in," then shall all Israel be saved, "for the gifts and calling of God are without repentance."-The Morning Star.

#### KING DAVID AS A GENERAL.

A very interesting study on this subject was laid before the French Academie des inscriptions et belles letters by the explorer and archæologist, M. Dieulafov. In reviewing the tactics employed by David in his warfare against the Philistines, the learned scholar accords him the highest praise. He calls him not only the greatest strategist among the Israelites, who successfully kept the enemies of the kingdom at bay, but he considers that David invented and employed tactics against the Philistines which have been imitated by modern warriors with marked success. M. Dieulafoy has discovered the scene of King David's operations in the Valley of Rephaim, when by his rapid change of movements, as described in the Bible, he completely upset all the calculations of the Philistines, and not only gained the victory over them for that day, but compelled them to accept very hard terms of peace. His tactics were the following:-He brought forward his flank, then made a rapid change of front, and so entirely shut in the left side of the Philistine ranks that they fell an easy prey to his men. These, says M. Dieulafoy, were precisely the same movements as were used in the year 1714 by Frederick II. at Mollwitz, and again in 1757 at Rossbach, and they were again employed with such signal succes against the Austrians at Austerlitz. The manouvers employed at Rephaim were so far as we have any record of military display, entirely new, and we must, therefore, give the whole credit of their ingenuity to David. The Shepherd King here displayed not only remarkable powers of thinking out his plans, but he must have possessed great skill

in the training of troops, to have brought them to the required stage of obedience and promptitude of action. We need not wonder in the light of these extraordinary gifts, that he should have succeeded in his campaigns and in establishing the Kingdom of Israel firmly in the midst of its enemies. In examining the district, M. Dieulafoy has come to the conclusion that David used every natural advantage which the country afforded, and lost no point which could have proved of help to him in his position. His communication was of the deepest interest to the members of the Academie, who were made thoroughly acquainted with the topography of the valley by maps and drawings which the explorer laid before them. would be well if M. Dieulafov would embody his communication in some permanent form which might be available to those outside the circle of the Academie. -M. H. in The Jewish Chronicle.

#### THE ARGENTINE COLONIES.

The Warsaw journal, Slovo, states, says Reuter, that Baron Hirsch has given instructions countermanding the proposed dispatch of three further bodies of Jewish emigrants from the Vistula district to Argentina, that country having suffered this year from a bad harvest. Moreover, conflicts had occurred between the colonists and the Jewish administrators, necessitating the intervention of the Argentine police to restore order. This intelligence has produced a bad impression on the organizers of the emigration movement, and has even led to the dispersal of a body of emigrants who had intended to leave shortly for the South American Republic.

"He who knows Him (Christ) must love Him; he who loves Him must honor Him; he who honors Him must worship and adore Him; and he who worships Him understands the words of Christ—I and the Father are one."—Rabbi Lichtenstein.

#### THE JEWISH ERA

THIRTY-TWO PAGES.

# PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a Scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the ERA to The Jewish ERA, Mission House, 22 Margaret Street, Chicago, Ill.

#### EDITORIAL.

#### SIGNS OF PROMISE.

It was the promise of God, Zech. 14:7, that "at evening time it shall be light." Though strictly speaking, the reference is not to "the time that now is," there is a sense in which it is now true. Israel will soon plunge into the darkest night of her history. But before this shall be, God is causing some glorious streaks of light of aurora brilliancy to play across the horizon as a harbinger of the greater light to be given, when Israel shall have passed through the time of Jacob's trouble and come out to bask in the rays of the Sun of Righteousness, who shall arise with healing in His beams.

This light has come more to the Christians about the Jews, than to the Jews themselves, and is manifesting itself in a growing interest and love for Israel. This change has been very preceptibly noted by the writer at religious gatherings within the last five years. It is shown by a deeper study of prophecy; desires for conversation and addresses on the subject; the numbers of persons offering themselves as missionaries to the Holy Land; the increase of prayer and desires to reach by the gospel this most wonderful people on the face of the earth.

All this, of course, is having its effect upon the Jews themselves.

"The effectual fervent prayer of the righteous man availeth much." Slowly, but steadily, "the middle wall of partition" is breaking down, and prayer is giving way to praise for what our eyes are seeing.

Slowly, silently, but surely, "the seed which is the word of God" is growing, and will bring forth fruit. With over a million copies of the New Testament in the Hebrew dialects in circulation, we have a right to expect, since God has said. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it;" that there will be a revolution of thought in the Jewish mind as well as the Christian in the next decade that will surprise the world. If Jewish missions, for the present, accomplish nothing more than this simple giving out of the Word, they will have well served the purpose of God.

But the writer does not believe that this work is to be entirely left to the missions.

INDIVIDUAL EFFORT

and prayer will put a Hebrew New Testament into the hands of every Jewin the community in which you, reader, live. To this end, the Chicago Hebrew Mission will send Hebrew or Jargon Testaments to any one, in quantities from one to a thousand, who will faithfully distribute them amongst the Jews, the

only charge being the postage, freight or express as the case may Do not think, dear reader, because you are not a Jew or a scholar, you cannot reach the chosen people of God. The Holy Spirit will both teach you what to say and do the work upon the individual whom He will throw in your way, if you prayerfully seek His guidance. A Jew must be "born again," must have a "new heart" to be saved, just as you and I required it. The delightful thing about it is that God has promised, especially to Israel, Eze, 36:26, 27:

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes."

Relying upon this promise of a faithful God, we have a right to expect that He will do just what He says He will. Pray, believe—"according to your faith it shall be done unto you." It is the Holy Spirit who is to do the work, we cannot emphasize too strongly. Let us be humble enough to let Him use us.

## THE SWEATING EVIL.

"A Report of the Chief Inspector of Factories and Workshops for 1894," has developed the horrors connected with the sweating system in the East End and other parts of London. The manufacture of clothing is largely in the hands of foreign Jews and Jewesses. This system is directly the cause of the poverty which abounds in the miserable East End. Iewish men and women and young persons are compelled to labor in ordinary times from 14 to 18 hours a day, but in the busiest seasons "they are chained to the board or machine for something like 30 hours at a stretch, with scarcely an interval for meals, in a stifling atmosphere rendered dense by the crowds who are huddled together" after the Black-Hole-of-Calcuttastyle. All this for a miserable pittance that does not suffice to obtain the decencies of life. The "Factory Laws" are being constantly evaded, which are supposed to regulate overtime and the engagement of young persons under age.

The subterfuges of the employers to avoid detection have made the work of inspection most difficult, as the "sweatee" must combine with the "sweator" or be discharged, sometimes being obliged to conceal themselves in bed rooms. kitchens, etc. "On one occasion when a visit to the kitchen was made, the wife of the occupant had a pack of cards dealing out to the girls, who were seated around the table. She cleverly joked with the Inspectors, and asked them to join the party; but when the Inspectors left, work was resumed."

But the saddest feature is "the observance of the Sabbath, once so rigidly observed, is now quite neglected by the majority of the Jewish tailors, who say that their living is more to them than their religion."

Mr. Lukeman, a received authority on this question, 'is convinced that the root of the mischief is overtime. Overtime is an evil socially, morally and commer-

cially."

So the poor Jew is downtrodden, oppressed, afflicted, tormented, not only by the nations, but by his own "brethren after the flesh." His only promised place of rest is in his own land, under his own vine, and under his fig-tree, and none shall make him afraid: for the mouth of the Lord hath spoken it. Mic. 4;4.

#### "THE PALE OF SETTLEMENT."

In the early days of Russian history there was no Jewish question to disturb the peace of the country, for no lew was allowed within its borders. It was not until the annexation fever took possession of her body politic that the question became serious. Little Russia\* was the first territory annexed and with it were taken the Jews who for generations had looked upon this country as their fatherland. In 1727 the High Privy Council promulgated an order, signed by the Empress Catherine II.. "to expel the 'scurvy Jews' male or female who were living in little Russia, and Russia generally, and never again to allow them to enter the country, and to take due care that in future the land be vigorously guarded and kept free from But the frontiers were extensive and the Jews persevering and ingenious, so that during the reign of Peter II. the law was relaxed to the extent of allowing Jews to visit South Russia, for the purpose of attending fairs there. though it was expressly stipulated that they "should not take out of the country gold or silver, money, or even copper coins."

During the first part of the reign of Catherine II. the policy of her predecessors was followed. But the annexation of certain Polish territory inhabited by a large number of Jews, compelled her to modify her policy, and in the year 1769 she permitted the Jews to make Russia their home, on condition that they settle exclusively in the south in the government of New Russia. This decree was the foundation stone of the famous

In 1802, during the reign of Alexander I., a commission was appointed to grapple with the question. Efforts were made to induce the Jews to become Christians, care being taken, meanwhile, to keep them within their Pale of Settlement, which was considerably narrowed, no Jew being allowed within 50 versts (33 miles), of the frontiers.

Emperor Nicholas narrowed the Pale still more, by excluding from it the cities Kieff, Nicholaieff, Sebastopol and even certain streets This, and other like in Vilna. measures were ineffectual, as they could not successfully be carried A bill was finally passed in 1835 "to enable Jews to live as comfortable tillers of the soil, or artisans, and to keep them from idleness and illegal occupations." The chief measure now in force against the Jew is from the days of Catharine II., viz., the prohibition to leave the "Pale settlement." This district comprises the governments of Vilna, Volhynia, Grodno, Kovno Minsk, Podolsk Yekaterinoslav, Poltava, Tishernigoff, and under certain restrictions portions of Kieff, Vitebsk and Mohileff.

In the October 1893 number of the "Era," p. 247, may be found a summary of the restrictions placed upon the residents of the Pale by the so-called "May laws of 1882." These restrictions apply to residence, education, occupations, professions, public appointments, synagogues, etc. The whole seemingly a scheme to annihilate the "irrepressible Jew"—the his-

<sup>&</sup>quot;Pale of Settlement," \* which remains to this day, and is the main grievance of the Jews. These might remain in Poland proper, but could not circulate in Russia.

<sup>\*(</sup>Ukarine.) That portion of Poland lying east of Poland proper and between West and South Russia. See Map.

<sup>\*</sup>Including Poland proper, West Russia, Little Russia and South Russia. See map.

# RUSSIA



MAP OF RUSSIA, SHOWING THE PALE OF JEWISH SETTLEMENT.

From Report of the London Society.

tory of which is a blot upon any nation calling themselves Christian. These "restriction laws form an inextricable net-work of which the stitches are so close, that the Jews surrounded by it can scarcely move without tearing one of them. The most clever of them never is sure to be in order with the law; the police has always rights upon him."

O poor Israel, thy only hope is in thy coming King, who will "restore all things," and "render double for all thy sins."

T. C. R.

Jewish scholarship is just now agitated over the proper translation of, "Hear, O Israel, the Lord thy God is one God"—which numerous correspondents of Jewish papers are endeavoring to adjust so that it will disprove the thought of the Christian Trinity.

It has come to light that tribes of Jews may be found in every principal city in the Soudan in settlements of more or less importance.

Miss Tattersall, the superintendent of cookery of the London school board, has just published (Weithemer Lea & Co.), a "Jewish Cookery Book" adapted to the peculiar requirements of the Jewish dietary-laws. Price, one shilling. [It might be well for Christians to purchase this book and follow many of these old time requirements. Perhaps there would be better health in the families.—Ed.].

The organ of the Zionite movement is the *Hazba*, a monthly, edited by Ben-Jehuda, who has many times been imprisoned by the Turkish government on account of his radical editorials.

JEWISH CALENDAR—1895–1896– 5656.

New Year, Thursday, September 19, 1895.

Fast of Gedaliah, Sunday, Sep-

tember 22, 1895.

Day of Atonement, Saturday, September 28, 1895.

Tabernacles (2 days), Thursday, October 3, 1895.

Haunkah, Wednesday, Decem-

ber 18, 1895. Purim, Friday, February 28,

1896.
Passover (8 days), Sunday, March 29, 1896.

Pentecost (2 days), Monday, May 19, 1896.

Fast of Ab, Sunday, July 19, 1806.

New Year, 5657, Tuesday, September 8, 1896.

## OFFICE OF THE MESSIAH.

The following remarkable testimonies from distinguished Rabbinical writers will show that these chapters were regarded by them as Messianic:

Targum of Jonathan Ben Uziel,

on Isaiah 52:13, et seq.

Behold my servant, the Messiah, shall prosper; He shall rise, and shall increase, and shall be exceedingly powerful; inasmuch as the house of Israel have expected Him many days, during which their look and their splendor were eclipsed among the nations above those of other men, so shall He disperse many nations. Kings, because of Him, shall be dumb; they shall lay their hands on their mouths, for what had not been related to them they shall behold, and what had not been heard of by them they shall contemplate. Who hath credited this our news, and on whom is the mighty arm of the power of Jehovah now displayed? The righteous man shall grow before Him like the young twigs that are in the act of budding, and like the tree which spreads forth its roots by the running stream; so shall the generations of the righteous increase in the land that had lacked. His appearance is no ordinary appearance, nor is His terror that of a common man; but His splendor will be a sacred splendor, so that every one that seeth Him shall gaze on Him. For this reason He will be condemned, but He shall cause to arise the glory of all kingdoms; they shall be weak and sickly, just as a man of sorrows. and inured to misfortunes, or as when the presence of the habitation being withdrawn from us, we are despised, and nothing accounted of: so shall it be to them. fore He will entreat for our sins. and our iniquities on His account shall be forgiven us. He is delivered up through our iniquities, but by His Doctrine peace will increase among us; and as soon as we shall attend to His words our sins shall be forgiven us. Like a flock of sheep we have all been dispersed abroad. every one his rout; we have been driven into exile, but it is the pleasure of Jehovah, on His behalf, to remit us all our sins. He entreats and is heard, and before He opens His mouth He is accepted.

Solomon Ben Isaac Jarki, on Isaiah 52:13, et seq., who lived in the 12th

century.

V. 5. And King Messiah was among the generation of the wicked, and He applied His heart to seek mercy for Judah, and to fast and to humble Himself on their behalf, as it is said: And He was wounded for our transgressions, and He seeks mercy for them when they sin, as it is written, and by His stripes we are healed; and He bore the sin of many, and made inter-

cession for the transgressors. — Bereshit Rabba, on Gen. 24:67.

Midrash, 53:7.

Messiah endured all tribulation voluntarily, as it is written, He was oppressed, and He was afflicted. — Bereshit Rabba, on Gen. 1:1.

With gratitude to God and the friends of Israel we acknowledge the cheerful, loving way they "Ministered to our necessities" during the trying vacation months. We trust the God of Israel to return the blessing many fold to each donor.

"Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all kindreds of the earth be blest." Unto you first God having raised up His Son Jesus, sent Him to bless you in turning away every one of you from your iniquities." Acts 4: 25, 26.

"Thou shalt call His name JESUS: for He shall save His people from their sins." Matt. 1:21.

# TO OUR SUBSCRIBERS!

We desire to call the attention of our friends to the fact that this number of the "ERA" completes the year. Will you kindly notice the state of your account with us on the wrapper of your paper? A prompt response to arrearages, would greatly lighten the burden of publication, which falls heavier than it should on Bro. Blackstone.

## THE CHICAGO HEBREW MISSION

INCORPORATED

22 MARGARET St., CORNER WEST FOURTEENTH PLACE (Two BLOCKS EAST OF BLUE ISLAND AVE.)

REV. J. W. MARCUSSON, ACTING SUPERINTENDENT.

Preaching to Jews—Saturdays and Sundays, 3 P. M. Bible School—Sunday, 2:30 P.M. Industrial School—Tuesday, 4 P. M.

#### **OFFICERS**

President, Prof. H. M. Scott, D. D. Secretary, Mrs. A. F. Wood
446 N. Grove Avenue, Oak Park, Ill.

Vice-President, WM. E. BLACKSTONE.

Treasurer, MRS. T. C. ROUNDS,

308 Clinton Avenue, Oak Park, Ill.

308 Chuton Avenue,

Auditors, E. P. RICE, PETER SINCLAIR.

#### MISSION CHANGES.

The summer months have been very trying to the Mission. Our Supt., Rev. J. A. Sprunger, found himself laid aside by illness for several weeks, and became impressed with the thought that with the many large homes in different cities to carry on, that it was too much of a burden to retain any longer his connection with the Hebrew Mission. So at a meeting of the Board of Trustees, September 20th, he formally tendered his resignation, which was accepted for the reason given above. Mr. Sprunger retires from the work with the sympathy and good wishes of the entire committee, between whom and himself there has always been the most cordial feelings.

THE REV. THOMAS M. CHALMERS
Much to the regret of the Society,
has also retired from the work.
The following letter has been
received from him:

414 Fifth Ave., CEDAR RAPIDS, IA., SEPT. — '95.

My Dear Mrs. Rounds:—My heart still goes out to Israel, though I am removed at present from the mission field. I was sorry, indeed, to leave the dear workers in our Margaret Street Mission, and I shall always remember my experience there as among the most blessed of my life. The training I there obtained I

shall value to the end of my days. Why God led me out I cannot yet fully understand. But that He told me to step out, and led me to this place, is beyond all question. It makes me happy to look back and recall the deep spirit of love and harmony between myself and all the members of the Mission, and which was never so full and manifest as when I parted from you all. God be praised for this. I trust the good work will go on, and many Jews yet be led to Jesus by the Chicago Hebrew Mission. My kindest wishes to you and the work. Please let me know how it goes on.

Yours for Israel, Thos. M. CHALMERS.

THE REV. J. W. MARCUSSON,

Formerly a missionary at Constantinople under the auspices of the Church of Scotland, our valued friend and trustee of the Mission from the beginning, has kindly consented to act as superintendent for the present. We are in correspondence with two other missionaries whose services we hope to secure. We have held back the ERA for a week hoping that we might announce definitely the changes, and we expect that the Mission will be better equipped than even before with a band of consecrated workers.

We desire to express our appreciation of the disinterested services of Rev. V. Forkel and Bros. Capp and Krohn during the summer months in Mr. Sprunger's absence.

THE INDUSTRIAL SCHOOL has been well attended through the summer by both teachers and scholars.

The children have been interested in all that has been taught them —two of the little girls having received prizes for good sewing, and regular attendance.

The flowers contributed by our Oak Park friends were a source of constant delight, and they received gladly the little papers given them.

The last Tuesday in August some kind friends gave them an ice-cream party, which was most thoroughly appreciated by all who

participated.

Come, we beg you, dear reader, and see the class of happy boys making baskets. Come and see the bright-eyed little girls. We greatly need three or four more teachers. Are there not self-denying ones who would be willing to devote one hour in each week to these interesting children of Israel? Come and see whether the Master would not have you "help these women" in this good work.

Take the Blue Island cars to W. 14th Place, then two block east to

Margaret.

Sewing school meet Tuesdays at 4 p. m.

The Day of Atonement was celebrated by a joint service of the Chicago Hebrew Mission and the Jehovah Zidkenu Mission at the Ewing Street Congregational church. There was quite a good attendance of Jews upon the service. Rev. J. W. Marcusson, Rev. Chas. Morse of the 9th Presbyterian church, and Mr. Chas. Plumer addressed the meeting upon the gospel truths associated with the day. The attention was marked, and the order perfect.

"Heaven and earth shall pass away but my words shall not pass away." Matt. 24:35.

## INCIDENTS IN THE DEACON-ESSES' WORK.

ANNA SCHEIDEGGER.

I am very glad to let our readers know something about the work among the Jewish people. "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression and the house of Jacob their sin." Isa. 58:1.

During the past three months it is clearly seen that the Lord has laid His hand in blessing upon our work. In different families where I have visited from time to time, it is evident that the Spirit of God is working on their hearts. I do thank God that He gave me the privilege of bringing the gospel of Christ nigh to some of our

Jewish friends.

I went into a family last week where I am always welcome. The man told me about their Jewish schools where they learn the Commandments, etc. I said, "Are they true?" He replied, "I don't know." I asked him, "Does the Bible teach them?" He said, "No." I said to him, "My dear sir, you know better than that. Don't you want now to begin to serve the Lord with all your heart?" promised me to search more the Scriptures that he might do His holy will. His wife said to him, "If we could only live a life like these mission people do." I said, "We follow the Lord Jesus Christ, and you can do the same." They were so thankful for my visit, I feel that the Spirit is working in that family. Not as a nation are the Jews coming as yet to the light, but the Lord has a few that want to see, and for this few we are willing to be instruments in God's hands to bring them to the light.

A young man came to me and

said, 'Do

#### PRAY FOR ME,

Sister Scheidegger, my heart is so heavy and restless, oh, what shall I do? I am lost, and it seems to me I never can be happy." I said, "Believe on the Lord Jesus Christ and thou shalt be saved." Many weeks he was crying to the Lord for his soul, but at last he took the Lord Jesus for his Saviour, and is now rejoicing in Him. We see that the Lord still loves His own people and it gives us fresh courage.

Some of them are longing for rest and peace. An example of this we had in

#### A YOUNG GIRL

that comes to the Mission. She is very much persecuted by her friends for coming to us. They promised her much money and many other things if she would stop coming, but she said, "I can't stand it, I do love my Jesus and must serve Him all my life long." Praise the Lord for such witnesses. The dear girl does need the prayers of Christians. One day

#### A POOR CRIPPLED WOMAN

came to the Mission with her little She had just arrived in the city. She had no friends, no home, was out of money and her husband dead, and three children in the Orphan's Home in Cleveland; but they would not take the youngest. She wanted to leave him with us. I invited her to dinner. She said. "If it goes on in this way a few days more, I've got to take my life." I said, "O don't let such thoughts run in your head." I told her about the glorious life we have in Christ Jesus and how He cares for us. She began to inquire "what house this is, and what our work is?" We explained it to to her. She exclaimed, "That must be a happy life!" I said, "Yes, indeed, and it is for you just as well as for us. She was so interested that for the time she forgot all about her troubles. I sent her to the Home of the Friendless where she had good care and where we trust she will enter into this happy life.

We would gladly do more, for

there is

#### MUCH FOR HELPING HANDS

on every side, and much more than we have the strength to do. We had not very long ago a poor family we were much interested in. The man was a converted Jew, but he was out of work and his wife and one of the children was sick. We took care of the family in their own home as long as we could—then the woman had to be taken to the hospital and the three little children were brought to the Mission and cared for until the mother got back.

Such cases are numerous amongst the Jewish people. Praise Him, we can take care of the sick, wash the children and clean their homes for Jesus. He says "Whatsoever ye have done unto one of the least of these my brethren, ye have done unto me."

We are determined for Jesus' sake to do for His chosen people whatever we can, even if they are hard against us sometimes.

Another time a man told me, "It is

A SIN THAT YOU HAVE SUNDAY SCHOOL
AND SEWING SCHOOL

for the children. You can tell the poor children anything about Jesus and they will believe it because they don't know any better." This made me more in earnest than ever for the dear children because I believe the seed sown in their young hearts will by and by spring up and bear fruit.

I had a dear little scholar in my class in the Sewing school. She seemed to be so interested in the songs and Bible stories. She asked me to come and see her mother. One day she met me on the street and took me by the arm and brought me to her home. The mother asked me if we taught her "something about Jesus?" The little girl said, "O, mamma, we just sing so lovely songs, and pray, and then have a story, and then we sew." But the dear little girl never came to the Sewing school after that—but the Lord will take care of what she heard.

Christians, let us do more and more to win our Jewish friends for Christ and help those who are in the narrow way.

## MRS. E. J. McDONALD.

We were sorry to say good-bye to one indefatigable friend, Mrs. E. J. McDonald, who for six months has rendered invaluable assistance to the Mission as trustee and worker. It will be impossible to fill her place. She has gone to New York to take charge of Hebron Home, 224 W. 45th in connection with the Christian Alliance. May the Lord richly bless her in her new field. Travelers going to New York will find a delightful Christian home to stay for a few days as they may be passing through the city.

## CORRECTION.

In the July Era, we carelessly wrote, p. 54 (note) that Mrs. Van Koehler was "descended from the Askenozim or Spanish Jews." It should have read "Sephardim or Spanish Jews."

"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and forgive their sin and will heal their land." 2 Chron. 7: 14.

#### OTHER MISSIONS.

As several articles concerning the Jehovah Zidkenu Mission have already been published in THE JEWISH ERA, the following may be of interest to our readers. We feel grateful to our many Christian friends for their personal interest, manifested frequently by visits to our mission. We have a dispensary in connection with our mission, in which three doctors are engaged regularly, the patients receiving treatment free of charge in and outside the mission. This work was started nine months ago. God has abundantly blessed us in, the past and will continue to do so. This physical and spiritual work among our Jewish brethren growing and we may soon have to direct our attention towards extension of our present quarters. Some may ask of what use is all this? We answer, we preach the gospel of the grace of God, we take care of the poor, who otherwise would be destitute, we feed the hungry, distribute the word of God and other good literature furnished by the Chicago Hebrew Mission and try to spread the gospel in word and deed, and point sinners to Jesus without whom there is no salvation. For further information address IGNATZ FRUEDER, Jehovah Zidkenu Mission, 210 W. 12th street.

# MR. AND MRS. BERNHARD ANGEL.

During our trip East we had the pleasure of visiting Brother Angel's Mission. We found both Mr. and Mrs. Angel hard at work as usual—they are assisted by Mr. and Mrs. Albert Weaver. They report everything encouraging and satisfactory concerning their work. They

had just returned from a six weeks vacation, in the Berkshires, and were looking very well. They spent the evening with us, and we were glad to learn of their own and Mission's prosperity. May many souls of "such as shall be saved" be added to their work. We saw in this Mission, Ezekiel Block, one of the converts of the Chicago Mission who is helping Mr. Angel.

We looked in upon Prof. Stroeter's work—but we did not even have time to take him by the hand. May God bless all those dear workers who are endeavoring to bring in "the remnant according

to the election of grace."

The Rev. A. Lukyn Williams, M. A., head of the London Mission, will shortly relinquish his connection with the Society. The Committee accepted his resignation with "great regret." Mr. Williams' health is the cause of the change, which means very much to the Society over which he has been presiding. He has been appointed to the living of Guilden Morden, Cambridge.

The Rev. N. Kameras, of the British Society, reports the baptism of seven souls from Israel in Vienna in his annual report to his Society.

Rev. A. C. Gaebelein of the "Hope of Israel Mission," sailed for Europe on the steamer St. Louis, Aug. 7th. He intends to visit England, Germany, Austria, Russia and Roumania, during the next three months, "to make a thorough study of the Jewish question and situation in general, and of Jewish evangelization in particular." During Mr. Gaebelein's absence the work is in charge of Prof. E. F. Stroeter.

Miss Florence Ben Oliel, daughter of the Rev. A. Ben Oliel of the "Jerusalem Christian Mission," has returned to this country, being especially invited to attend the annual meeting of the Christian Endeavor Society at Boston in July, where she spoke with great acceptance. She will be in Canada for a time, after which she probably will speak in the States.

Rev. David Baron has returned from his tour through Austria, Germany, etc.

#### JEWISH NOTES.

The Cape Times of South Africa says: A very interesting field for research for ethnologists is opened by a statement with reference to some of the inhabitants of the Low Country. It is mentioned as a piece of information not generally known that there are two or three small tribes of Kafir Jews dwelling under the Chief Magato. These people have the complexion and hair of the ordinary Kafir, but are distingished by a very decided Semitic cast of countenance, and they preserve most of the Jewish rites and ceremonies. They are described as a most industrious people who keep themselves isolated from the neighboring tribes, and who never leave the country, though a love of the soil is anything but a characteristic of the Hebrew as he has emerged from the centuries of persecution. The Hebrews who took possession of the land flowing with milk and honey, however, were a pastoral and argicultural people; and these alleged Kafir representatives of the race exhibit, therefore, the original type.

The Chief Rabbi of London found it necessary to preach to his congregation of 2,000, pointing out to them that the oath was as obligatory administered to them in court on the Bible as it was on the rolls of the Pentateuch.

The Russian Government has closed the Jewish Technical Schools in Moscow.

A society has just been formed in Vienna of prominent Jews for the purpose of establishing a permanent museum of Jewish antiquities.

The Jewish community of Mogilev-Podolsk are becoming agitated over the collection of a long forgotten candle tax. Payment has been ordered of all arrears.

There are about 20,000 Jews of the humbler classes in London engaged in the clothing industries.

The new laws which exclude Jews from many schools and universities in Russia are a great trial to this great school-loving nation.

FIRST JEWISH CONSUL IN JERUSALEM.

Herr Theodor Ippen has been appointed Austro-Hungarian Consul at Jerusalem. This is the first time a Jew has been invested with consular functions as representing a European power in Jerusalem.—Morning Star.

ANTI-SEMITISM IN VIENNA .. - Unprecedented excitement was manifested in Vienna for several days before the Communal Election, the polling for which commenced last Monday (Sept. 16th). At the meetings held by the anti-Semitic leaders, speeches of the most fanatical and atrocious kind were delivered. The persecution and extirpation of the Jews were recommended as the absolute duty of all right-minded Christians. Dr. Luger went so far as to declare that every Christian who gave his vote to a Jew ought to be handed over to the hangman, while Dr. Pattai has conjured all present "in the name of God and by all that is sacred," to put an end to Liberalism.—

Jewish World.

Sir Julian Goldsmid, Bart., M.P., and President of the Chovevi Zion Society, was, on Wednesday last (Aug. 21st) nominated by the Speaker temporary Chairman of the House of Commons when it sits on Committee on Ways and Means. This is the second session in which this honor has been bestowed on our coreligionist.—Jewish World.

The Jewish ministers are deploring the growing laxity of the community in regard to Sabbath observance, and view it as "the greatest danger which has ever assailed Judaism."

During the years 1854-1864 the Rothschilds advanced £112,000,000 to the great countries of Europe, and £1,000,000 more to the smaller countries.

In Austria not long ago, out of 370 registered in the census as authors, 225 were Jews.

A quarter of a century ago Lebanon and Palestine, with the single exception of the road from Beyrout to Damascus, was practically roadless.

A marked movement among the Zionites is the revival of Hebrew. It is far from a dead language, papers and magazines in large numbers are being published in the interest of the movement. Goethe, Schiller, Shakespeare and other classics are being translated into the mother tongue of the world, and best of all, the New Testament, the Delitzsch translation, reaching more than 75,000 copies, and the Salkinson Ginsburg translation, distributed by Rev. John Wilkinson, at the close of 1894, reached the great sum of 826,315—by this time probably a million copies.

In the month of June a terrible so-called "fire epidemic" raged in the "pale of the Jewish settlement" in Russia. About a dozen towns were destroyed by the fire fiend, and scores of thousands of Jews reduced to utmost poverty and heart-rending misery. In the town of Brisk alone, says the Jewish Chronicle, over 25,000 Jews were ruined and left without food, clothing and shelter. The following tragic incident will show the fearful and sweeping rapidity of the flames. The magistrate of the second district was driving from one part of the town to another, the flames roaring behind him. The coachman put his horses to a gallop, but notwithstanding they were caught up at a street corner and burnt to death—magistrate, coachman and horses.

A dastardly attempt on the life of Baron Alphonse de Rothschild was made by an assassin by means of an explosive letter. Fortunately the victim escaped, but unfortunately another person was maimed instead of the intended victim.

The Hebrew Ladies' Protective Association is doing a noble work. They met last year 450 ships, carrying a total of 3,380 steerage passengers. From among these they sought out and took charge of 275 unprotected girls. Of this number 42 were Christian girls.

Jerusalem is advocated as the initial meridian, instead of Greenwich, by no less a renowned society than the Academy of Sciences of Bologne.—Morning Star.

"Without Christ, Judaism is an illusion, without body, or soul, a sun without warmth and light, a shadow without substance."—Rabbi Lichtenstein.

## BLIND EYES OPENED.

The following incident will illustrate the fanaticism of the Moslems, and also the power of God to work in the hearts of the ignorant and degraded women Palestine. In the Children's Hospital, in Jerusalem, is a middleaged Arab woman who was a Mohammedan. While yet quite young she was left a widow with a little girl. She lost her sight, and for six years was unable to see anything. Living in Hebron at that time, it was not difficult for her friends to bring her to the German Hospital. The deaconesses in charge of the hospital read to her from the New Testament of Jesus and His love. She had heard of lesus as a great prophet-not so great, however, as Mahomet, but did not believe He was the Son of God. The ninth chapter of the Gospel of John was read to her. She was wonderfully pressed with the healing of the blind man. She prayed to Jesus to heal her eyes. She said, "Jesus, if you will open my blind eyes I will believe that you are God's Son, and will serve you forever." She said to one of the attendants, "Perhaps Jesus will put something on my eyes and I shall be healed." One morning, soon after she had prayed, she awoke and said she felt something heavy on her eyes. Turning to the assistant, she asked her to wash her eyes, for she she believed she could see. attendant obeyed, she opened her eyes, and lo, she was able to see distinctly objects in the room! Full of joy, she arose and danced around the room. She now gave herself to the service of the Lord as a help in the hospital, where she for years was a faithful worker. A Greek woman, sick and without God and without hope in the world, was once put under her charge. Hanny, for this is name she assumed when renounced Mahomet (it is the custom here when either a Jew or a Moslem becomes a Christian to change his or her name), told her unhappy patient of the dear Saviour she had found, and she, too, trusted Jesus and died rejoicing in the Lord, attributing her knowledge of Christ as her personal Saviour to Hanny. On one occasion her Moslem companions enticed her to a vineyard some distance from Hebron, with the intention of taking her life, considering this pleasing in the sight of God. She saw a hole dug in the ground for her interment, she realized her dangerous situation, and cried unto God to save her life. Before the assassin attempted the deadly work a friend of hers came up and saved her out of the hand of her enemies. Her relations sent her away to Egypt, hoping she would change her mind, but she found her way back to Christian friends in this city. She is the faithful matron of the Children's Hospital in Jerusalem, and, though growing old, she is a hard worker. - Miss E. J. Robertson.

"Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord." Hosea 6:1-3.

"He is like a refiner's fire and like fullers' soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:2,3.

# Contributors to the Chicago Hebrew Mission, from June 12, to September 23, 1895.

A Widow's Mite
A Lover of Israel
Ambrose, Byron
Blackstone, W. E. and wife
Bliss, Miss Mary E.
Burbank, Mrs. E. H.
Chapman, Miss S. W
Davis, Mrs. W. J.
Evans, R. L.
Fecke, Mrs.
Gordon, John
Haines, Miss Mary E.
Harvey, Mrs. John
Hoffstetter, Miss L. M. and L.T.
Holley, L. G.
Howard, Miss Mary C.
Hubbard, Mrs. Mary Ann
Jones, Peter
Knight, Mrs. Chas,
Kiplinger, Mrs. E. L.
Klopperstein, Mr.
Lindburg, Mrs.

Lindrum, Mrs. M. W.
Loft, Edward
Martin, Dr. M. T.
Mayo, E. A.
Mauritzen, Mark
McCoy, Miss Gussie
McCrum, Miss Edith
McDonald, Mrs. E. J.
Montgomery, Mrs. W. A.
Moser, Joo.
Pellett, Mrs. Mary E.
Risberg, Prof. F.
Ross, F. C.
Rounds, Mrs. T. C.
Ruch, Miss Esther
Rudolph, Peter—Egypt
Saunders, Mrs. Ada C.
Sellew, Edgar K.
Smith, Mrs. C. H.
Thomson, Mrs. M.
Vredenburg, J. S.
Wood, Mrs. A. W.

CHURCHES AND SOCIETIES.

First Congregational Ch., Chicago The Bluffion German Christian Alliance Convention. The Holland Christian Reformed

Churches of North America, through Rev. J. I. Fles. The Holland Reformed Churches of North America, through Rev.

J. I. Fles. The Lovers of Zion, Pasadena, Cal.

The Woman's Foreign Missionary Society of Friends. The Methodist Church Sunday

School, Oak Park, III.
The Young People's Society of
the Holland Christian Church
of Chicago, 12th St.

# Contributions to the Chicago Hebrew Mission, from June 12, to September 23, 1895.

RECEIPT.	RECEIPT.	RECEIPT.	RECEIPT.	RECEIPT.
	NO AM UNT.			
2302\$ 5 00	2315 2.00	2328 3.35	2341 2.25	2353
2303 50.00	2316 1.00	2329 10.00	2342 1.00	2354 4.56
2304 5.00	2317 5.00	2330 1.00	$2349\frac{1}{2}$ 2.25	2355 3.75
2305 5.00	2318	2331 1.00	2343	2356 3.85
2306 1.00	2319 11.50	233275	2344	2357 11.00
	2320 5.00			
	2321 5.60			
	2322 1 00			
	2323 1.00			
2311 20.50	2324 1.76	2337 5.00	2349 2.00	2362 2.00
	2325 1.00			
2313 5.00	2326 5.0	2339 2.00	2351 25	2364
2314 2.00	23271.25	2340 1.00	2352	2365

## QUARTERLY REPORT OF THE CHICAGO HEBREW MISSION.

FROM JUNE 12rh, TO SEPTEMBER 23D, 1895.

RECEIPTS,	
Cash on hand from June 12th\$ 25.68	Paid Printin
Contributions to General Fund 346.81	Paid Mission
Contributions to Industrial School 23.76 Contributions and subscriptions to Jew-	Coal, Ga Supplies
ISH ERA	Paid Industr
Contribution for Rev. T. M. Chalmers,	Paid Rev. T
Personal Use	Paid JEWISE
\$499,35	Cash on han
65,994%	

Paid Printing and Stationery	5 11.61
Paid Mission House Expenses, including	
Coal, Gas, Household Expenses and	
Supplies for Workers	
Paid Industrial School Supplies	23 76
Paid JEWISH ERA Expenses	96 30
Cash on hand - 4 action was	138 70×

\$499.35

EXPENDITURES.

BUILDING FUND.

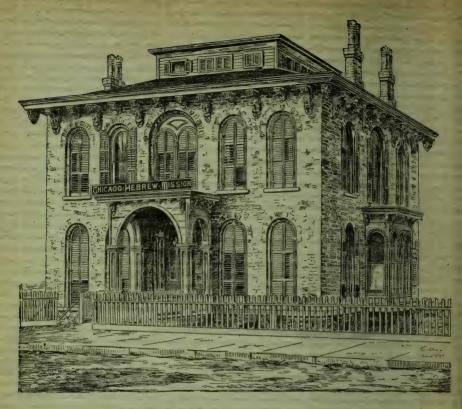
#### NEW CHAPEL FUND.

We have examined the Treasurer's account and find it correct, with proper vouchers for all payments.

EDW. P. RICE,
PETER SINCLAIR,
Auditors,
Chicago, Sept. 28, 1895.

MRS, T. C. ROUNDS, TREASURER, 308 Clinton Ave., Oak Park, Ill.

\*Of the amount of cash on hand, \$135.33 is reserved towards cancelling the loan of \$284.00 made from the new Chapel Fund, and is unavailable for the general expenses of the Mission.



# THE CHICAGO HEBREW MISSION

22 MARGARET ST., CORNER WEST FOURTEENTH PLACE (TWO BLOCKS EAST OF BLUE ISLAND AVE.)

REV. J. W. MARCUSSON, ACTING SUPERINTENDENT.

מארנארעט סטריט. קארנער הענרי, (צוויי בלאקם איזם פאן בלוי איילאנד עוועניו )

יעדען שבת אום 3 אוהר נאכמימאנ

דרשה ליהודים אויך יעדען זאננמאג אום 3 אוחר.

ערעטשמונדען יעדען פרייטאנ אבענד אום 8 אותר



יעדען דיענסטאָג אום 4 אוחר נאַכמיטטאָג.

# CHICAGO HEBREW MISSION

22 Margaret Street

PREACHING TO JEWS Saturdays and Sundays, 3 P. M. SUNDAY SCHOOL Sundays, 2:30 P. M.

PRAYER MEETING

SEWING SCHOOL

Tuesdays, 4 P M

# THE JEWISH ERA

# A CHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

יובר לעולם בריתו נתהלים קיא היו

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

# JANUARY, 1896

#### CONTENTS:

WHAT CONNECTING LINKS DOES THE PROCLAMATION OF THE GOSPEL
FIND WITH THE JEWS?—Rabbi Lichtenstein
A STORY AND SAYINGS FROM THE TALMUD
ANTI-SEMITISM IN AUSTRIA TO THE CONTROL OF THE CONT
"'AIN 'AROOR" WITH TILUSTRATION
REV FRANK ARNOLD'S WORK WITH PORTRAIT
REV. FRANK ARNOLD'S WORK, WITH PORTRAIT FROM "MY TESTIMONY"—Lichtenstein 7
FROM "MY TESTIMONY"—Lichtenstein  THE SUCCAH, WITH ILLUSTRATIONS—T. C. R 8 REV. BERNARD ANGEL'S LETTER 10 THE JEWS AND SOUTH AFRICA 11
REV. BERNARD ANGEL'S LETTER 10
THE JEWS AND SOUTH AFRICA - 11
TESTIMONY OF THE ROCKS
REV. JAS. A. ADLER-T. C. R.
HYMN FOR THE FEAST OF CHANUKAH—POETRY 15
PETER RUDOLPH—CONCLUDED - 16
JEWS IN CHINA TOP AND THE PROPERTY OF THE PROP
PALESTINE THE SOLUTION OF THE WAR-Rev. Pereira Mendes, D.D 20
EDITORIALS—  OUR GREETING 22  THE FEAST OF CHANUKAH 23  THE EAST END SCHEME 25  THE STUNDISTS 26  THE CHICAGO MISSION REPORTS 28
THE FEAST OF CHANUKAH
THE EAST END SCHEME 25
THE STUNDISTS 26
THE CHICAGO MISSION REPORTS - 28
OUR MISSION IN 1896-Miss M. L. Winkler 32
JEWISH NOTES - 34
JEWISH MISSIONS AND LABORERS 35
TREASURER'S REPORT

PUBLISHED BY

THE CHICAGO HEBREW MISSION

# THE CHICAGO HEBREW MISSION.

This is an interdenominational organization, having for its object the promotion of the intellectual, social and religious welfare of the lews. It was begun in November, 1887, and was incorporated March 11, 1891.

The Society owns the Mission premises at the corner of W. 14th Place and Margaret St., which cost \$8,000. There is a substantial brick building and three lots, affording sufficient ground for enlargement. The work of the Mission consists in:

- Preaching the Gospel to the lews at the Mission and 12th
- 2d. Personal work with inquirers; explaining the Scriptural claims of Jesus as the Messiah; the need of a Saviour from sin; the grace, mercy, forgiveness and goodness of God as manifested in His Son, Jesus Christ our Lord.
- 3d. Distribution of testaments, leaflets and general literature, in English, German, Hebrew and Jargon.
  - 4th. House to house visitation among Jewish families.
  - 5th. Dispensary at the 12th St. Branch.

#### INSTRUCTION.

Industrial School for Children at the Mission. Industrial School at the 12th St. Branch. Educational Classes at Mission. Night School at the 12th St. Branch.

#### BENEVOLENCE AND CHARITY.

The distribution of clothing, food and other relief to the most

needy poor.

The Mission depends entirely on voluntary contributions, which may be sent to Mrs. T. C. Rounds, Treasurer, 308 Clinton Ave., Oak Park, Ill.

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# THE JEWISH ERA

VOL. 5.

CHICAGO, JANUARY, 1896.

No. 1.

"A light to lighten the Gentiles and the glory of thy people Israel."

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MRS. T. C. ROUNDS, EDITOR

WHAT CONNECTING LINKS
DOES THE PROCLAMATION
OF THE GOSPEL FIND
WITH THE JEWS?\*

RABBI LICHTENSTEIN.

#### PRAYER.

All merciful heavenly Father who reignest over the past, present and future, we look back into a bright and glorious past and thank thee for thy favor; because thou hast in thine inscrutible wisdom—for the sake of our fathers—chosen us from among all the peoples of the earth, hast given us the truth and set us apart as witnesses of thy covenant unto life everlasting.

We stand in the gloomy, dark and desolate present and rest upon thy paternal assurance that thou through all eternity wilt never forsake thy people Israel; and can therefore with serene courage, trusting in thee alone, cast our longing eyes into a promising, roseate and still more glorious future. For already thou hast opened the hearts of magnanimous, enthusiastic messengers sent to us full of faith and power—sent to us as Heralds in

the name and Spirit of thine Anointed—thy beloved Son Jesus Christ, to comfort the mourning daughter of Zion, to uplift, to illuminate and to awaken us into newness of life.

O lead us back again to thee, oh thou from everlasting; renew our days and make them like unto those even better than those—in the blessed but far away past!

But bless also, we pray thee, this devoted and honorable assemblage of thy servants who have come hither in the name of the world's Redeemer, consecrating self, efforts, life, all they are and would become—to thine only Begotten the Christ of God and the salvation of thine ancient people Israel. Amen.

ADDRESS.

Respected Audience!

A week ago the Jews commemorated a great event; an event not less than the birth of our religion, and of those divine revelations which have brought so many blessings to the world. Our inner vision was directed toward the wilderness where our fathers in the hoary past, more than three thousand years ago, were assembled with one accord at the foot of trembling Sinai, to listen with awe and wonder at the words of righteousness, truth, comfort and promise spoken by Jehovah the Lord.

<sup>\*</sup>This address was delivered at the Leipsic Convention, in June, 1895, and a copy sent to THE JEWISH ERA by him.

All nature was agitated at the appearance of the glory, the earth trembled, clouds lowered, thunders burst, lightnings played, mountains seemed uplifted, trumpets resounded, but Israel has eve and ear only for the dialogue between God and Moses, listened only for the powerful almighty voice which resounded on and on-was duplicated and multiplied, until culminating in its effect and purpose on the day of Pentecost in Jerusalem near 1900 years ago. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Christ is the end of the law for righteousness to every one that believeth, Rom, 10:4, and as man created on the sixth day, endowed with physical and mental precedence over all that had come from the divine hand, was the end, the object, the crown and glory of the universe, so Jesus Christ from the beginning, from ages passed into oblivion is the keystone of divine revelationthe fulfilling of the law.

"Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill," Matt. 5:17-to fulfill through perfect righteousness, through allconquering faith, through reliance upon the Father, through meekness and submission, through patience in tribulation and through infinite love and hope, "and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, Rom. 5:15, given on the day of Pentecost through Christ. For John truly baptized with water but ye shall be baptized with the Holy Ghost not many days hence. Acts 5:1.

"And when the day of Pentecost was fully come, they were all with one accord in one place."

"And suddenly there came a sound from heaven as of a rushing

mighty wind, and it filled all the house where they were sitting."

"And there appeared unto them cloven tongues like of fire, and it

sat upon each of them,

"And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts 2:1-5.

When the Holy Spirit speaks with tongues of fire there is joy, gladness, sonship, love, mercy, grace for grace, and eventually perfect and complete victory. truths can not be suppressed; like oil they come to the surface; crushed to earth they rise again and continue knocking until the door is opened. They are like the sun from whose rays there is no escape. Ostrich-like our heads can be submerged in the sands of the desert, our eyes tightly closed against it, yet its warmth penetrates where life exists--where life Truth will blossom is possible. out of the earth and God's favor look down from heaven. "And of his fulness have we all received and grace for grace. For the law was given by Moses but grace and truth came by Jesus Christ," John 16:17, came to bless the nations through Him whom God has chosen as the Saviour of the world and for the final and entire redemption of His people Israel. "Jesus Christ the same yesterday, to-day and forever."

Honored Gentlemen! it is not my purpose to-day to magnify the adorable One who of God" is made unto us wisdom and righteousness and sanctification and redemption," I Cor. 1:30, to call out triumphantly with Isaiah: "The people that walk in darkness have seen a great light; they that dwell in the land of the shadow of death upon them hath the light shined." This august assembly is composed of masters in Israel, both young and

old, who from the very dawn of their existence have searched diligently to see whether these things be so, and who now, with tongues touched with a coal from the altar, are proclaiming the unseachable riches, while to me the Lord did not come until late in life. Only in my declining years did He become my teacher and guide giving me glimpses of His greatness any glory.

I therefore simply as a Rabbi who without interruption has served a Jewish congregation for more than forty years and who still extensively moves in Jewish circles will attempt to answer the question: What connecting links does the proclamation of the Gospel find with the Jews?—Translated by Mrs. E. R. KIPLINGER,

( To be continued.)

# A STORY AND SAYINGS FROM THE TALMUD.

THE POWER OF GOD.

At the time the Jews lived under the Syrian vassalage, the king one day, after having listened to the high priest declaring the power of God, said: "I honor your God who is so great and powerful, yet since He permits me to conquer you, His people, He too must recognize my power and significance. Extend to Him, therefore, my invitation to a feast I will prepare, and see to it that He shall attend, or else I hold you and your people accountable, and make you suffer the consequences;" and without giving the high priest opportunity to reply, the monarch departed.

The day arrived when, in the garden of the king, situated adjacent to the seashore, a great feast was prepared. The high priest

was summoned and appeared, but he assumed a place in a remote corner and engaged in prayer. The sun shone forth in lustrous brightness, lending grandeur to the occasion, and the azure sky bore testimony to the sun's illuminative qualities.

The festivity began, and the high priest was informed that the king and his court were ready to receive and entertain the God of the Hebrews; but the high priest, seemingly absorbed in prayer, gave no reply. Again he was reminded of this, but ere he could have answered, were he inclined to, a sudden breeze arose which rapidly grew into a wind; soon it became a hurricane, and finally began to grasp the tent, tables, chairs, and all that 'was in its way, carrying them into the sea and burying them in its billowy waves. king became uneasy, and inquired of the high priest whether he knew the cause of the phenomenon. "My God is approaching," replied he, "and these elements are His servants, sent to clear the way before their Almighty Master, as on Mount Horeb in Elijah's time'' (see I Kings 19:11, 12). The king trembled, and fearing, peradventure, another gust would come and sweep him along, quickly replied: "Oh, inform your God that He need not come if it is His displeasure. If He is so powerful I am unworthy of His visit. Ah, if His servants have such power, how great must be the might of the Master."

Happy is the generation where the old listen to the young; but happier still is that generation where the young listen to the old.

Grasp for little and thou mayest secure it; grasp for much and thou wilt get nothing.

#### ANTI-SEMITISM IN AUSTRIA.

By the election for the Municipal Council of Vienna the Anti-Semites have secured ninety-two seats out of 138 and now have a two-thirds majority. "The program of the victorious party affects both Protestants and Jews. policy as regards [ews is that the municipal schools maintained by general rates are no longer to remain open to all alike, but that Jewish shall be separated from Christian children and taught in schools and classes of their own; that Jews, shall, on principle, be excluded from the offices at the disposal of the municipality; that no Jewish contractors shall be admitted and existing contracts with them cancelled; so that the equality granted by the constitution shall cease to exist for ten per cent. of the Vienna population paying about one-third of the rates." - Jewish Chronicle.

The Emperor Francis Joseph has refused to sanction the election of the Anti-Semite leader Dr. Luger as Burgomaster of Vienna, to which position he was elected by an overwhelming majority, amidst intense excitement October 29th.

In the chamber of Deputies, November 20th, a discussion took place "on an application from the Public Prosecutor for permission to institute criminal proceedings against Herr Schneider, one of the leaders of the Anti-Semite in the chamber for violent language against the Jews in one of his parliamentary speeches. Deputy Schneider availed himself of the opportunity to indulge in the most violent abuse of the Jews, far beyond anything that had ever been heard in the chamber. He was followed by Dr. Luger, who evidently was smarting under the refusal of the Emperor to confirm his election, in a speech that would have been more appropriate in a meeting of Ultra-Socialists than in parliament.

"At the close of the debate the House decided by 123 votes to fifty-three to sanction Deputy Schneider's prosecution. And on Wednesday the Chamber of Deputies by a vote of 120 to fifty-one. authorized the prosecution of Dr. Luger at the instance of one of the divisional courts of Vienna. effects of this will probably be the loss of some friends to these lead-Anti-Semitism is, however, extending in other parts of the country where it is exclusively directed against the Jews. In the capital and vicinity it is leveled as much against the Liberals against the Jews, and at a meeting held on Monday night near Vienna, cries were raised of 'Down with the Jews and Liberals." women of Vienna, it is said, are taking a very active part in the anti-Jewish agitation.

# £5,000 TO CONVERT A JEW.

"People are not yet done with saying that it takes £,5,000 to convert a Jew! That is far too cheap an estimate, for it cost the blood of the Lord of Glory to purchase salvation for even one sinner; but even if there were only one Jew brought to Christ for every £,5,000 spent on Jewish missions, would that be any argument against A thousand Jewish missions? times, No! Jewish missions rest entirely on the command of the Lord Jesus Christ, and a faithful church must still carry the gospel to the Jew, even if not a single Jew accepts it."—Rev. John Wilkinson.



A BIT OF THE AQUEDUCT.

# 'AIN 'AROOB.\*

This celebrated spring, a portion of which is here shown in the cut, is about half way between Jerusalem and Hebron. It is famous as supplying the Pools of Solomon, and the aqueduct leading from it is in fair preservation at points.

\*The cut and information here given is taken from the Jewish Intelligence, October, '95, from an illustrated article by Percy d'Erp Wheeler. There are some remains of masonry also to be seen at the source. The water is very refreshing and sparkling. There has been much discussion lately about again making use of this spring to supply Jerusalem with pure water, the late Sir Edward Lechmore and others being the chief promoters of the plan. Several preliminary steps were taken, but the government and

local authorities did not take much interest in the matter."

The Baroness Burdett Coutts a number of years ago repaired at great expense a portion of the aqueduct, but it was destroyed by the Arabs as it interfered with the business of the water carriers.

#### REV. ARNOLD FRANK'S WORK.

HEINESTRASSE 36.

ALTONA BY HAMBURG, Nov. 22, 1895.

DEAR MADAM: -- Lack of time prevented me from replying to your letter sooner. I have hitherto refused to write about myself for the press. Although I do not think it advisable to give you a biographical sketch, I will most gladly say something about our work and state some facts which prove that the Lord has crowned our efforts with success. Every Jewish missionary will readily admit that the Iewish nation as a nation, still rejects Christ, yet every Christian worker will gladly testify that a remnant according to the election of grace is being saved, and the church's and missionaries' duty and privilege is to reach and gather the remnant and at the same time incessantly appeal to the nation, present the gospel to it, and thus, like John the Baptist, make the way ready for Christ's coming and prepare the lews for receiving Although this is the day of small things, the day in which only individuals are being led to Christ, we have the privilege to bring a goodly number of Israelites to the foot of the cross. We have in Hamburg a regular German congregation, one-third of the number are lewish Christians and lews. Then we have a large Sunday school, in which some of our Hebrew Christians are engaged as teachers. We have Y. M. and Y.

W. C. Associations. All this we find necessary for and most helpful to our Mission work.

Then we have a workshop for Jewish youths, who wish to hear the gospel and at the same time earn their living. Young men, about fourteen in number, employed there, live in the adjoining "Home" under the superintend-



REV. ARNOLD FRANK.

ence of able and earnest Christian house father and house-mother. The youths receive daily religious instruction. To this class or lesson also come other Jews, who are not in direct connection with our mission, to hear the gospel. We have on an average twenty Jews present, frequently twenty-five to thirty. Every one has an opportunity of asking questions, but I do not allow a lengthy debate, for this does invariably more harm than good. It very often occurs that the inquirers at that class, who really wish to know the saving truth, come to

my home to speak privately about it. This takes a great deal of my time, but this is a very important work; it is in most cases necessary to speak personally with earnest seekers and as it were, take them by the hand and lead them to Christ.

There are more than fifty Jewish Christians who have been converted through this agency during the last ten years, in various walks of life and in different towns and countries. Some of them are tradesmen, ministers, colporters and business men.

Besides this we have also other agencies for reaching the Jews in Hamburg, Altona, and elsewhere. We distribute tracts. I have sent Rabbi Lichtenstein's "Iudaism and Christianity," to nearly every Jewish family in these two cities. We visit Jewish families, but during the past months I had literally no time and no need to look for [ews in order to induce them to hear the plan of salvation, for many Jews come and come to hear me daily. I am frequently busy from morning till late at night. Almost every evening young men who are engaged during the day come to me for religious instruction or conversation.

Some weeks ago I prayed to the Lord to open us more doors to the Iews, and while I was still praying a thought came to me that we should advertise, that "Jews wishing toknow the Christian faith could receive private instruction from us." I took this idea as from the Lord, and before I went to insert the advertisement I opened the Bible, and the place I was led to read was Ezekiel 33. This confirmed me in my undertaking. Several letters and inquiries came in consequence of the announcements. Through such means nearly every Jew and Jewess in Hamburg and Altona receives

the opportunity of hearing the gospel message.

I thank you very much for the "Jewish Era," much of which I have read with interest and pleasure. I rejoice to see that so much is being done for God's ancient people in Chicago.

Wishing you the Lord's richest blessing for yourself and your work, I remain with Christian regards,

> Sincerely Yours, ARNOLD FRANK.

## FROM "MY TESTIMONY."

Jesus Christ is the fundament of truth, the most precious treasure in heaven, the most beautiful ornament of creation, the most sublime Son of man that has ever trodden earth - justice made flesh-the Saviour of the worldthe Messiah of the world. By His godly life, His sacrifice and death, He has proved to human eyes that even a son of man, in his frail and poor frame, can attain to being divinely just, generous and selfdenying, merciful to the utmost. gracious, long suffering, abundant in goodness and truth-a man of God, the likeness of God even here on earth. He has covered our shortcomings with His cloak of love and mercy. The human feeling and divine longing of His sublime heart have interwoven their roses and have made a crown which any of the elect may put on, if he strives with all his heart and all his being to become like Him, a man of God. "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." I Tim. 6:11, 12.

LICHENSTEIN.

#### THE SUCCAH.\*

(TABERNACLES.)

All Bible readers are quite familiar with the fact that as soon as the Day of Atonement is over, the "Feast of Tabernacles" begins, lasting seven days; but few are probably acquainted with the modern methods of carrying out the beautiful instructions of Lev. 23:40-43: "Ye shall take you on the



THE BOOTH FROM THE OUTSIDE.

first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook: and ye shall rejoice before the Lord seven days.... Ye shall dwell in booths seven days; all that are Israelites shall dwell in booths."

"This feast was to be commemorative of God's guidance of the people of Israel through the desert, when they dwelt in booths and when He also condescended to dwell in a tabernacle in their midst. Secondly, it was to be a harvest thanksgiving festival, consequently Israel could not have kept it during the forty years in the wilderness."

The "Day of Atonement" over at sundown, at once preparations are begun to build the booth in which the family are to live during the These temporary seven days. quarters are erected in the backyard if the family is possessed of so much real estate (see illustration), or, as we will see, ingeniously contrived according to the genius or wealth of the builder. Many owning grounds erect for the purpose a permanent structure whose roof is uncovered at the season (as may be shown in the cut), and boughs of "goodly trees" substituted for a covering. Others construct a building that can be taken down and put up each year-"other some," a simple frame work is reared and a lattice of strong cord forms the support for the insertion of boughs for a covering, and a tarpaulin ready in case of rain.

"The command to dwell in booths seven days cannot literally be kept in all climates on account of the rain, and they have no roofs—so, many are content to eat their meals in them, though some of the more strict Jews do sleep in them."

From the roof of the Succah is hung branches (as seen in the illustration) richly decorated with the fruits of the season, calculated to draw out the heart in thanksgiving to the "Giver of all good."

The wealthiest religious Jews often spend a great deal of money on these temporary quarters. A Succah owned by M. D. Polak Daniels (at the Hague, a member of the municipality and the county

<sup>\*</sup>The illustrations of this article and some of the information is taken from the November number of *The Jewish Intelligence*. We also wish to acknowledge our indebtedness to *The Jewish Chronicle* for facts from "Succahs I have known." —"By a correspondent."

council for S. Holland), is said to be one of the handsomest ever built.\*"This notable Succah stands in the spacious garden belonging to his residence. It was built nearly forty-five years ago. It is almost square and constructed of wood and painted glass. It is so built that when taken to pieces, the panels of two of the sides form a box in which all the other parts are deposited. There is

#### AN INTERESTING EPISODE

connected with this Succah. During the life time of the late Queen

of Holland this booth was mentioned at Her Majesty's dinner table. Queen Sophia was well versed in Jewish history and observances, and she expressed a wish to see Mr. Daniels' Succah. The following afternoon the Queen paid a visit of half an hour. In the course of the conversation with her host Her Majesty displayed her Jewish knowledge, and although contrary to court etiquette to partake of refreshments, Her Majesty made an exception in this case, in order to carry out the custom of eating and drinking in a tabernacle. ....On taking leave the Queen laughingly said to Mr. Daniels: "I take your word for a great deal, but you can not make me believe that your ancestors in the desert lived in such splendid booths as these."

In striking contrast to these one poor fellow is said to have turned his shop shutters into walls, and a few old flat baskets into roofing rather than have no Succah at all. Another who did not have a square foot of open space, occupying as he

\*Jewish Chronicle.

did three or four rooms in the top flat of a tall house, ingeniously made use of a convenient trap door in one of his garrets. "He first raised the trap door, removed the sky light which was rickety and easily detached, and hung sheets around the hole, the sheets trailing to the ground and beyond. There was no furniture but an improvised chair bedstead. wall contained nothing but a red handkerchief on which was imprinted a fancy picture of Jerusalem with Moses and Aaron on either side of the Ten Commandments,



INSIDE OF THE BOOTH.

while olive branches figured in all possible and impossible corners of the picture. The other wall was filled with a huge scroll he had written out at great length the wonders of the Leviathan on which the good shall hereafter feed."

Every effort is made to make the

season one of joyousness and happiness, even to doing the most ludicrous things to produce laughter and merriment.

Mr. Leopold de Rothchilds, in a princely way, supplies laurel branches to the poor. It is said that at Gunnersbury special bushes and trees are planted to meet the increasing demand on Tabernacles.

There are many interesting services connected with the week that we hope to bring out at another time, but time fails us now, but enough has been given to teach a deep lesson to every one of how far short we come in calling to mind in any way the past mercies and goodness of God.

T. C. R.

American Hebrew Christian Mission, 17 St. Mark's Place,

NEW YORK, Dec. 1, 1895. Beloved Christian Friends:

After a year's absence from Chicago I gladly avail myself of this kindly offered opportunity, to say through these familiar columns, that "goodness and mercy have followed us all our days" in our new sphere of Christian service, under the auspices of the New York City Mission. And we never forget the dear friends whom the Lord raised up for us during our seven years work in the Chicago Hebrew Mission. We shall never forget that Mission,—the cradle of my Christian ministry.

It is said that there is no less than 250,000 Jews in the city of New York; and God has blessed the testimony of Jesus Christ among them to the conversion of many. When I took charge of these American Hebrew Christian Missions at St. Mark's place and Rivington street, a year ago, we well knew that the work was more the Lord's than mine and that our suc-

cess depended on the same Jesus who in the past has so wonderfully sustained us in working for Israel. As a "Hebrew of the Hebrews," I have tried to preach Christ crucified and risen again to my Jewish brethren, praying continually that God will bless the message to the hundreds of Jews who attend our public meetings, and some of whom visit me inquiringly.

We hold regular meetings with Hebrew inquirers and Christians in our chapel, at St. Mark's place. We also hold our regular prayer meeting and Sunday meetings, at both of which there are testimonies from Jews of their faith in Jesus as Messiah and all sufficient Saviour.

A specially interesting and blessed occasion, was our recent celebration of the Lord's Supper, at which time both Hebrew and and Gentile Christians participated; and there were earnest testimonies to their allegiance to our common Lord.

Seven Jewish converts and inquirers are now temporarily with us at 17 St. Mark's place; others have been with us. One Jewish brother recently came to tell us, that though a Christian, he is still at work in a neighboring city and rejoicing in salvation through Christ. He requested baptism.

In the DeWitt Memorial church at 280 Rivington St., we hold our principal meeting on Saturday Every meeting has afternoon. been of marked interest, both on account of the large numbers that attend, and the close attention given to the preaching of the gospel. One Jewish attendant recently said, "I am sure that all these lews will yet become Christians;" so deep was the interest in the teaching of God's Word. Some of our converts have invited us to visit their families and friends, to speak to them also of Christ.

The work among the children makes good progress. Mr. and Mrs. Weaver are doing their utmost in this department. Last Thursday a company of about 200 intelligent Jewish boys gathered for a stereopticon, illustrated lecture on the Life of Christ.

The Sunday school is well attended and the children enjoy coming to our prayer meeting.

These and many other constantly recurring facts, greatly encourage us in the work; and they increase "our heart's desire that Israel may be saved."

It is thus that we have been engaged dear Christian friends, since we left you, except for a brief vacation among the Berkshire mountains. By God's good providence, we were permitted to take our dear little ones to the quiet woods and clear waters of Lake Garfield; and there, wandering in bushy fields sleeping in the woods, we all grew strong for our City Mission work. God bless the dear friends who so kindly arranged our sojourn there.

Among our most pleasant incidents, was the visit of our dear friend, Miss Emma Dryer, brought us loving messages and reminders of dear friends in Chicago. We all found the time of this visit too short, for all that we wanted to say, and all that we wanted to hear from the dear friends, with whom we have lived so long, and who have generously cherished such kind remembrances of us. We, a few friends, were permitted, as on previous occasions, to kneel together in prayer, and to praise God for the work so dear to your hearts and our hearts, that of telling the children of Abraham, about Jesus Messiah, who loved us even unto death.

Mrs. Angel, ever willing to "spend, and be spent" in this Christian work, finds constant op-

portunity to witness for Christ. She joins me in wishing all our dear friends, a Holy Christmas and Happy New Year; and we unitedly pray that great prosperity may be given to the work of the Chicago Hebrew Mission.

Yours in the service of Jesus Messiah,

BERNHARD ANGEL.

# THE JEWS AND SOUTH AFRICA.

In these days when attention has been so prominently called through reckless speculation to the gold fields of South Africa, it may not be generally known that this country of wonderful resources, to an immeasurable extent, owes its development to the Jews. If a record in detail were written to substantiate this, it would be of romantic interest.

They were the earliest traders doing great service, opening up the whale, guano, and fishing industries of the colony; they took a conspicuous part in the constructions of piers for the safety of the shipping; they established the Cape Angora hair and the wool trades. The first tannery in South Africa was started by a Jew, while ostrich farming took practical shape under their versatile hands. It is claimed by the Jewish Chronithat without exception whole interior trade during the last fifty years was opened by the Jews and that there is not a town but owes to the Jews the foundation of early settlement as a trading and commercial center.

While they had no direct part in the actual discovery of Cape diamonds and gold, they have held no inconspicuous position as dealers, multitudes of them amassing immense fortunes, perhaps not always in a way that would "count for righteousness," and they are still "buying and selling and getting gain" in these fields so rich in auriferous deposits and isometric crystals.

With regard to the gold fields of South Africa, it would not require a great stretch of imagination to believe that the old gold workings of these parts that have now made these lews so rich, was the muchsought-for-Ophir, the source from whence King Solomon derived his almost fabulous revenues. 1 Kings 9:26 we read, And King Solomon made a navy of ships in Ezion-geber which is beside Eloth on the shores of the Red sea (at the head of the Elamitic gulf) in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of King Solomon, and they came to Ophir and fetched from thence gold-four hundred and twenty talents (\$13,-020,000), and brought it to King Solomon, making the voyage in those days of slow sailing, in three vears. See ver. 22. See also 2 Chron. 9:10, "And the servants of Solomon brought almug trees (sandal wood) and precious stones." Ver. 13, "Now the weight of gold which came to Solomon in one year was six hundred and three score and six talents, or about \$20,000,000."

Although so much has been written "pro and con" about the source from whence these treasures were derived, it does not seem very rash to record our opinion that these were the very gold fields that have lain unworked for centuries, and that the servants of Solomon were the workers.

T. C. R.

Since writing the above we have observed in the Jewish Chronicle,

September 27, 1893, by M. H., the following remarkable article on

"The Site of Ophir:"

A new light has been thrown upon our guesses after the site of the district of Ophir, mentioned in the Scriptures as rich in gold, precious stones, ivory and birds of beautiful plumage. It has generally been supposed that it lay in India, and that it was from that part of the world the ships of King Solomon, as well as those of the King of Tyre, brought these treasures which enriched their cities. No less an authority than Dr. Carl Peters has been persuaded by documents which have recently come under his eyes that not India, but Africa, must be credited with the bountiful supply alluded to in the Bible. Dr. Peters has published the result of his research. which is based on a historical atlas recently discovered by him. It was printed in Amsterdam in the first decade of the 18th century. and once more lends force to the adage that there is nothing new under the sun. This information conveyed to us by the atlas proves that its compiler was at that time in possession of much knowledge respecting Africa, which we flatter ourselves to have been discovered at the latter half of the 19th century, but which is nearly 200 years old. We know that the Portuguese flourishing colonies on the Congo and Zambesi rivers in the 17th century, and it is now clear that they knew a great deal about the districts in which they had settled, else such maps as those now reprinted for us by Dr. Peters could never have been produced. How the knowledge came to be locked up so long is one of the strange freaks of history which we have paid dearly with money and loss of life spent in our latest African explorations. With the decline of the Portuguese power in the "dark continent," their geographical knowledge seems to have been buried and has now come to light again only to be shown up as correct in the light of modern explorations. The old Dutch atlas divulges an early knowledge of the east and southwest coasts Africa, of the courses of the rivers Congo and Zambesi and other neighboring streams, of the dwarf tribes Akka and of the great forest in the northwestern bend of the Congo. Moreover, this historical atlas speaks of the great treasures found in the Zambesi countrygold, jewels, and fine animals, and even goes so far as to indicate the sites of special gold mines. These are doubtless the ancient dominions of Mono-Mueni of Simbaoe, of which the ruins were recently found. Dr. Peters is firmly of opinion that these ruins are of Phœnician and Sabaian origin, and that here also was situated the Ophir mentioned in the Old Testament. He goes so far as to suggest that the three Hebrew consonants probably contain the root of the word Afr, to which the Latin ending ica was afterwards added. He argues further that this was a far more likely place for the ships of petty Asiatic princes to be allowed to land and take any treasures at will than India, which was at that time a consolidated The Portuguese went at will and carried any gold and precious stones as they pleased, and it is not unlikely that so for a time did Solomon and Hiram.

## TESTIMONY OF THE ROCKS.

It was formerly claimed that the books of Moses could not have been written in his life time or belong to the date corresponding with that era, because, forsooth,

"the art of writing was then unknown." But the spade of the explorer has dug up whole libraries which belong to those or even earlier times. These books are not written upon perishable paper or parchment, but upon clay tablets, which when dried, may last, apparently, for ages to come. There are also inscriptions, upon fallen pillars and buried palace walls, which are being brought to the light; for the very stones are crying out in behalf of truth. The soil of Egypt is constantly yielding new treasures to the magic touch of such men as W. M. Flinders Petrie, and during the year 1894 he found a lost city described by Herodotus, a papyrus inscribed with a Greek classic and a record illuminating a whole epoch of Jewish history. Not only this but he has found traces of a race of men, new to the world of scholars. and entirely unrelated to anything that was known of Egypt. A late discovery of his, shows also that the Greek alphabet was in use in Egypt about the time of Moses, and hence the position of the critics that the Greek words in the book of Daniel demand a date which destroys the authenticity of the book, "fades away into thin air." Falsehood and ignorance must ever fall into oblivion when the search-light of truth is flashed upon them. -- Elizabeth A. Reed in The Christian.

The discovery of the cuneiform tablets of Tel-el-Amarna has also fallen in for a share of helping us to understand how many of the legends of Chaldee so closely agree with those of the Bible, such as the Deluge and the Creation. "For if the Scribes of Babylon taught the cuneiform writing to the Canaanites two centuries before Moses, may not many of these traditions have been brought by Abraham into Palestine, for he was a native of Ur of the Chaldees." — Jewish Intelligence.

## REV. JAS. A. ADLER.

The reaper death has again entered the harvest fields and cut down one whom the world, whom Jewish Missions, and above all Mildmay, according to human ken, could not afford to lose.

Born in Russia, his father a Rabbi and the son of a Rabbi. most naturally he was educated for the same office. His Talmudic studies he pursued according to the injunction laid down concerning, "When one is young let him devote one-third of his time to the Bible....but when he is stronger and needs no more the written law.he should devote all his time to the study of the Talmud." The inconsistencies of this book and its contradictory statements to the Bible, especially the one in Volume "Sanhedrin" where the future coming of the Messiah is flatly denied, as he says, "came upon me like a thunderbolt shattering into fragments my best hopes" until faith in its inspiration was shaken to the very foundation in reading Volume "Cohen," where it is said, "God instituted the sacrifice of the new moon to be an atonement for Himself, because He made the moon smaller than the sun." His father seeing the effect upon his son of his studies in the Talmud, and being unable to quiet the now thoroughly aroused spirit, secured a situation for him as "sofer," or scroll writer. compelled him to read the Bible word by word, and soon the voice of God began to speak to him out of it.

Meeting a missionary of the London Society he was led to read through him the "Plan of Salvation" and the New Testament, and soon the light came to him, and he accepted Jesus as his Messiah. Persecution and trials followed thick and fast.

After his conversion he went to college in Basil, Switzerland, to prepare himself for his life work amongst the Jews. Here he remained five years, and from there went to London where he labored in connection with the London Society. When Dr. Jno. Wilkinson, opened his work, in 1876,



REV. JAS. A. ADLER.

Mr. Adler joined him, and to his death was identified with Mildmay as "first helper and chief of staff."

Of him Dr. Wilkinson most tenderly says: "He was the dearest Christian Jew to me I ever had the privilege of knowing, perhaps I knew him better than, others. When I was asked some years ago to go to Sweden, I said I must have my Brother Adler with me

and he can preach to the Jews, while I preach to the Christians; I help him and he helps me. Last vear when I went to America I said I must have Brother Adler with me, and the expenses of both were offered and he went with me. so that I saw a great deal of him, etc.... He was a model of humility, reality and fidelity .... He thought nothing of himself, and yet, I suppose he was one of the profoundest Hebrew scholars in the world. In Hebrew lore he had few equals in the world." He continued, "My Brother Salkinson who had command not only of Hebrew but also of the idiom of the language, translated the New Testament.\* and was called home just before he Our Brother finished his work. Adler was engaged upon a Judeo-German New Testament, and was allowed to remain and finish the last chapter and the last verse, and its appearance is announced. God has done a noble work through him, and both Salkinson and Adler will rejoice in the presence of the Lord that they were permitted to put the New Testament into an idiom comprehended by two-thirds of the lews of the whole world."

This dear brother, whom though we have not seen, we have loved, fell "asleep in Jesus," October 20th, at the early age of 47 years. He leaves a wife and eight children who need our prayers and alms. They can be addressed 55 Poets Road, Highbury, London, N.

We are glad to present the portrait and this *brief* sketch of the life of this "Israelite indeed" to our readers, our desire in doing so being that God may be glorified in and through him who "counted all things but loss for the excellency of the knowledge for Christ," etc., and who so wonderfully disproves the current saying, "O you cannot convert a Jew!"

T. C. R.

# HYMN FOR THE FEAST OF CHANUKAH.\*

Rock of strength! Great Aid of yore!
'Tis sweet due praise to sing thee;
Rear our House of Prayer once more!
Thank-off rings there we'll bring thee:
When dread emolation
Checks the foe's elation,

I'll complete With pæans meet The altar's consecration.

Evils sore my soul oppressed,
Grief consumed my vigor;
Bitter bondage life distressed
Thro' proud Egypt's rigor:
But, whilst Heaven's devotion
Led us forth from Goshen,
Pharaoh's race

Pharaoh's race Sank apace Like pebbles in the ocean.

Scarce led unto God's holy fane,
From duty's path I swerved there,
By harsh oppressor captive ta'en,
Because strange gods I served there.
The madd'ning cup I tasted,
Till seventy sad years wasted
In Babylon spent,
Zerubbabel, sent
To my deliv'rance, hasted.

To check our growth when Haman sought,

Our pine-like stature felling,
In self laid snare was caught,
Soon ceased his proud heart's swelling,
Whilst Israel's power extended,
The foeman's race was ended,

When kith and kin, Were for his sin, In gallows-tree suspended.

When Maccabees with Syrian foe
The mastery disputed,
My forts where crushed, my walls laid
low,

My temple-oil polluted, One cruse, to Heaven's pure nat on, Sufficed for dedication;

> Whence sages mine Eight days assign To song and jubilation.

<sup>\*</sup>This is the translation that dear Brother Wilkinson has been used of God in distributing 575,000 copies, of which the Chicago Hebrew Mission have had nearly 14,000, including portions, and are endeavoring faithfully to distribute.

<sup>\*</sup>From the Prayer Book.

#### PETER RUDOLPH.

Concluded.

## ALEXANDRIA, EGYPT.

As Egypt, and more especially Alexandria, is a Babel of motly languages, colors and nationalities, the missionary must use a considerable amount of tact and have a thorough knowledge of the actual state of things, more especially as education among the lower classes is almost below zero. Superstition seems to rule the day, consequently the first step I took was to open a night school for adults so as to enlighten those who came to it as much as possible, and in my power. This school was opened free to all nationalities and creeds and the instruction given was also free on all points. not having forgotten for a single moment that general knowledge destroys superstition, which, once gotten rid of, opens the heart and mind to receive the Gospel truth, without which the moral, spiritual and even material condition of any society would be worth next to nothing.

For the first three years my salary was £120 a year out of which I had to provide Bibles, tracts and other books, and help the poor in such cases as the missionary cannot ignore, so that, at last I was reduced to very low circumstances, and had it not been for the assistance of true Christian friends such as Mrs. Constance H. Doran, Mrs. Judge Barringer, Judge Crosby and others, I am afraid I should either have been compelled retire from the field of labor starve. At the end of these three years, in spite of opposition and against all contending troubles

THE LORD BLESSED MY WORK AMONG
THE JEWS

and has continued to do so. Their doors were opened to me for free religious conversation and instruction and if I had nothing important to go for I was looked for and invited to call upon them when I was assured they were benefited by my visits. During this period two very brave Jews joined the church of Christ and their conversion was from real persuasion and came from the heart. Numerous letters have been received by me from people whom I have instructed in God's ways and acknowledging that I had been the means of bringing them to Jesus. Some of these letters were seen by many clergymen, but as I have been robbed three times since I have been in this country they are lost or otherwise would have been published as an encouragement to other missionaries to join me in my arduous duties.

I cannot speak in sufficiently high terms in favor of the

#### NIGHT SCHOOL,

for it gave me the opportunity to introduce the Bible as a text book for reading and translation as well as for propagating the English language, although it was not so much sought after as French, which was the predominating language in Egypt before the occupation. From the 11th of June to the 10th of July, 1882, I had a great struggle and passed through many difficulties on account of the poor people of this city, who, bewildered by the presentiment of coming events, came to me in great distress asking for help or advice. I really did not know how to assist them. as the fanaticism of the Mohammedans on the one hand, the confusion of the Consulates and families running to and fro on the other, caused me many sleepless nights. I worked day and night trying to relieve the necessitous. I was known to nearly everybody as a Christian Missionary and in the hour of need people came to me in preference to others so that the pressure for assistance weighed upon me from all sides. It was really a very bewildering time as I had to look out for my own safety as well, for I knew the Mussulmen would not spare me. When matters arrived at a culminating point on the 10th of July I went on board the Tanjore which was outside the harbor and from there witnessed the

#### BOMBARDMENT OF ALEXANDRIA

and knew my work was temporarily at an end. On returning ashore I found the city quite deserted and the most important part of it in a state of smoking ruins, but as I was going through the Marina I came upon about 150 poor people, who had not had time to escape, lying in the street in a helpless condition; but on seeing me their spirits and drowsy hearts appeared to revive and I knew that my struggles were to begin again. What was I to do for them! Whilst I was thinking of some means to assist them Mr. John Ross, a Ship Chandler and a provision store keeper, whose benevolent deeds I am bound for conscience sake to mention here, came along. it not been for him those poor and unfortunate people would have been left to starvation. The inhabitants having returned I recommenced my work under heavy difficulties and shortly afterwards three other Jews of independent means embraced Christianity. Walking through the streets I

MEN, WOMEN AND CHILDREN ACTU-ALLY STARVING

and many of them trying to find their homes which had either been looted or burnt by the Arabs. Many were left homeless and without clothing or food. This was what I had before my eyes from morn till night. I was in despair and in this state of mind I called upon Mrs. Ewing, the wife of Dr. Ewing of the American Mission to the natives, and told her all about my troubles and my helpless condition to assist the suffering around She immediately went to see Mrs. Wilson and Mrs. Amos at Ramleh and these kind Christian ladies founded the

#### EUROPEAN RELIEF FUND,

the consequence being that the poor were at once provided for with all absolute necessaries of life for nearly two years. I feel in duty bound to mention the names of Mrs. Constantin Sinadino and Mrs. G. Goussio who accompanied me from house to house offering relief to the inhabitants of this City of Destruction, for at that time no other name was more suitable.

I have to thank the Rev. Dr. Ewing of the American Mission for his good Christian work among the Jews and other nationalities. give an instance of this by saying, that on visiting Jewish houses in my capacity as a Missionary to the Jews, I often hear Christian hymns either being recited or sung by the children who have learned them by heart at the Mission School. other society has done so much good Christian work among the lews in Alexandria, which is proved by the manner in which they respect and honor it in preference to any other.

After the bombardment and the battle of Tel-el-kebeer.

#### ENGLISH INFLUENCE

was predominant in Egypt, and although said to be only temporary, the people did not believe it. so that a sudden thirst for studying the English language manifested itself and I was convinced that a night school was necessary and forthwith opened one. By the permission of the Rev. Dr. Ewing, I was allowed the use of the American Mission School and the necessary desks and seats. Having provided lamps and all the requirements at my own expense, opened the school, expecting to have from 30 to 40 scholars but I was surprised to find, in the beginning, that more than 80 attended, which was the time when my means enabled me to go on with my work according to my own calculations, but the assistance I expected I never received, therefore, to my great regret, I was compelled to postpone this part of my work.

I am thankful to say that our Lord and Redeemer has prospered my work both amongst Christians and Jews. His highness the late Khedive gave me a grant of land on which to build an asylum for the poor of all nationalities. With the assistance of a number of Christian friends I was able to form a committee that found the necessary funds to erect a building which is a credit to this city. now interesting myself in attempt to found a school for the blind which I think will be of enormous advantage in a country where opthalmia is so prevalent. I have given you in as few words as possible a sketch of my work here, but to assure yourself of the actual state of affairs your presence here would be necessary for a short time.

Thanking you much for your Christian love and sympathy and

praying that He may bless you and yours, I remain,

Yours sincerely PETER RUDOLPH.

## JEWS IN CHINA.

Until within the last few years but little of the history of Jews in China is known. This can only be accounted for by the fact that the empire has been virtually closed to all foreign nations. It appears, however, that some of the Christian missionaries were specially permitted to penetrate the interior. A description of the Chinese Jews has just been derived through the Iesuit mission located in China, as reported to the Roman directory. The Jews of China do not intermarry with heathens and Mohammedans do not marry two wives, do not eat pork, do not associate with Mohammedans, must observe their religion with strictness and must keep the Sabbath holy. But such has been their poverty that they have sold some of the materials of the buildings around the They look to the synagogue. emperor to repair their temple, Their rebut scarcely expect it. ligion makes outcasts, and some of follow it secretly, Mohammedans. The inquiries were interrupted by the jealousy of some of the Mohammedans, who threatened to prosecute the strangers, and this led to their abrupt departure from the city. synagogue was in a very ruinous state, and the few people they saw were apparently extremely poor and had no teachers. Chaou-Wan-Kwei, one of the Jews, gave the key of the great chapel of the "Pure and True synagogue" to Chaou-King-Ching, another of the Jews, "who opened the great chapel and sold us Jewish books, eight in number, large and small." The Rev. M. Milne says in his

"Real Life in China": "They brought with them two Chinese Iews, with whom I had frequent interviews, as they resided in our mission during their sojourn at Shanghai. Neither of them had a Hebrew name. The one was 40 years old, the other about 45. They had both submitted to the rite of circumcision in infancy. One of them had a remarkably Jewish cast of countenance; but in nothing were they distinguished from the surrounding masses except in religious profession, for they talked the Chinese language, dressed in Chinese style and had the usual Chinese manners and customs." Both Bishop Smith and Mr. Milne furnish descriptions of the eight Hebrew manuscripts which the messengers purchased at Kae-Fung-Foo. There is a little difference between the two descriptions in some of the details, but they substantially agree. bishop says the books "are written on thick paper, bound in silk, and bear the internal marks of foreign, probably Persian, origin." Mr. Milne says they contained sundry portions of the Pentateuch, and then adds: "These manuscripts were chiefly on large scrolls, a few of them in a smaller book form. written on thick paper and some on sheepskin. One or two were of considerable antiquity. The writing in most was clear and distinct, without vowel points." Measures were afterward taken to attain complete copies of the law. One of the two Chinese messengers. Tscang-Yung Che, drew up an account of the religion of the lews of Kae-Yung-Foo and the inscriptions in the synagogue. He intimated that the Sabbath of the Jews in China falls on the day before the Christian Sabbath. The sect itself places its introduction into China at the commencement of the Christian era; but the synagogue was not built till long subsequently. At first they consisted of seventy families, which have been scattered and reduced till seven only remain, numbering about two hundred persons, and distributed about the neighborhood. On a certain day they honor the sacred writings, but before the service they must all bathe in the place appointed and then they may enter the synagogue. The rabbi then takes his seat in an elevated position and a large red satin umbrella is held over him. They bow toward the west when they worship and call upon God in the Chinese language by the name of Teen, or heaven. On the twenty-fourth day of the eighth Chinese moon they hold a great festival, perhaps the feast of the tabernacles, and called "the festival for perambulating around the sacred writings," because they go in solemn procession around the hall of the temple. For fifty years they have been without competent teachers to instruct them in the fifty-three sections of the law and. twenty-seven letters of the alpha-As the Jewish alphabet has but twenty-two letters the number twenty-seven is made up by counting as ten characters the five which have double form. The famous Iewish traveler, Benjamin of Tudela, who mentions China in the twelfth century, seems not to be aware of the Jews in the empire. He relates, however, that a Mohammedan, who wrote in the year 877, makes an allusion to them. The next who refers to them is the Moorish traveler, Ibn Batuta, in 1450, and it is said that soon after this the Spanish-Jews speak of their brethren in China. Not till the time of Francis Xavier, however, is there anything definite upon the subject. As quoted by the Rev. H. Venn, in his life of

the great Iesuit missionary, Xavier thus relates what he has heard: "I met at Malacca with a Portuguese merchant who had recently returned from China. He told me that he had been asked by a grave and honorable Chinese resident in the royal city whether Christians fed on swine's flesh. To this the merchant answered that Christians did not refuse; but why was the question asked? The Chinese replied that there was a certain tribe in the interior of China, shut in by mountains, whose customs and manners were widely different from the Chinese, and that they abstained entirely from swine's flesh and had celebrated with solemn observances many festivals." -- The Chicago Record.

From The Jewish Advocate we take the following on the same

subject:

"Martin M. Bliss, an Englishman, who has lately traveled through the whole empire of China, describes the Chinese Jews as \*follows: More than 50 per cent. look exactly like the Mongolish race, and if they would wear a cue it would be utterly impossible to distinguish them from the Chinese. Their language, dress and habits are Chinese, only they despise service of idols. The documents which some of their parochials possess, prove that they emigrated from Palestine some hundred years before the destruction of the first temple. They have fragments of the Bible and the prophets which Ezra collected later on, comprising a part of the Bible. Bible students would profit very much by them, if these documents were put in their hands.

"Never man spake like this man." John 7:46.

# PALESTINE, THE SOLUTION OF THE WAR.

During the last two or three years many plans for abolishing war have been discussed in the magazines. The strangest of them is that which Rev. Dr. Pereira Mendes\* now brings forth in the North American Review. His solution is the restoration of the lews to their old home, the erection of their nation by the great powers into a neutral state and establishment there of a world's court of arbitration to which all international disputes should be mitted. Arbitration is the only becoming solution of the problem of how to abolish war, but it would be ineffective without some established arbitrative power to which disputing nations can appeal. This power must be above suspicion, must be removed from any chance of being biased by any political considerations, must have a moral and if need be, a physical power behind it to enforce its decisions. The only arbitration power which could fulfill all these requirements, would, says Dr. Mendes, be Palestine restored to the Hebrew nation.

IF THE JEWS HAD THEIR OLD HOME.

This would mean: "(a) The solution of the vexed Eastern question, the political rivalries and jealousies in the East. These affect all the powers, for England cannot afford to have another power on the highway between her and her Indian and Australian Empires. France chafes already at England in Egypt; Austria and Italy have Mediterranean interests which may not be overshadowed, and Russia considers she is bound by political

<sup>\*</sup>Rev. Mendes is a Jewish Rabbi in New York City.

and religious motives to have Palestine herself.

"(b) The solution of religious rivalries and jealousies which affect the three great religious worlds of Catholic, Protestant and Greek church. None can afford to have the other supreme in the land whose very dust is sacred to all.

"(c) The erection of the Hebrew nation by the powers into a neutral state, its boundaries prescribed by the Bible limitation (Gen. 15:18, 21; Deut. 11:24), so that it could not possibly have any territorial ambition beyond them, nor could it ever be exposed to political intrigue for its own aggrandizement.

#### EFFECT ON COMMERCE.

"(d) The opening up of a vast commerce, for which the Hebrews are peculiarly qualified by commercial genius, and for which they are prepared by their commercial establishments in all countries, which would be maintained and continued. (See Isa. 61:9.) In this commerce all nations would advantageously participate, for Palestine geographically is the natural converging point of the trade routes between two continents. Europe and Africa on one side, and two continents, Asia and Australia, on the other. Tyre, Sidon, Elath, Ezion-Geber, Beyroot, Haifa and Acre among her ports would speedily become the London. Marseilles, New York or Hamburg of the East. And while to them the ships of the world would 'fly as a cloud and as doves to their windows' (Isa, 60:9), the hum of industry's pauseless fingers would be the psalm of life of myriads in a land once the granary of the world, the successors of the myriads of whose existence the countless ruins of to-day are the dumb but heartmoving witnesses.

"(e) It would mean the solution of the so-called Jewish question, whether it is Russian Pan-Slav policy or Franco-German antisemitism which propounds it. And the Hebrew nation of to-day by its eminence in finance, letters, science and trade, deserves attention, for reasons that need not here be noted.

#### THE BROTHERHOOD OF NATIONS.

"And it would mean the fulfillment of two Bible ideals of vital importance to humanity. The one is 'a house of prayer for all nations' (Isa. 56:7). This would be erected in the same broad spirit which made king Solomon pray when he dedicated his temple: 'And also the stranger that is not of Thy people. Israel, and cometh from a far off land, because of Thy name, when they hear of Thy great name and Thy strong hand and Thine outstretched arm, and He come and pray to this temple, O do Thou hear in heaven the place of Thy dwelling, and do all the stranger crieth to Thee for.' (I Kings 8:41, seq.) This would mean the quickening of the idea of the brotherhood of man recognizing the Father of all of us.

"Another ideal would be the institution of a world's court of arbitration, when 'out of Zion shall go forth law, and He will judge between the nations and reprove many peoples, and they shall beat their swords into plough-shears and their spears into pruninghooks; nations will not lift up sword against nation, neither will they learn war any more' (Isa. 2:3, 4; Micah 4:2, 3)."—The Review of Reviews, Sept., '95.

"I will give them one heart and one way, that they may fear me forever, for the good of them and of their children after them." Jer. 27:31.

#### THE JEWISH ERA

THIRTY-TWO PAGES.

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#### EDITORIAL.

#### OUR GREETING.

With the angel's song of "On earth peace, good-will toward men" still ringing in our ears our thoughts naturally turn in our greeting to "Peace" the establishment of which caused our Lord to lay aside His inherent glory—"the glory which I had in the beginning" and take upon Himself "the glory which thou gavest me," that fallen humanity might through crucifixion, death and resurrection with Him be "called to the obtaining of the glory of our Lord Jesus Christ," who is our Peace.

So, while we wish our readers "A very happy New Year in the Lord," we pray that the very God of Peace" may during the coming year "give you (each) peace always by all means." With the "wars and rumors of war" filling our ears one will neither have to be "a prophet nor the son of a prophet" to predict that it may be an eventful year, and with "men's hearts failing them for fear of the things that shall come upon the earth" we do not want, if we wish prosperity, to fail to "pray for the peace of Jerusalem." Placed as she is at nearly the geographical center of the world, "beautiful for situation," she is to be "the joy of the whole earth." In her, "the Eastern question" must find its solution, so in the dismemberment of Turkey she must play an important part. For upon her the jealous eye of the nations is fixed and the question is: To whom shall this land belong, upon which the eye of God has been from the beginning? land whose soil has been made sacred by His Holy feet; this land wet with His tears; this land baptized by His blood; this land the scene of the greatest tragedy in the world's history; this land from whence He went and to which He has promised to return? The answer is, "The Prince of Peace"for just as surely as unto us a child has been born, a son given, so:

"The government shall be upon His shoulder....and of the increase of His government there shall be no end upon the throne of David, and upon His kingdom to order it, and establish it with judgment, and with justice, from henceforth and forever. The zeal of the Lord of hosts will perform it." (Isa. 9:6, 7.)

So, dear friends, what more blessed thing can we do than to "pray for the peace of Jerusalem" for it means the coming of King Emmanuel to "reign from sea to sea and from the river to the ends of the earth"? Let us say with the prophet:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see Thy righteousness, and all kings Thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name...I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day or night: ye that are the Lord's remembrancers take ye no rest, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." Isa. 62:1, 2, 6, 7; R. V.)

In His name, Dear readers, we pray that this may be "the beginning of years to you" and that "the very God of Peace may sanctify you wholly." Faithful is He that calleth you who also will do it.

## THE FEAST OF CHANUKAH (HANUKAH); OR, "OF CANDLES."

#### I MACCABEES 4:56.

With the return of Christmas to the Gentiles with all the sacred memories of Christmas joy attached thereto, it is a little remarkable that our Jewish brethren have a festival occasion covering within a few days of the time our holidays, time of a like joy and gladness. It is the "feast of Chanukah" or "feast of Dedication." The ninth month of the year, called Kislo, on the 25th of the month, this feast was instituted by the Maccabees in memory of the great deliverance which God wrought for them; and the great victory they obtained over Antiochus Epiphanus, who had poiluted the temple by offering swine's flesh upon the altar and other indecencies, and thereby put them to the

trouble of cleansing and dedicating it again, and which was performed on this day. The feast was ordered to last eight days and was appointed to be kept with lighted The reason of this (the Jews always had a reason for everything, Ed.) after the cleansing and dedication the priests came to light the lamp which was to burn continually before the Lord. Ex. 27:2, 21. They found that there was only enough oil to last one night; all the rest being polluted, and it would be eight days before they could get and prepare more, as they were obliged to have "pure oil, olive beaten." Ex. 27:20. "But the Almighty wrought so great a miracle that that small portion of oil continued to burn eight days and nights or until they obtained a fresh supply. Since then they light the lamps in the following order:

First night, evening of 26th day, 1 lamp.

Second night, 2 lamps.

Third night, 3 lamps, adding one every night until the last they light 8."

The prayers at the feast are the ordinary prayers excepting a special prayer significant of the deliverance.

#### "THE FEAST OF LIGHTS"

is kept very strictly, but they are not forbidden to do any servile work. It is kept as a feast of rejoicing for the wonders which God wrought for them. They deem it very meritorious to have the feast prepared in the dusk of the evening. During these eight whole days parents and children amuse themselves in different innocent games, and particularly the last night friends and neighbors and acquaintances meet together to enjoy themselves, which they look upon

<sup>\*</sup>The sources of information which make up the main part of this article, have been: Dt. Ridershein's "The Temple, etc.," Dr. Eldeshein's "Christmas a Feast of Jewish Origin;" Leisure Howrs, January, 1873 Rev. Hyman Isaac's "Cermonies, Customs, Rites and Traditions," the Book of Maccabees, Harper's Book of Facts and Dr. Cassel "Wechnachten."

as also meritorious in the sight of God.

The learned Hebrew scholar, Dr. Cassel, has advanced views and arguments to prove that Christmas with its date carries us back not to

A FESTIVAL OF HEATHEN ORIGIN as is commonly received, but to a Jewish festivity, from the fact that the heathen always eliminated rather than took on anything of Christian origin, and that its customs are significantly in accordance therewith. He says, "Christmas day was celebrated on the 25th of December because it was the fulfilment of what had been symbolized in "the Feast of the Dedication" of the Temple, which took place the 25th of the 9th month, which would be the 12th day of December, this year, according to our reckoning, corresponding to our December.

The Christian observance of Christmas became general in the fourth century, and it is said to rest on a very ancient custom with a rather misty origin; and yet it is singular how our Christmas customs are so thoroughly in accord with it. Those tall, straight fir trees with their branches stretching out like arms are like the candle-stick of the temple; and as among Israel during the feast every house is lighted up so the Christmas trees are lighted to symbolize the same truth of light shining in out of darkness. "gilded apples" with which they are hung were intended to convey a kindred meaning. According to a Christian legend the fruit of the tree which caused our first parents to fall was of the apple kissed (Malusm a Malo). But now the apple is gilded, and it hangs on the Christmas tree which is lit up in joy for the dedication of the true temple, which is the body of the

second Adam, to show forth before men that they may see our good works."

It seems to give particular emphasis to the day, at least since we know that our Lord was in Jerusalem at the "Feast of Dedication, and it was winter, and Jesus walked in Solomon's parch."

(John 10:22, 23).

"It is remarkable," says Dr. Eidersheim, "that on that occasion Christ, for the first time, told them plainly" that His human nature was the temple of the divine and in His own words delared that "the Father is in Me and I in Him." Ver. 38. And Dr. E. most pointedly remarks that "this lesson spoken by our Lord on Christmas day ought to form part of our Christmas reading."

There is enough about all this to show that the day has not been chosen accidentally, and the time will come that the Jews who have been perpetuating a very ancient tradition will see that while they were praising and rejoicing because of this God-given light the Christian has been rejoicing in the "true light that lighteth every one who cometh into the world," and "in His light shall they see light."

Whatever our special views or conclusions may be on this subject, Christ is the true temple, and His Incarnation the real dedication of the temple. Out from Himself has shined "a light to lighten the Gentiles and the glory of my people Israel." And we shall all rejoice when the "true light lighteneth every one that cometh into the world." T. C. R.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted." Isa. 49:13.

#### JERUSALEM.

Miss Elizabeth Brown, writing from Jerusalem under the date of October 2d, says: "How we need to be filled with power from on high to meet these Jews and lead them to the light. I think they are even harder to reach here, than in the homeland. They are so satisfied to be in the land of their fathers, that all they want is the possession They are so blinded by their forms and ceremonies and outward observances that they care nothing for the worship of Jesus' words are as true to-day as when He uttered them, 'Howbeit, in vain do ye worship Me, teaching for doctrines the commandments of men.'

"Just now their houses have some little corner of the roof or balcony, or perhaps the yard (if they have no covered balcony), fixed up for a booth. They take. the most of them, not more than a half dozen palm branches, and put them up as a decoration, and in this crude booth they will spend the next week. Thus all their ceremonies appear to be such a vain show. If they were only willing to learn, but they think it quite a condescension on their part to talk to a Christian. They say, 'Will you teach us, who are Jews, and have had Moses and the prophets these thousands of years?' Well, 'the fulness of the Gentiles will soon come in' and the vail shall be taken away, and they will see and know their King when He comes. lieve His coming is drawing very near. Hallelujah!"

Another letter from Miss Brown under date of November 27, '95, says: "Our city is full of soldiers waiting to be called to Constantinople. We do not know what the condition of affairs is there, as we

get no papers or news from there, only contradictory rumors. Our winter rains have begun. It is just now pouring and cold, but we are so glad to see the rain. I am well and now studying very hard."

#### THE EAST END SCHEME.

Those who have been reading the Jewish papers for the past few years, have noticed the prominence given to this so-called "East End Scheme." As is known, the "East End" of London teems with a foreign population and most notably poor foreign Jews who find their way here from all countries. Naturally this calls forth a great deal of mission effort on the part of all Christians. This has stirred up the better class of Jews, and various devices for "improving the religious, moral and social status" of this district for their "kinsman according the flesh" have been canvassed. It is upon this class of people the "sweating evil" falls with full force, from the very fact of its crowded condition and the inability of its residents to secure employment at living wages.

To this end the United Synagogue is pegging away to secure sentiment and money to build an immense synagogue free to all Jews. But becoming somewhat discouraged on the size they are trying now to even get a smaller one built. Another class are urging a "university settlement" to be manned by men of culture and refinement and influence who will give their time to the amelioration of their race.

The main difficulties seem to be the want of unity as to the best thing to be done, the lack of means; and the lack of men filled with enthusiasm and love for the work, and who will joy to sacrifice ease and the hopes of wealth for the

betterment of their people.

It is a sad fiasco on Jewish effort at missionary work. Thev can not see it; they do not know because they do not know "Him of whom Moses and the prophets did write," that the spirit of all true missionary effort is "the constraining love of Christ," and he who is filled with it, is willing to "endure hardness" in any clime, for any people at any cost of personal ease or enjoyment. is that scattereth and yet increaseth, there is that withholdeth more than is meet that tendeth to poverty." (Prov. 11:24.) The poverty of the Jewish nation is they have no Christ. The true Christ spirit gives and receives in return more than it gives.

Judaism has nothing to offer but the pulseless heart of its dead forms. It has nothing that touching the heart can bring life from the dead. It needs "the Son of God to call Lazarus (the lifeless Jew) from the tomb of his indifference and spiritual death. It needs the breath of the Spirit of the living God to impart His life, His zeal, His love to them, but our Lord's sad words were and they are still as true: "Ye will not come unto me that ye may have life."

#### THE STUNDISTS.

The Russian Government is finding in this class of religionists among them, a people as hard to repress as "the irrepressible Jews." These "heretics," whose religious tenets resemble the Baptists, are noted for "their exemplary lives, their high-toned morality, sobriety, industry, thrift and honest dealings." They do not proselyte, but are impressing hundreds of the state church by their godly lives to embrace their faith and, notwith-

standing the bitter persecution of the Greek church, steadily increase in numbers.

An article in the Moscow Gazette, written by a well-known clergyman of the Russian church, says: "According to this authority the rigorously repressed laws lately promulgated against the Stundist sectarians are not only unsuccessful but actually appear to have given impetus both to the open and to the clandestine spread of schism; while the best efforts of the special missionaries appointed to counteract the teaching of Stundism, and to re-attach the Orthodox apostates to that creed have been absolutely fruitless. most lamentable feature of this propaganda is its evident progress among the intelligent class of Russians who have practically abandoned the state church, or who when they hold bureaucratic positions attend the church service once or twice a year as a mere official habit or custom. It is also to this growing public inclination toward Stundism that the writer attributes the difficulty of getting the majority of the ordinary magistracy to convict the Stundist propagandists, and for the same reason large employers ignore the legal injunctions laid upon them with regard to the exclusion of Stundist work-people of both sexes."

Our readers will very much miss Mr. Blackstone's articles in this number—he has again had a very serious illness from which he is recovering, but has not felt equal to attempting anything for the press.

The Zion congregation of the west side has resolved to permit the Rev. Joseph Stolz to relinquish its pulpit. Mr. Stolz will shortly assume the ministration of the new south side congregation which is now in course of formation.

#### THE CHRISTMAS FESTIVAL.

This most happy event took place Tuesday afternoon the 24th. The occasion was one of real joy to the hundred or more children who form our Industrial school, which was organized in the beginning of the work by Mrs. Angel, and continues to flourish under the wise leadership of Mrs. A. W. Wood.

Prof. H. M. Scott, our president, greatly interested the children, and "children of a larger growth," as well, by telling "The Christmas Story," in his own bright way. Mr. Blackstone, our "tried and true" friend, also held the children spell-bound by his little talk, and the Blackstone family touched every heart by the several lovely songs they sang in the sweetest harmony.

The singing by the children was beautiful beyond words, and showed great care on the part of the teachers in the training. Miss Winkler's little singing class which she has just started also deserves special comment, for the rendering of a German, and afterwards an English song.

The occasion will not soon be forgotten by any who took part in it, and we only wish that all of the kind contributors could have been there to have shared in the joy of the happy day.

#### LATEST RUSSO-JÉWISH NEWS.

At the end of the current year the council of the Empire will have before it the proposal for the alteration of the laws on the position of Jews in the Russian Empire. — Vovoye Vrenija, Oct. 15, Nov. 12, 1895.

WHISPERING LEAVES OF PALES-TINE.—The publisher, F. H. Revell, sends us this pretty book of 208 pages by Rev. A.W. Lewis, B. A., B. D. The author takes his readers with him to "the different leaves of God's garden in Palestine" and asks them to listen with him to the "still small voice" that opens the spiritual truths enwrapped in the beautiful flora of the land. First the algum tree (sandal wood), out of which the pillars of Solomon's Temple were made. It was "strong, beautiful, enduring," our lives should be. Again, he tells us of the cedar tree, whose "leaves are straight and cylindrical and pointed." Here are three royal virtues of the children of the heavenly King. How many crooked church members there are! They are crooked in business, in work, in society, in conversation, in Most of us church life. warped somewhere. The cedar Christians are straight - straight-So many forward in everything. are not "cylindrical." They are flat—insipid spiritually, the Christspirit is so diluted in their sap (life) that it hardly flavors their speech. What the world wants, what the church wants, what Christ wants, is the unadulterated lifefilled with the Spirit of God. cannot talk to some "cedars" five minutes without feeling that their words are "pointed." There is a purpose in their life-"to glorify God by being like Him." And so the author goes on in lessons from the cypress, the palm, the olive, the lilies, etc., full of instruction and spiritual hints, sometimes, perhaps, a little strained, but in the main helpful.

The donation of our dear Holland friends of the Reformed churches, through Rev. J. I. Fles, arrived too late for the Report, but not too late to meet some of the pressing needs of the Mission in our enlarged work.

#### THE CHICAGO HEBREW MISSION

INCORPORATED

22 Margaret St., Corner West Fourteenth Place (Two Blocks East of Blue Island Ave.)

REV. J. W. MARCUSSON, SUPERINTENDENT.

Preaching to Jews—Saturdays and Sundays, 3 P. M.
Industrial School at Mission, Tuesday, 4 P. M.
Industrial School at Twelfth Street Branch, Monday, 3:30 P. M.
Night School at Twelfth Street Branch, Tuesday, 7:30 P. M.
Dispensary at Twelfth Street Branch, Tuesday and Friday Afternoons.
Educational Classes, Tuesday, Wednesday, Thursday and Friday at the Mission.

OFFICERS

President, PROF. H. M. SCOTT, D.D. Secretary, MRS. A. F. WOOD.

446 N. Grove Avenue, Oak Park, III.

M. SCOTT, D.D. Vice-President, Wm. E. BLACKSTONE.

Wood. Treasurer, Mrs. T. C. ROUNDS,
avenue, Oak Park, Ill.

Auditors, E. P. RICE, PETER SINCLAIR.

#### THE SUPERINTENDENT'S RE-PORT.

"I shall not die, but live, and declare the work of the Lord. The Lord hath chastened me some, but He hath not given me once unto death." (Ps. 118:17, 18.)

Since the last annual report the Chicago Hebrew Mission undergone a crisis. Brother Angel having received a call from New York, and thinking it his duty to accept it, left the Mission without a superintendent and without a Under the circummissionary! stances the trustees thought it best to accept the offer of Rev. [. A. Sprunger, to enter upon the duties of superintendent, and Rev. Thos. M. Chalmers was appointed by him as missionary to live in and take charge of the Mission House. This action was not satisfactory to several of our Jewish converts, and it resulted in the establishment, by Brothers Plumer and Freuder, of another mission Twelfth street, reports of which have been published in the ERA, and which was called the Jehovah Zidkenu Mission, where these brethren have done most faithful service.

Brother Sprunger, having the superintendence and care of several

deaconess institutions, found this additional work of superintending our Hebrew Mission to be too great a strain upon him, and he succumbed under his accumulated His health failed him and he was compelled to ask relief from superintending the Mission. Brother Chalmers receiving a call another field, to labor in resigned, and then the Mission was left destitute both of its superintending head and of its missionary. The attendance on the preaching services decreased and the work was in a discouraging condition. It was then we felt the chastening of the Lord. And though grievous at the time it still seemed, under the grace of God, to strengthen the faith of the consecrated men and women who ceased not to pray in faith and to work cheerfully, fully persuaded that the chastenings of the Lord are unto life and not unto death.

At a meeting of the trustees a committee was appointed to relieve Bro. Sprunger and to devise means to continue the work of the Mission. The undersigned volunteered to superintend the Mission work provisionally and to maintain the preaching service. The committee after prayerful consideration requested the writer

to act as superintendent and at a meeting of the trustees their recommendation was ap-

proved and adopted.

Since I accepted the office provisionally the Mission was reorganized. Bro. Plumer cordially united with the workers at the Mission House, and the Zidkenu Mission was consolidated with our work. His assistant, Bro. Freuder, joined us as one of our missionaries. pious family was found to take charge of the Mission House, and Miss M. L. Winkler, a highly educated young lady, in correspondence with the London Missionary Society, consented to give her service to the Chicago Hebrew Mission, and the Lord is evidently giving His assent by the blessings He is bestowing upon us. The attendance upon the preaching service, which I have held since my appointment with the assistance of Mr. Plumer, has been increasing from week to week. Brother Freuder has proved himself faithful in his department work (as may be seen from his report, attached to this). Miss Winkler has inaugurated a new branch of activity by giving courses of lectures, and instituting classes of instruction in both music and languages, which cannot fail to mark an era of great usefulness and blessing, as may be comprehended from Miss Winkler's report appended to this. The activities of the Chicago Hebrew Mission at the present, including also the branch Mission at Twelfth street, may be stated to be: 1, Preaching at the Home Mission on Saturday and Sunday afternoons, and an Industrial school under the superintendence of Sister Wood, assisted by her daughter and several devoted, consecrated ladies, with an attendance of about sixty to 100 Jewish children on Tuesday afternoons; and 2d, a reading room, a dispensary Tuesday and Friday afternoons, Industrial and Night Schools conducted by workers from Miss Dryer's Bible Work, and weekly prayer meetings at the branch Mission on Twelfth street. Both these agencies work harmoniously and are evidently enjoying the Lord's approval.

The Mission is at present wellequipped to do a great deal of work among our Jewish population, and we are trusting that the Lord will furnish the means for its efficient prosecution. Our fervent prayer is that the Spirit of the Lord may incline the hearts of God's believing children of every Christian denomination to come up to the help of the Lord, and inasmuch as they, as Gentile Christians, have received the unspeakable benefits of the gift of the Son of the God of Israel, they also may be led by the Holy Spirit to give liberally to the support of the Misprayerfully, perseveringly working for the restoration of Israel, and the Lord surely will accept the labors done in faith and will not fail to bless the work of our hands.

J. W. MARCUSSON.

## MISS M. LYDIA WINKLER'S REPORT.

I do not know whether it is the Lord's special loving kindness to strengthen my weak faith, that He allows me to experience so many encouragements - in the work amongst the Jews; but it is a fact, neither time nor money spent for them are lost, and the labor is not in vain.

In November and December two young men were converted, and I trust truly converted to the Lord, although they have not yet come out openly, as circumstances are very much against them. I am so thankful that there is not the least reason for doubting their sincerity. They were well off in worldly possessions when they accepted Christ, they did not need our help at all, although nobody can tell what may happen when persecution breaks upon them. It was restlessness of soul, the heavy weight of sin, the vain looking for peace in their own religion, that led them to the cross of Christ, and both prayed, as it seemed, from the depth of their hearts, the publican's "Lord, be merciful to me, a sinner." Generally, a Jew does not know how to pray; he has to learn it; but the second of these two got the spirit of prayer while he yielded himself to his Saviour's call. "But I will not be converted," was his cry of anguish at the beginning of our talk. Shaking from head to foot, he sank down at last on his knees, saying: "Yes, I will pray:" and rejoicing he went away, after he had commended himself to his Good Shepherd. His words were: "and I believe that Thou art able to keep me as Thou hast kept so many of my people."

Certainly we need our Lord's everguiding eye moment by moment. He alone can and must lead us to the right persons in the right moment. Thanksgiving night I went out to take some groceries to a very poor family in our neighborhood. I was not able to find them as they had moved and their present address was unknown. next morning I went out again, trusting the Lord to lead me. I met a little girl, a Jewish face, who looked very hungry. I asked where she lived and what was her name. It was the same family I had been looking for the preceding night.

Almost all families have received me very kindly, in most cases they offered me a chair, and we have had long talks about the Messiah. Sometimes we hear the cheering words, "Come again." In one shop the young husband to whose wife I was talking, went out in the street and called some other Jews in, telling them "Here is a lady who says that the Messiah has already come." The room was soon full, and I had a splendid opportunity to prove to them from the Old Testament Scriptures that Jesus must have been the Messiah. But the next time I went there they did not receive me.

The invitation to our

#### EDUCATIONAL CLASSES.

easily opens the doors. One Sunday night I went on behalf to a very orthodox family. The conversation soon turned upon Jesus and I was allowed to preach Christ with all boldness, and prove to them that He must have come. All was right until we came to the point that Jesus is, and must be, the Son of God. "Do you know," the young mother said, "no other lew would let you speak as you do, it is an insult to a Jew if you say that Iesus was the Son of God." Still we parted in a friendly way, and I heard the old father say to his wife: "We must get those books (the prophets), and read them." I sent them a New Testament and some good tracts a few days afterwards.

The more a Christian visits Jewish families, the more he will learn to thank God for the peace and sweet rest we are enjoying through the reconciliation with God. A few days ago I went to see one of our sewing class pupils who was ill. She was very ill indeed. Her parents asked me if I could not send them a "professor," as they thought the attending doctor was not clever enough. I told them about the Great Physician

who is still able and willing to heal those who believe in Him. The father wanted to have a private talk with me and I expected him Saturday night, but he did not come. I went to see them again last Thursday. Standing at the door, I heard wild shrieks and strange sounds. I walked in-the little girl had just died or rather was dying, and the poor mother ran to and fro, throwing her arms up and down in wild despair, and screaming with no longer human voice, "My beautiful child, my beautiful child, the beauty of my home!" Then she rushed up to the bed, tore the covering from the white face, and cried in her ears heartrending sounds to call her back. I stopped her, beseeching her to let her poor child slumber if she loved her. There were a few moments of quietness, and she looked up, as if she expected some comforting words. Could I give her any? Could I tell her that her child was better off now than it was before? I had no words for her in that hour and I left the room together with the doctor. Those quiet moments were only like the calm in a thunder-storm. It burst out with renewed strength; Jewish women having come to mourn and wail with her.

Some educational classes, French, fine needlework, singing, have been recently opened. The attendance is very small in the beginning, varying from three to nine scholars. We shall now have musical entertainments, as the piano which a lady, a benevolent friend to the Jews, has just put at our disposal, has arrived.

Our little choir is quite improving. For our last Sunday service we had practiced, "Let Him In," and it so struck one of the Jews present, that he walked off immediately after the song was

finished, and after about half an hour he came back with a young girl who asked to have it sung over again. She at once joined some of the classes.

May the Lord keep us humble when success comes, may all be done to His glory, and only to His, He being all in all.

## MR. IGNATZ FREUDER'S REPORT.

During the last three months it has been my special pleasure to preach the gospel in the houses and upon the streets to the Israelites. I am so much more encouraged in this work as the persecution and maltreatments to which I was formerly exposed have been diminished.

I have supplied many factories and houses of business where Jews are employed with New Testaments, and the Jews received with thanks the tracts I distributed among them. I visited more than 100 families during the last two months and was kindly received by most of them. In some of the families I found the New Testament kept conspicuously in sight which I considered as a good sign, and I rejoiced to see it and wish it might be so in every Jewish house. I have had many interesting and instructive conversations in many a family, a few of which I subjoin herein:

Mr. S., an aged and learned Hebrew, said in public in the schools and synagogues, that Jesus is the Son of God and the Messiah of the Jews, and adds that according to the prophecy, Isa. 65:17,19, the new covenant will only be fulfilled at the second coming of Christ, for which also all the Jews are waiting. Mr. S. is not persecuted by his relatives and

acquaintances, because of the esteem he enjoyeth—yet he is called *Meshimod*, that is, a seceder

from Judaism.

I will mention another case—I visited Mr. R. in his store and while conversing with him four other Jews came in just as we were speaking about Romans 10th chapter. Mr. R. introduced me to them with the remark that I was a believer in Jesus. Scarcely had he uttered this sentence, than I heard the expression, not very flattering, from the new comers: "Well, if he is a believer in Jesus then bury him deep under the earth and God will reward you for the deed."

I will yet mention another case,

#### A YOUNG RUSSIAN JEW,

Who only knew of Christianity as the persecutor of the Jews, came one Saturday to the preaching service. After the sermon I asked him what impression he received from what he had heard. He was deeply impressed of the truth he had heard, and said that "Judaism was not founded upon the promises of God, of a life which is to come, as is Christianity, but that it merely rested upon ordinances and rites which have relation to this world only, and yet he thought that no religion could be true but that of the Jews." "After all," he said, "I am worse than even a Christian, for I believe in nothing." Thereupon I pointed out to him that no man could ever come to Christ by unbelief, but that it is through faith in Christ by grace that any soul could be converted and saved.

The principal agency upon which I depend and which I consider of the utmost importance, is the distribution of New Testaments and religious tracts. I have, therefore, distributed about 3,000 of Mr. Blackstone's little book, entitled "Jerusalem," and about 400 Jewish

and fifty Hebrew tracts and many German and English tracts. I distributed also, by request, about 100 copies of the New Testament.

My field of operation is not only on the west side, but throughout the whole of the city, and many, who either for lack of time or the fear of the Jews could not come to the Mission House, have thus by my visits heard of the gospel and found the way which leadeth unto Christ.

I close this report with an earnest and sincere prayer that the Lord may grant us, as we commence a new year, His richest blessing and the baptism of the Holy Spirit.

#### MISS ANNA SCHEIDEGGER.

We feel ourselves deeply indebted to Miss Scheidegger, "Sister Anna," for the weeks of patient and loving care she took of the Mission after Mr. Sprunger retired, and before we could make arrangements for a house-father and mother, as well as her labors before as matron.

She has gone to Berne, Indiana, where she takes an active part in Mr. Sprunger's Orphan's Home. Our prayers for God's blessing upon her and her work follow hard after her, and our thanks for all her labors of love amongst us. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

#### OUR MISSION IN 1896.

#### M. LYDIA WINKLER.

With "the good hand of our God upon us" and your "strengthening hands" or this good work. Neh. 2:18. In one word: a bee-hive full of life and honey.

Sunday morning: public worship at church with our converts. At 3 o'clock, service with bright songs in our mission hall, afterwards blessed talks with those longing for reconciliation with God.

Monday: day of rest. Twelfth street sewing class at 3:30, night school 7:30.

Tuesday: Industrial school at 4;

Tuesday: Industrial school at 4; French, 7:30; musical entertainment for women, 8:30; Twelfth street dispensary, 2-5.

Wednesday: History of art, 2-3; painting, 3-4; English, 7:30; singing class for

women, 8:30.

Thursday: Mothers' meeting, 2-4. They will find cut-out garments, be shown how to mend old ones, comforting words, cheering songs, practical help. At 7:30, lecture on Palestine and Egypt, open to all, to revive their hopes for restoration; 8:30, musical night for men; Twelfth street night school from 7:30.

Friday: 3-4, fine needlework for women; 4-5, singing class for children; Twelfth street dispensary, 2-5; Bible instruction for boys, 7-8; Bible reading and prayer for converts and inquirers

at 8.

Saturday: Service at 3 o'clock.

Jewish families are visited in their homes, a correspondence work is planned for those beyond our reach.

A splendid, and we think, God-given

program! But we want help.

We want money for the correspondence work, the expenses of the classes, the persecuted Jews, the mothers' meeting, garments and groceries for the poor.

Fruit and cake for our musical nights

and kind hostesses for a "social."

English Bibles for our services and lectures.

A good magic-lantern for the lectures.

Games for our social nights.

Workers, to help us in sewing class, services, and, later on, in the correspondence work. The Jew likes to be talked to, come and be a friend to him after the service.

Let our Mission house become a beehive in good health. Let us fly in and out, not as busybodies, but as busy worker bees. There are three classes of bees: the queen, the worker and the drones. The worker bees prepare the honey and lay it down in the cell; the drones do not work, but they live on the honey. What will you be? Oh come, and bring the sweet drops with you, and let our Jewish brethren feed on them and think them delicious. Bring first-rate ones, not only the odds and ends, the old remnants, the little bits of your time, the little scraps of your cheques, Mal. I:13, bring first-rate sacrifices, a sweet savor to the Lord, Mal. 3:10.

The Queen-bee will certainly dwell among us, if we prepare the large Queen's cell for her, the Holy Spirit who alone can rule such a kingdom, who alone can bring forth seed, can multiply the citizens, can brood over them and keep them in a peaceful and healthy state. Oh that our bee-hive might increase so wonderfully that the place be-

come too small, that "swarms" have to leave the old place and to settle somewhere else, covering the whole town with its blessing. Thus we shall give the poor wandering Jew a land flowing with milk and honey even in the wilderness, until they inherit, according to their old prophecies, the land "from the river of Egypt unto the great river, the river Euphrates." Gen. 15:18.

The question is not, who will help? for that is the very duty of everybody, recognized, alas! by only a few, neglected by most, but not irreparable. "To the Jew first," is our Lord's and the apostle's command. The question is: how can I

help?

We have proposed many ways, there must be something for everybody. Let'us muster God's riches over which He has made us stewards, stewards only: gold and silver, a healthy body and strength, wisdom and an eloquent tongue, influence over friends, a pastor's position! Some one may say: "I had rather give a thousand dollars to a Christian institution, than a dime to a Hebrew Mission." Search the Old and New Testament Scriptures, and if then you still hate the Jew—pray for love and you will get what I have got, a heart overflowing with love and compassion for the Jew!

#### HOW CAN YOU HELP US?

By sending us old clothing and groceries for relief, by sending Miss Winkler supplies and funds for her educational classes—by sending us money to pay the expenses of our faithful workers who sometimes have to wait some weeks for the "wherewithall" for their needs—by praying for our work and visiting the Mission and Industrial school once in a while.

#### ACKNOWLEDGEMENTS.

One barrel of clothing, no name. Small box of tools and nails, no name.

Materials for the Educational classes, lamps, old clothing, and

Bibles from Union Park church. One overcoat and suit of clothing, C. W. C. C.

Five lbs. candy, Dr. M. Toys for the children. Christmas Festival, from T.T.

#### JEWISH NOTES.

Dr. Ahlwart, the noted anti-semite agitator, arrived in New York, December 6th. His purpose in coming is to give lectures in some of the principal cities against the Hebrews, because, as he says, "they are encroaching upon the wealth of the world, and are a menace to the prosperity of other races upon the earth." His first lecture in New York was held in check by a host of police and even then they were not able to keep back several missiles of an unpleasant odor. It is believed that his mission to this country will not be very favorably received.

The Jews are awaking to activity with regard to a Sabbath (Saturday) service amongst the Jewish soldiers at Aldershot, to show that the Jews are not "less energetic in their devotion to their religion than are the various Christian sects which spend so much time and money and energy in counteracting the temptations by which camp life is beset."

From the Siberian Enisey we learn that the local Jews can obtain no meat. The cause of this is the expulsion of the Shocket who had lived there many years. He was ordered, notwithstanding a petition of the resident Jews, that "he and his family must leave at once, and move to some place within the 'Pale' in European Russia."

Mr. Claud G. Montifiore has been elected to fill the position of President of the Anglo-Jewish Association, rendered vacant by the resignation of Sir Julian Goldsmid. While the retirement of Sir Julian from the position he has so honorably filled over nine years, was a matter of great regret, the Queen has been pleased to have him sworn of Her Majesty's Most Honorable Privy Council. "To be sworn of the Privy Council is an honor much prized among public men, and it is but rarely bestowed upon members of Parliament except in connection with ministerial office."

By a singular coincidence Mr. Arthur Cohen, Q. C., sent in his resignation of President of the Board of Deputies. His place has been filled by Mr. J. Sebag-Montifiore, so placing at the head of these sister societies these two able men of the same name.

The Jewish ladies of London have started a movement to abolish the sepa-

rating of the sexes in the synagogue. They desire to sit with the males during the services.

In New York, a letter was sent to the synagogue authorities signed by the majority of the female members stating that they preferred to sit apart from the men, when a proposal of the same nature was made in that city in one of the synagogues.

In Chicago a new congregation has arisen which has unanimously carried a resolution allowing women equal membership with men.

According to Lunez's Year Book of Palestine, Jerusalem has now 45,000 inhabitants, 28,112 of whom are Jews, of the latter 15,074 are Ashkenozim.

Since the prosecution of the shochet at Birkenhead for cruelty in "casting cattle," the Manchester branch of the Royal Society for the Prevention of Cruelty to Animals, has offered a prize out of their own funds, which has been enlarged to £100 by the Manchester Shechita Board "for an appliance which will place cattle readily and easily in the required position to be slaughtered." The appliance "must be simple in action, must effect its object quickly without bodily injury to the animal, and with the minimum of mental suffering; and must be capable of being used without difficulty in any slaughter-house."

The project of repeating at the Paris Exhibition in 1900 the Parliament of Religions held in Chicago, is being discussed.

Dr. A. Berliner in a lecture on "The Influence of Jewish Printers on the Culture and Divine Worship of the Jews" in Berlin, Oct. 15th, gave the following: "The swaying of the body whilst praying (which is so common amongst the Jews), originated from the fact that books being scarce, several sitting according to the oriental custom on the floor, prayed from one and the same book, and thus had to bend backwards and forwards in order for each one to catch a glimpse of the words."

CHOVEVI ZION. -- Sir Julian Goldsmid has placed in the hands of the council of the Anglo-Jewish Association, of which he was president, his resignation, on account of his poor health.

## JEWISH MISSIONS AND LABORERS.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Established in 1809—requires an income of £45,000 to carry on its yearly work; employs a staff of 132 ordained missionaries, besides lay and medical missionaries, colporters, etc., having in:

England 7 stations, Ireland 2 stations. Continent 12 stations, Asia 7 stations, Africa 5 stations, America 1 station.

#### MILDWAY MISSION.

During eighteen and a half years of the existence of the Mildmay Mission to the Jews, London, under the wise and successful directorship of the Rev. Jno. Wilkinson one hundred and fifteen thousand pounds have been received for general and special objects. Trusting and Toiling, the organ of the Mission, is a monthly full of interesting matter— "An Autobiography of Rev. Jno. Wilkinson," and "The Story of the New Testament Movement" have been running as serials throughout the year and are full of instruction and help. The Mission numbers on its staff: 8 missionary workers, II in medical work, 23 in ladies' work, 3 in provinces, 11 in foreign fields, 8 in institutions, offices and stores. Total 64. Cost £9,000 per year.

JAPAN. A letter we have received from Mrs. Caroline Van Patten, Nagasaki, Japan, says: "You want particularly to hear of the Jews in Japan. There are a number here, most of them, I am sorry to say, are engaged in selling liquor. I know of one honorable exception, however, and there may be many whom I do not know.

"A German Jew who first heard of

"A German Jew who first heard of Christ in Bombay, when passing through there on his way to Japan, in 1894, was so interested that on his arrival in Nagasaki he sought a missionary who could speak German to tell him more. He fell in with the Rev. Mr. Pieters, of the Dutch Reformed Mission, who spoke Dutch fluently, but German not so well. In spite of the difficulty of understanding each other, however, he saw and accepted the truth and was converted.

"A little later Rev. Mr. Loomis, agent of the American Bible Society, in Yokohama, came to Nagasaki. He was very much in need of an agent for Corea. Hearing of this man, he talked with him often and finally employed and sent him to Seoul, Corea, where he has since been working for the Lord in the capacity of Bible agent. Mr. Loomis is delighted with him. His facility for learning language is something remarkable."

The Egyptian Gazette gives EGYPT. some very interesting statistics regarding the Rudolph Institute in Alexandria, the work of the brother whose letter was in the October number and is concluded in this. "On an average sixty destitute families, ranging in individual members from three to eight persons each, come regularly for food each day, and there is no doubt of the hunger judging from the way they devour it. Then there are sixty or seventy outsiders who call in for their mid-day meal each being provided with a copper token from his or her national authority or the subscribers to the institution entitling to a full meal. This does not include those who are given bread and tea in the morning. At the institu-tion there is excellent bedding and any destitute person with the guarantee of his or her consul can take advantage of it together with meals for 6 P. T. a day. The applicants are mostly foreigners and many are old men, widows and orphans."

Miss E. Y. Sams, herself TORONTO. a converted Jewess and member of the Council for Jewish work, writes of the work in this city: "We have a prayer circle for Israel, we announce the prayer meeting in the local papers-all women interested in the Jews Our Council consists of are invited. twenty-four members, twelve of them ladies and twelve leading Christian business men from all denominations. We have also a 'Workers Band' who visit the Jews from house to house and invite them to the prayer meeting, but especially to a meeting held every Saturday afternoon. A reading room furnished with books, Bibles and Testaments, in Hebrew, Jargon, German and Polish, give facilities for conversation and instruction. Several have professed Christ, but have not been baptized owing to so much opposition and persecution, although they have had one or two bap-tisms." They are without a missionary at present.

The Cincinnati Hebrew CINCINNATI. Mission was established by Pastor J. C. Smith, of the R. P. church, in the beginning of the year 1894, and is under the support and care of the church. Louis Meyer, who had found his Messiah in Jesus and had received baptism in the R. P. church of Cincinnati, took charge of the Mission, April, 1894, and ever since that time the work has gone on slowly but steadily, although it is not very extensive at present, especially because the missionary is pursuing his theological studies in the R. P. Theological Seminary in Allegheny, Pa. Preaching is done by the pastor, Rev. J. C. Smith; and kindergarten and sewing school for Jewish girls are in charge of Miss M. J. Patterson, who gives her whole time to the work. The missionary will return to his work as soon as possible, and will then take it up to the same extent as during the summer, 1895. The main work is visitation from house to house: 1,643 visits were made from March to October, 1895, which included 516 families and 207 stores and workshops. Hebrew, Yiddish, English and German Bibles, New Testaments, tracts and leaflets are given to any Jew desiring to read and study them. How many baptisms have we had? One man was baptized in our own church, but the writer knows five others that went to other cities and united there with churches of other denominations, after having found their Messiah through the instrumentality of the Cincinnati Hebrew Mission. But do we have any right to measure the success of our labors among God's ancient people by the number of baptisms? No, we have not. We have to sow the seed faithfully, that is all. The Lord has said: "Be thou faithful unto death, and I will give thee a crown of life." never said: "Be thou successful." Let

us be faithful to His command to "preach the gospel to the whole creation," to Jew and Gentile, and we will do real service for Christ and will consequently bring upon us honor from the Father. "If any man serve Me, him will the Father honor."

CLEVELAND. The Jewish Mission formerly carried on by Mr. Steiner, Jewish missionary under a board of directors, is now entirely in Mr. Steiner's hands, whose address is 464 Euclid Ave.

PHILADELPHIA. Rev. Mark Lev, a converted Hebrew, is carrying on a Jewish mission at 717 North Third street.

NEW MISSION Hermann Warszawaik HOUSE has opened a new Mission House, cor. Grand and Attorney Sts., for week night meetings, Bible classes, services on Lord's day, Sunday school and a reading room. The Saturday afternoon services are still held in the "Church of the Sea and Land."

Mr. Samuel Wilkinson, who has been in Russia visiting the depots and advising with workers with respect to some reorganization for the future, has returned home.

The Rev. C. H. Stileman, of the Church Missionary Society, has been appointed to Yeza, Persia, which is about 200 miles east of Ishpahan. There is at this place a resident population of about 2,000 Jews, who are reported to be exceedingly accessible to the gospel.

#### CONTRIBUTORS TO THE CHICAGO HEBREW MISSION.

FROM SEPT. 23D TO DEC. 17, 1895.

A Friend of Israel's Allen, Mrs. O. D. Allport, Mrs. W. W. Betts, Miss Bessie Blackstone, Wm. E. Bliss, Miss Jennie Bliss, Miss Mary E. Bourdillon, Mr. Frank Brown, Miss Mary M. Chapman, Miss S. W. Dryer, Miss Emma Farnham, Miss Emma Farnham, Miss Mary E. George, Mrs. Samuel Gilbert, Mrs. His Own Holley, Mrs. L. G. Howard, Miss Mary C. Howard, Miss Mary C. Howard, Miss Lizzle

Howland, Mrs. J. Eliza Johnson, Mrs. Herrick Kinney, Rev. C. N.

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#### CHURCHES AND SOCIETIES

The Benevolent Society, Union Park Congregational Church, Chicago. Boys' Basket Work at the Mission. First Baptist Church, Chicago. First Congregational Church, Oak Park. Union Park Congregational Ch. S. S., Chicago.

#### CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION.

FROM SEPT. 23D TO DEC., 1895.

RECEIPT	RECEIPT	RECEIPT	RECEIPT	RECEIPT
NO. AMOUNT.	NO. AMOUNT.	NO. AMOUNT.	NO. AMOUNT	NO. AMOUNT.
2366 9.82	2378 25.00			2414 2.00
2367 10.00	2379 1.75	2391	<b>2</b> 403 5.00	2415 6.07
2368	2380 5.00	2392	2404 2.00	2416 2.00
2369 2.00	2381	2393	2405 11.26	2417 1.16
2370 5.00	2382 1.00	2394 5.00	2406 5.00	2418
2371 10.25	2383 1.00	2395 13 00	2507 1.00	2419 4.66
2372 12.25	2384	2396 85.00	2408 5.00	2420 2.00
2373 2.00	2385 10.00			2421
2374 1.00	2386 2.44	2398 3.30	2410 3.00	242250
2375	2387 15.00	2399 40.00	2411 1.00	2423 5.00
2376 68.79	2388	2400 14.81	2412 1.00	2424 6.00
2377 4.55	2389 10.00	2401 2.00	2413 1.00	

#### **OUARTERLY REPORT OF THE CHICAGO HEBREW MISSION.**

FFOM SEPTEMBER 23, 1895 TO DECEMBER 17, 1895.

RECEIPTS.	
Cash on hand September 23, '95	8138.70
Contributions to General Fund	318,10
Contributions to Industrial School	39.74
Contributions to Printing, Stationery and	
Postage	.09
Contributions to Educational Classes	8.00
Contributions and Subscriptions to	
JEWISH ERA	
Contributions to be sent to Jerusalem	23.10

RECEIPTS.

EXPENDITURES.

Paid Industrial School ..... \$ 39.74 Paid Industrial School.
Paid Printing, Stationery, etc.
Paid Contributions Sent to Jerusalem.
Paid Educational Classes.
Paid Mission House Expenses, including Coal, Gas, Household Expenses and Supplies for the Workers
Paid Repairs.
Paid Jewish Era.
Cash on hand 10.90 23.10 8:00 107.93

105.31 \*168.57 3638.68

\*Of this amount \$149.70 is reserved towards Cancelling the loan of \$284 00 made from the "New

## Chapel Fund;" and \$18.40 belongs to the JEWISH ERA; hence these sums are unavailable for the general expenses of the Mission and leave only 46 cents in the treasury.

#### ANNUAL REPORT OF THE CHICAGO HEBREW MISSION.

\$638.68

FROM DECEMBER 8, 1894 TO DECEMBER 17, 1895.

Cash on hand Dec 8, '94	\$18.32	Paid Relief
Contributions to General Fund	124.46	Paid Printing, Station
Contributions to Relied Fund	2.00	Paid Repairs
Contributions to Printing and Stationery	1.10	Paid Free-Will Offerin
Contributions to Industrial School	94.80	tions sent to Jerusal
Contributions and Subscriptions to		Paid Balance Free-V
JEWISH ERA	225.72	Relief
Contributions for Mr. Chalmers' Per-		Paid Mr. Chalmers for
sonal Use		Paid Mission House l
Contributions to Educational Classes		ing Coal, Gas, Hou
Contributions for Jerusalem	23.10	and Supplies for W
		Paid Expenses of Edu
		Paid Expenses of Indu
		Paid Expenses of JEW
		Paid Advancements to

#### EXPENDITURES.

2	Paid Relief	2.00
6	Paid Printing, Stationery, etc	
0	Paid Repairs	
Ŏ	Paid Free-Will Offerings and Contribu-	
Ŏ	tions sent to Jerusalem	29.45
	Paid Balance Free-Will Offerings for	
2	Relief.	6.36
	Paid Mr. Chalmers for Personal Use	7.75
5	Paid Mission House Expenses, Includ-	1.10
õ	ing Coal, Gas, Household Expenses	
ŏ	and Supplies for Workers	769.69
	Paid Expenses of Educational Classes	
	Paid Expenses of Industrial School	94.80
	Paid Expenses of JEWISH ERA	209.31
	Paid Advancements to Mission Workers	300.02
	1894 by Treasurer	48 25
	Cash on hand December 17th	
	Cupit On Huma Docombot 11001	
		81,505,95

#### BUILDING FUND

\$1 505 25

Contributions	Paid Interest on Notes, due January 6th and July 6th
NEW CHAPEL FUND.	<b>852.50</b>

Cash on hand December 17th. \$ 9.00 284.00 Loaned at 6 per cent. Interest

MRS. T. C. ROUNDS, TREASURER,
308 Clinton Ave., Oak Park, Ill.

We have examined the Treasurer's account and find proper vouchers for all expenses, EDW. P. RICE, PRIER SINCLAIR. Audio Chicago, December 21, 1895. Auditors.

MRS. T. C. ROUNDS, TREASURER.

## To Our Subscribers...

We would remind our Readers again that with the New Year many, or most, of our subscriptions expire. Will you kindly notice whether you are in arrears? As we do not have any advertisements to assist in paying our expenses, a prompt renewal of all your subscriptions would greatly lessen the burden of publication. The subscription price is so small that it is easily overlooked or forgotten.

Will you not, dear friend, whose heart is burdened for Israel, assist us by renewing your own, and interesting some one else in the magazine?

# THE JEWISH ERA

### A GHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

יוכר לעולם בריתו נתהלים קיא ה.

"HE WILL EVER BE MINDFUL OF HIS COVENANT,"

#### APRIL, 1896.

#### CONTENTS:

	PAGE
WHAT CONNECTING LINKS DOES THE PROCLAMATION OF THE GOSPEL	
WHAT CONNECTING LINKS DOES THE PROCLAMATION OF THE GOSPEL FIND WITH THE JEWS?—Rabbi Lichtenstein.	37
ELIAHU MEZRACHEE WITH PORTRAIT.	38
ELIAHU MEZRACHEE, WITH PORTRAIT.  I AM A JEW.	44
THEFT YOU DOTTOR ANT A	45
JERUSALEM TEMPLE - Rev. J. M. Emostein	46
JERUSALEM TEMPLE.—Rev. J. M. Eppstein.  THE FEAST OF PURIM.—T. C. R.  THE TESTIMONIES OF TWO LABORERS.  LETTER FROM FLORIDA.—W. E. Blackstone.	47
THE TESTIMONIES OF TWO LARDERS	49
LETTER FROM RIORINA — W. F. Blackstone	50
CONSTANTINOPLE, WITH ILLUSTRATION.—T. C. R.	53
THE MASSORAH.—W. Green, Esq., C. E.	54
THE VOICE OF MIR CLOSE WITH THE PARTY OF	55
THE VOICE OF THE CLOCK, WITH ILLUSTRATION. RESTORED ISRAEL —POETRY.	57
COMPAND TORREST TOETRY.	58
COME AND SEE IF THIS IS NOT THE CHRIST.—Mrs. Leah Sprinkel.	98
EDITORIAL:	0.0
THE RE-ESTABLISHMENT OF PALESTINE	
CHICAGO HEBREW MISSION REPORTS.	64
THE OLDEST SECT IN EXISTENCE.	70
JEWISH MISSIONS AND LABORERS.	12
JEWISH NOTES. Class Commissions of the property of the action of the state of	73
TREASURER'S REPORT.	76

PUBLISHED BY

THE GHICAGO HEBREW MISSION

#### THE CHICAGO HEBREW MISSION.

This is an interdenominational organization, having for its object the promotion of the intellectual, social and religious welfare of the Iews. It was begun in November, 1887, and was incorporated March 11, 1891.

The Society owns the Mission premises at the corner of W. 14th Place and Margaret St., which cost \$8,000. There is a substantial brick building and three lots, affording sufficient grounds for enlargement. The work of the Mission consists in:

#### . EVANGELIZATION.

- Preaching the Gospel to the Jews at the Mission and 12th St. Branch.
- 2d. Personal work with inquirers; explaining the Scriptural claims of Jesus as the Messiah; the need of a Saviour from sin, the grace, mercy, forgiveness and goodness of God as manifested in His Son, lesus Christ our Lord.
- Distribution of testaments, leaflets and general literature in 3d. English, German, Hebrew and Jargon.
  - House to house visitation among Jewish families.
  - 5th. Dispensary at the 12th St. Branch.

#### INSTRUCTION.

Industrial School for Children at the Mission. Industrial School at the 12th St. Branch. Educational Classes at Mission. Night School at the 12th St. Branch.

#### BENEVOLENCE AND CHARITY.

The distribution of clothing, food and other relief to the most

needy poor.

The Mission depends entirely on voluntary contributions, which may be sent to Mrs. T. C. Rounds, Treasurer, 308 Clinton Ave., Oak Park, Ill.

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## THE JEWISH ERA

VOL. 5.

CHICAGO, APRIL, 1896.

No. 2.

"A light to lighten the Gentiles and the glory of thy people Israel."

PUBLISHED QUARTERLY, PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR

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ENTERED AT THE CHICAGO POST OFFICE

MRS. T. C. ROUNDS, EDITOR

#### WHAT CONNECTING LINKS

DOES THE PROCLAMATION OF THE GOSPEL FIND WITH THE JEWS?

RABBI LICHTENSTEIN.

(Concluded.)

I have often thought of it, and questioned both myself and others. Jewish history for a period of several thousand years proves that it was through no fault of theirs, when in touch with other nations, that the process of assimilation made little headway, for there is scarcely a nation more pliable or with greater native capacity for assimilation than the Jews.

They speak the lauguage of the country in which they live, adopt its customs, read its literature, pursue studies in art and science, go into business, fight its battles,—in a word, swim with the current, and in a certain sense become a

part of the whole.

But despite all this, the inner visions of all true Jews is turned toward Jerusalem, praying, sighing, waiting, longing for the Messiah-King the promised Redeemer from the house of David, but harden their hearts, stop their ears,—even in this our day when pregnant events crowd upon each other, new ideas suggest themselves,

bright thoughts like electric sparks illuminate our mind's horizon -and refuse to listen to the fraternal voice of the noblest of their nation. and are deaf to the glad tidings of the prophets when they cry: "Many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." "Be silent, O all flesh, before the Lord; for He is raised up out of His holy habitation." (Zech. 2:11-13.)

Alas, so many have said: This Lord, this Messiah, calls Himself Jesus Christ, and to recognize Him would be equivalent to accepting a Trinity, while our fathers, with the confession on their lips, "Hear Israel, the Lord our God is one God," were burned at the stake, giving their lives gladly for the glory of His name. Granted! But could our fathers think of aught more consoling, more lofty, more God like, than the Shechina? שנים שיושבים ויש בהם דברי תורה שכינה ישרויה ביניהם. 'When two sit together and study God's word, the Shechina abides with them" (Prov. of Fathers). "Above the head of the sufferer is enthroned the

Shechina'' (Raschi to Gen. 47:31).
"Israel, through her thorny wanderings among hostile peoples and countries, was consoled and protected by the presence of the Shechina'' (Megilla 29:1).
כל מקום שגלו שכינה עמהם ואף כשהו

בל כקום שגלו שכינוז עמוזם ואף כשוו עתידין ליגאל שכינה עמהם

And what means Christ other than Shechina, Advocate, Godwith-us, the incarnate God upon earth, the Tabernacle in which the Most High dwells. ויטש משכן שלו ייSo that He forsook the Tabernacle of Shilo, the tent which He placed among men" (Ps. 78:60). Nowhere did God speak to Christ as He spoke to Moses and the prophets, for He was in Christ and spoke through Him. "Jesus sayeth unto Philip: He that has seen me, hath seen the Father; and how sayest thou then. Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words which I speak unto you, I speak not of myself; but the Father which dwelleth in me. He doeth the works. Believe me that I am in the Father and the Father in me; or else believe me for the very works sake" (John 14:9-11).

Finally, the new birth through the Holy Spirit. Do we not pray with the Psalmist: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me?" And what does the prophet Ieremiah say, concerning righteous One, who shall reign and prosper and execute judgment upon the earth, in whose days Judah shall be saved and Israel dwell safely? and this is His name whereby He shall be called, THE בה שמו Lord our Righteousness. מה שמו של מלד המשיח רבי אבא בר כהנא אמר ייי שמו שנאמר וזה שמו אשר יקראהו ייי

צדקנו (איכה רבתי בד"ה מעשה בדאוג

Did the numerous false Messiahs who brought only ill to their deluded followers, find fewer adherents because they taught that the Godhead was composed of three Hear their doctrine: persons? The Deity is composed of three persons, who at the same time constitute both Trinity and Unity. Why, then, is Jesus, who for near 2,000 years has proven Himself the Saviour of the world-who still longs to gather Israel under the shadows of His wing, calling: Come to me, all that labor and are heavy laden,—learn of me and ve shall find rest unto your souls,why, I ask, is He such a rock of offense, and why does weary, heavy-laden, tortured Israel, still reject Him? Why not spread palm-branches in the way, and cry: "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord; Hosanna in the

highest?"

Many claim that the Talmud is the iron partition separating Israel from the gospel of Jesus Christ. But daily experience has taught us that converted Talmudists love and adore Him with every fibre of their hearts, at the same time preaching their risen Lord with greatest enthusiasm, calling to their brethren: "Kiss the Son lest He be angry, and ye perish from the way when His wrath is kindled but a little." But, "Blessed are all they that

put their trust in Him."

Happily, I have the honor of addressing specialists in this line, who well know that artful denunciators during the middle ages did all in their power to consign the Talmud to the flames, and that different Popes made it the work of their lives to convince the Jews from the Talmud that the Messiah had already come. That Pope Leo was enthusiastic for the publication of the Talmud, and that it

was the heart's desire of the learned Renchlin that in each university two professors of the Hebrew language and literature be appointed, is also known to you.

But why search longer in the shadows of the past, while roses are exhaling their sweetest perfume at our very doors? Before me are scholarly men who sat at the feet of Prof. Franz Delitsch, of blessed memory-who strove to appease their thirst for knowledge from the Talmud, and while they found themes in which the salt has lost its savor, they also found much good salt of the covenant. With a joyful heart I often read epistles from the Talmud, then turn to the Gospel and cry out in ecstacy: His mouth is most sweet: yea. He is altogether lovely. This is my beloved and this is my friend, O daughters of Jerusalem" (Songs of Sol. 5:16).

Honored congregation! more I know Christ in His Godlike gentleness, His limitless, allembracing love to the poor, the desolate, the persecuted, the suffering, the utterly wretched,-the more I learn of His transparent purity, of His lovalty to truth, the more I see His keen indignation against the tyrannical, hypocritical Pharisee, the clearer to my soul's eye becomes the vision of the noble Branch from the root of Jesse, girt with righteousness, armed with faith, mildly judging the poor, standing for the oppressed, and with the sword of His mouth smiting the mighty and wicked of earth,-the more fully I comprehend why His fellow-countrymen hated, reviled, persecuted, tor-tured, and finally killed the Righteous One.

Tell me, was ever a reformer, an advocate of the poor and disappointed, a preacher against preju-

dice, superstition and caste—crowned with laurels?

Is not every onward step of the immortal mind in pursuit of goodness and truth, is not every doctrine requiring deeper understanding and greater courage to attack the old fallacies; is not every elevating and purifying process in the common walks of life wet with tears and drenched in blood?

Was not Zachariah slain in the house of the Lord because he reproved the people for having forsaken God and violated His laws? When Jeremiah exhorted to repentance, cried not the priests and people with one accord: "This man is worthy of death?" When Isaiah warned his people not to lean upon broken rods and encouraged them to turn to the living God, the answer came, "Get out of our way."

Notice the rebellion against Moses in the encampment, and against Aaron the anointed. Hear the complaint of the gentle, patient, but distressed and harassed leader, as he cried unto the Lord, saying, "What shall I do unto this people? they be almost ready to stone me?"

In the face of these facts is it surprising that the powers of darkness stood in array when Christ came; around whom the prophets revolved like satellites in their orbits around the sun. HE, like no other upbraided them for their sins, thrust His sharp lance into festering sores, and boldly arraigned the white-washed leaders for their crimes: "Woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13). Is it not apparent why His accusers, in their blind, helpless rage, screamed out: "Let Him be crucified?"

In proportion to Israel's exasperation in persecuting the watchman sent to them, has been their distress during their later terrible dispersion and wanderings. Hear their lamentation: "Because we and our fathers have sinned-was our city destroyed, our holy temple made desolate, and the glory thereof taken away." And how tragic and heart-breaking their wail on the ninth of Ab: "O day of agony, how heavy the burden! Day on which my transgressions rise highest. My impious hand is stained with the blood of the prophets, and this innocent blood cries to God for vengeance." . . .

"Lamentations and complaints resound through Judah's king-dom."

Why, amid these innumerable bitter experiences, has not Israel confessed with contrite heart: אבל אשמים אנחנו על אחינו אשר ראינו צרת נפשו בהתחננו אלינו ולא שמענו על־כן באת ייער הזאת "We are very guilty concerning our brother in that we saw the anguish of his soul. When he besought us and we would not hear, therefore is this distress come upon us." After the imprecation of our forefathers, "His blood came upon us and our children," was so terribly and literally fulfilled, how is it that their children cannot see the harvest of sin? Why will not these severely disciplined, severely afflicted children grasp the proffered olive-branch and meet their Saviour crying: "Hosanna! Blessed is He that cometh in the name of the Lord the King of Israel!" Why not? Because Christians were their executioners. Because in the name of Christ the torch was applied, anger and hatred against the Jew inflamed culminating in unspeakable deeds of violence and cruelty.

Aghast with terror the Jew ex-

claims: "He who comes with sword, spear and blasphemy, like Goliath of old, is not the King of Israel, the Messiah, the angel of peace. My Messiah will come in the name of the God of Israel."

"Blessed be the king that cometh in the name of the Lord; peace in heaven and glory in the highest."

(Luke 19:38.)

"A king sent his son into a far country to represent his government. The son's retinue thought only of the honor of their Lord. and issued every edict in the son's name without reference to the This gave rise to the false supposition that the son had planned to dethrone the father and consequently the wisest laws made by the former were disobeyed. But when the son presented both unmistakable documents and unimpeachable witnesses testifying that He had come in the name of the Father and that the Spirit of the Father was in Him and spoke through Him - every knee was bowed in homage, and the Son was obeyed in the Father, and the Father in the Son.

Honorable Gentlemen! We know Jesus Christ came not of Himself but in the name of the Father and of the Holy Spirit. Old records dating from Abraham, Moses, David and the prophets testify of Him, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of me" (Ino. 15:26). If the world is to know that God has visited His people we must say with many of the children of Israel: יהוה אלהי "This is my name" אבתיכם שלחני forever, and this my memorial unto all generations."

You should not fall from the ancestral tree like withered leaves, nor deny your parentage or people,

or become untrue to the God of your fathers. By doing homage to the Son you will not forfeit the distinction of being Jews. On the contrary you will become Jews, indeed, genuine blessed sons of Abraham: not only after the flesh, but after the Spirit. "Hear now, O Jacob, my servant, and Isaac whom I have chosen, -thus saith the Lord that made thee-which will help thee; Fear not, O Jacob, my servant,-for I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and blessing upon thine offspring. And they shall spring up as among the grass, as willows by the watercourses. One shall say, I am the Lord's: and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isa. 44:1-5.

When asked the reasonable question by our Jewish brethren: Where is the blessing, the glory of all this? Do we not remain objects of derision and reproach to this day? Are we not like sheep led to the slaughter? Alas, the Jew must be despised and persecuted. No forbearance, no home, no hope, no rest. Despised, reviled, and a Shemite, regardless of everything,

thrust out of good society.

Marvel not, my brethren. Did not Jesus foresee and predict this great tribulation? Did He not in the fulness of His compassion and indignation cry out: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:17.) Did He not weep over the misfortunes of His people? "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children to-

gether, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord'' (Matt. 23: 37-39). Therefore we must again say unto Israel with Moses: אהיה I AM hath sent me unto you.

But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. (Gal. 3:22.) "And one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before Him. And there was given Him dominion and glory, and a kingdom, that all people, nations and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7: 13, 14.

"Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the

house of Judah."

"In those days, and at that time will I cause the Branch of right-eousness to grow up unto David; and he shall execute judgment and righteousness in the land."

"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name, The LORD our righteousness." (Jer.

33:14-16.)

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord, As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of

thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." (Isa. 59:20, 21.)

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba,

Father." (Rom. 8:15.)

We come to Israel in the name of the Father, and of the Son, and of the Holy Spirit! החום החשלש ינתק "A threefold cord is not quickly broken" (Eccl. 4:12). With this threefold cord of love Israel will be drawn into the school preparatory to life eternal, into the Gospel of Salvation, into the spiritual depths of the word which in its fulness will give them comfort, confidence, assurance, dignity, desire for the truth, faith, love, hope, deliverance from sin-and the long promised Messiah born in Bethlehem of Judea.

Before the God of Israel to the right, Abraham, Moses and the prophets to the left, with Jesus Christ in the midst—the granite wall which separates the Jew from his God-Messiah must and will, like the wall of Jericho before blare of trumpet and the ark of עלה הפרץ .God—fall down upon itself לפניהם פרצו ויעברו שער ויעבר מלכה ויהוה "The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them." (Micah 2:13) Amen .- Translated by Mrs. E. R. Kiplinger.

"Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel." Ezek. 37:12.

#### ELIAHU MEZRACHEE.

We give our readers the portrait and a short sketch of the life of this dear brother in Jerusalem from his own pen. He is highly "esteemed for his work's sake" among the missionaries in Jerusalem.

Miss Brown writing of him says: "He has perfect control of the language of the people, and such clear ideas of the Scriptures combined with a very simple and im-

plicit trust in the Lord.

"He is withal very poor, having 'suffered the loss of all things for Christ's sake." He keeps a little store for selling Bibles." It was our great privilege to send him some months ago a portion of the Free-will offerings of the converts at the Mission, and later to help him through some friends in St. Paul, all of which was very gratefully received.

This is a simple illustration of the cost to many a Jew who comes out in whole hearted service for the Master. We will be glad to forward anything to this dear servant of God any of our friends may

wish to send him.

In response to a request for the same the following brief sketch of the early training, conversion, baptism and later labors of this servant of God from Jerusalem has been

sent us, He says:

"My father, a native of Bagdad, was a merchant in Damascus, in which city I was born. Thence the family consisting of my parents, three sons and two daughters, removed to Jerusalem in 1836. There were at that time but four Ashkenaz and a few Sephardim Jews in the city. I was then seven years old. I was trained most conscientiously to observe all the Pharasaic articles of faith, and was thoroughly instructed in Talmudic and Hebrew literature, by a young

Rabbi selected for the position on account of his more than ordinary qualifications, it being my father's highest ambition to educate me for the Rabbinic office. In my sixteenth year (as is the custom here) I was married to my present wife (God bless her), a native of Constantinople, the daughter of a retired wealthy merchant, who had also removed his family here. Soon after my marriage, my fatherin-law deemed it my duty to relinquish my studies in order to become a merchant, lest I should become a burden to him for the support of my family. With great reluctance I yielded; and although I entered in business as advised, I did not entirely give up my studies. In 1854 I received for the first time a call from Mr. Schufamy, a converted Spanish Jew, and a missionary of the L. J. S. He repeated his visits very often, and on each occasion we were engaged on the Jewish-Christian controversy. While preparing myself to parry his thrusts, it led me to examine more carefully and critically the prophecies, and, for the first time in my life, also the New Testament. And it was then after a year's controversy and investigation that my eyes were fully opened to see myself a lost sinner, without an atonement, and that all the prophecies had their fulfillment in the Lord Jesus Christ. I ventured to open the subject to my wife, who was terrified. She saw the impassable gulf it would create between us and our respective families should they be led even to suspect It was more than merely human courage was able to face. These considerations, and the hope I entertained of being able to lead her also to see and embrace the truth, induced me to defer my publicly confessing Christ for another year; and as the sequel

proved, my efforts were successful. Blessed be God! We were both satisfied to sacrifice everything, if necessary, for the sake of Him who though He was rich, yet for our sakes became poor. In 1856, just two years after my first controversy with Mr. Schufamy, myself, my wife, and a young son (then two years old, and who when eight



ELIAHU MEZRACHEE.

days old had been circumcised), were publicly baptized by the Rev. Mr. Crawford, in Christ church on Mt. Zion, Jerusalem.

"Ceaseless and bitter persecution followed; but in all these the Lord sustained us, and we have had to struggle for our existence ever since.

"Till the year 1884, I incidentally labored amongst the Jews, as

I had opportunity, while attending to my private business independent of any society connection, supporting my family by giving instructions in Hebrew and Spanish to clergymen and others (besides my other business). Since then I have been employed by the L. I.S., Mr. Freshman, Mr. Joseph, Miss Robertson, and now Misses Dunn and Brown. My labors are in connection with the Christian Alliance Mission of the L. J. S. As to results I cannot speak very positively. except that of the hundreds of Iews I have labored with, three have to my positive knowledge been publicly baptized, and many others have after staying for a few months in the L. J. S. 'House of Industry,'left Jerusalem for some other Mission station."

Yours faithfully in the Lord, ELIAHU MEZRACHEE.

Jerusalem, Palestine.

#### "I AM A JEW."

The following is an extract of a speech made by Sir Julian Salamons, in the Legislative Council of Victoria, in connection with the celebrated Dean Case. Sir Iulian was replying to the attacks of the defendant's counsel:-"Mr. Crick stooped to a level that I never even thought he would descend to, and reviled me as being a Jew. I am a Jew. I was born it. I belong to that race from which the revered founder of the Christian religion sprang. And were it that all people were as free from serious crime as the Hebrew people you might close up many of your prisons. Many of the crimes that startle into fear and trembling not crimes of the lews. are Their faults-of which am ignorant—are not greater than those of other people in connection with trade and traffic,

and have sprung from the actions of other nations towards them. Only within my time have the learned and liberal professions been opened to Jews. For ages they were forced into the lowest callings, and were denied an outlet. thinking bigots believed that they were carrying out the will of God in torturing, in burning, in maltreating, and in imprisoning the people to whom I belong. only in recent times they were set free. It is in my lifetime that the first Iew was admitted to the Bar. They were shut out because they could not take the oath, as they did not believe in it. But since the time that they have been allowed to take degrees at the universities, to be admitted to all the learned professions. I appeal to every one who knows them whether some of the most distinguished men on the Bench, at the Bar, in the arts and sciences, in music and in everything else, have not sprung from this people? And forgive me saying this: I ask every one, when in the hour of mourning or tribulation, bowed down by a grief that no worldly prosperity can assuage -to whose writings do you all turn for consolation and sympathy? To the writings of the Jews. should be a poltroon coward, as well as fool, if I were not proud to belong to a race that has given the writings of Isaiah to the world; the psalms of David, and the many beautiful thoughts upon which the civilization and consolation and the happiness of the world depend. I do not mean that I myself am united to one body of theologians or to another. My daughter is married to an honorable and admirable Christian, and not to a Jew; and any one who knows me knows that they might as well tell me to judge of a man by the coat he wears as try to sway me by the

particular form of belief he has. I do not by this mean any aspersion on Christianity, for it is to Christianity that the world can only look for the regeneration of mankind. It struck off the shackles of the slaves; has mitigated the horrors of war, and is working to the end that all religion will strike off their "isms," and put their heads together to bring consolation to the poor, and to the unfortunate, and strength to us all in the hour of tribulation. And in saving this I may tell you that I have one recompense in this hour of pain and trial, and I hope that what I am saying now will be conveyed to the numerous friends, and still more particularly to the strangers, who have written me in language of sympathy and encouragement, for which I sincerely thank them, and tender them my unmeasured gratitude."- Jewish World.

#### THE JEWS IN ROUMANIA.

From the Jewish World we clip the following: "The whole tendency of the Roumanian government is solely to exterminate the Jews by means of restrictive measures. They know very well that the time for brutalities is past, so they prefer the more subtle device of crushing them by laws, which they pass in rapid succession. should not be imagined that the burdens imposed upon the lews, the taxation has been diminished in the slightest degree, although every day shows more clearly the impoverishment of the Jews in that country. They are called upon to serve in the army without any hope of advancement. Their university titles, which give the Roumanian soldier some privileges, are not taken into account, and they are exposed, as daily occurrences testify, to the most disgraceful indignities. They are excluded from every pursuit, the civil rights are taken away by that device which suddenly transformed them into foreigners that are no foreigners. They are hunted like wild beasts from the villages and small towns from which they have been recruited, and are even now excluded from school and hospital, to the maintenance of which they contribute, as these are paid out of the rates; harassed in every undertaking, denied every protection, passports are seldom delivered even to those whose health is breaking down and seek cure abroad, surely the position of the Russian Jew contrasts favorably with that of the Roumanian.

"As to the naturalization, it soon developed into a complete farce. Within the last fifteen years scarcely five or six Iews have obtained it, and almost all of these were well-to-do Jews. Kogaliceano, one of the most prominent of the country, openly stated in the Chamber: 'We have talked of eating up the Jews and we have eaten up their purses instead.' It needs no comment to understand what he said publicly. Only to give an example of what is still possible in Roumania. About a fortnight ago ridiculous blood-accusation was again revived, and without troubling himself very much about the evidence which was not forthcoming, the commissary of police took it upon himself to beat mercilessly the poor accused innocent man, and to torture him in the most frightful manner. Without any inquiry he kept the man in prison about ten or twelve days, torturing him the while, until the missing child suddenly turned up. This has happened quite recently in Vasluiu and no one has heard as vet of any steps being taken

against the brutual commissioner of police. Added to this is the illegal use made by the government and its officials of the law of expulsion which was originally voted against the foreign criminal, and is now constantly applied against the Jew born and bred in the country....The new government which has so suddenly come into office, no one knows the exact reason for this unexpected change, is composed of the worst enemies of the lews....The worst feature of this drama is the fact that the powers who called Roumania into existence are unwilling to do anything in favor of the Jews, and from the Roumanian government itself nothing is to be hoped for. The only remedy is to call the public attention to this crying evil, and not to let false and erroneous ideas take too deep root in the minds of those who are willing to champion the cause of justice and humanity, both outraged by the Roumanian government in their treatment of their Jewish subjects."

JERUSALEM We think it due to our TEMPLE. friend Mr. Eppstein to publish the following letter he has just sent us. There can be little doubts of the facts stated, since we have received confirmatory evidence from distinct and widespread sources:

"DEAR DR. MCKILLIAM,

"As my statement last year at Prince's Hall about the pillars has called forth some correspondence and has given you and me some trouble, and as I learned but yesterday that you published a letter in the Morning Star, calling in question my statement, I will give you a copy of a letter written to me by a well-known Evangelical Clergyman from the Isle of Wight. This gentleman told me what he had heard about these pillars, confirming my idea formed on Isaiah 66, viz: that the Jews will build a temple in Jerusalem, but one not approved of God. He said it is very strange, that they seem to be preparing already the materials for it. I expressed my astonishment and would not credit the story, and in No-

vember 4th, 1891, I received the following letter:

"'MY DEAR MR. EPPSTEIN,

"'We have heard from our friend again in answer to inquiry we made about the pillars of the Temple at Jerusalem as follows:—Mr. St. Clair Tisdales (one of our C. M. S. missionaries lately of India), said that a friend with whom he had just been staying had lately returned from abroad, and while in Genoa had visited some of the best sculptors' workshops. In one he saw, among other thing, a most beautiful--either marble or alabaster-pillar of exquisite workmanship and size. He asked the sculptor what it was for. He said, "For the Temple in Jerusalem." A friend of this gentleman was in Vienna this last summer and saw also a very fine pillar and asked where it was going. He was told, "To the Temple at Jerusalem;" and he found out that in many different workshops pieces for the Temple are being prepared by rich Jews.'

"At a meeting which I addressed at Great Barford, St. Neots, in February, a clergyman present told me that he met a rich influential Jew at a dinner party the previous evening, who told him that they were preparing the materials to build a Temple at Jerusalem, although they do not like to have it talked about; but in the present state of things in Turkey nothing would be easier than to buy Palestine. A few millions of pounds would do it, and as soon as this is bought, the materials being ready, the edifice would quickly be erected.

"I hope this will amply prove to you that the statement in regard to the Temple pillars is not an invention of mine, but what I have heard from reliable sources, and I have only mentioned the first to prove that a Temple will be built by the unbelieving Jews, in which Temple antichrist will show himself to be God and will bring about the great tribulation.—With kind regards, Yours in the hope of His coming.—J. M. Eppstein."

An Ishi-Israelite, the author of "A Thursday Cross" (Dan. 9:27; Matthew 12: 39, 40), thinks he has discovered an astronomical clew to the ancient jubilee period, sacredly running from A. D. 6 to A. D. 54, centering in A. D. 30 (Daniel 9:27; Luke 11: 29, 30; Jonah 3:4), forty years before the destruction of Jerusalem, A. D. 70, A. D. 30 being 30:84 of the Adamic era, running from the civil 4014 B. C. in periods of 132 years.



#### THE FEAST OF PURIM.

Purim is an old Persian word and signifies "Lots." It is the feast which commemorates the deliverance of the Jews in Persia from the plot of Haman for their entire extirpation. Like the feast of the Dedication of the Temple it is of post-biblical origin. It was instituted by Esther and Mordacai on their own authority, but the Rabbis say that Esther corresponded with the Sanhedrum in lerusalem and received their sanction. Purim falls on the 14th day of the month Adan, the last month of the Jewish year, corresponding

with our February, on the previous day all the Jews fast. This is called the "Fast of Esther" and although work is not prohibited, it is considered "unlucky" to do any work except what is necessary for the feast. Jewish women are very busy notwithstanding the fast, in preparing choice dishes for the next day and especially certain little cakes called "Krapplech," fritters, and also cakes in the form of a triangle called "Hamantashen," which are considered very dainty by both old and young."\* Generosity and joy abound. Whatever

<sup>\*</sup> Iewish Intelligence.

may be the self-denials of the year this feast is the time of outflow, and sending of gifts to the poor, as well to friends - a newspaper reported last year that in Galacia 100,000 Jews were helped by their brethren at the feast of Purim. The evening service at the synagogue is largely attended but a feeling of aristocracy seems to be creeping over the assemblies, as shown by our recent visit to the synagogue as we went in the demand was made for an entrance fee of ten cents, as the wife of the vice-president afterwards told us, "to keep out the miserable poor Jews." The service as we witnessed it was only a form. While the usual evening service of prayer was going on, the men and boys were walking around on the main floor and the women in the gallery were whispering and informing one another what they had cooked for the feast. exchanging health notes. If one would like to know the reason of Paul's saying, "Let your women keep silence in the churches," he would find, it seems to us, the solution in the woman's gallery of a synagogue. A chatter was kept up all through the reading of the Megilah (or roll containing the Book of Esther) which occupied about an hour. And if any one wished to be devout there was little opportunity to carry out his desires.

This book was spread out and read at a break-neck speed by an aged Israelite with an intoning voice, carefully watched by two men least a single mistake should be made. The old man never faltered, repeated, or miscalled a word, as one of the women told us

"he must not."

This is supposed to be the one time in the year a Jewish boy may make all the noise he wishes to. "As the reader comes to the name of Haman, it is his 'inalienable right' to 'stamp with his feet, and strike the benches with hammers,' shouting Yimach Shemo' (let his name be blotted out) or 'Arur Haman' (cursed be Haman) and 'formerly his name was written on a stone and the lews used to beat upon it till it was blotted out.' But when the name of Mordacai or Esther is mentioned the cry is 'Baruch Mordacai.' 'Baruch Esther'-('Blessed be Mordacai and blessed be Esther.")

But modern nerves are unable to endure the strain of noise, or religious fervor is at so low an ebb that it is no longer desirable to tolerate it even in some of the most orthodox synagogues. Notwithstanding the boys had come prepared to perform their accustomed feats of celebration, a great effort was made to completely squelch young America-Israel, and as well as vigilance could, all the little squaky whirling machines they had brought to make a noise were taken away from them, and hammers were not allowed at all, and the reader slid as noiselessly as possible over the exciting names of Haman and his family. But nothing could entirely keep down the fourth of July spirit in young Israel, for it would out if it must be downed the next minute.

At the close of the service the Rabbi who had been seated in one of the "chief seats," came forward to the Altar with a number of young men, and sang a song in Hebrew, which to our unsophisticated ear, seemed like a rolicking drinking song, the rendition of which however would have been considered a creditable performance in many a musical circle. This closed the service and everybody went out very happy each to his house of feasting.

Says the editor of the Jewish

Intelligence, "Undoubtedly feast is of great import in the kingdom of God. If the pious Jews should consider Esther 8:16 more earnestly, and give less attention to the Rabbinical command to get so drunk on that day that they do not know the difference between "cursed be Haman" and "blessed be Mordacai" they would find that Haman the Amalekite was a type of all the enemies of the Jews, as well as of Anti-Christ, and Mordacai was a type of the Messiah, the Intercessor and King by whom they will be saved with an everlasting salvation."

T. C. R.

## THE TESTIMONY OF TWO LABORERS.

A dear brother who has many times ''ministered to the necessities' of the Mission writes:

"My Dear Mrs. Rounds: 'Nobody loves the Jews!' This is the testimony borne by my Sunday school class of ten young ladies when I asked them one day while speaking to them of our duty to Israel, if any one of them knew of anybody among their friends and acquaintance who loved Israel?

"They looked at each other for a moment and then all said, 'No, we do not.'"

He added, "As a little token of my own regard for this His people I enclose a few dollars which I hope will be of use at the Margaret St. Mission, and may Jehovah add His blessing."

J. G.

Too often might this answer come from more Sunday school classes than this one, not only in our city but many other cities. We would suggest a practical question to Sunday school teachers, "Am I teaching my class to love the Jews? If not, why not?"

#### A BROTHER IN FLORIDA

writes: "I meet many Jews with whom (the way I read my Bible) my destiny is intimately woven for blessing or cursing, and I never lose a chance to talk with them on the Hope which is for them and for me. I am now pleading with Rabbi Krauskopf and Levi of Philadelphia, for better treatment of Malak Yahveh (the angel of Jehovah) who told Moses so pathetically, 'I have surely seen the affliction of my people and am come (He is the coming one you know) down to help them.'

"In all my approaches I have never been repulsed but once. Sometime ago I met a watch and jewelry pedler, who from my valise, I presume, took me for a fellow-craftsman—and with a prayer for help I went on from jewelry to the return home of Judah, till I had him softened in every fibre with the longing, and surprised with wonder as to who I was.

"In Jacksonville are some few whom I greet and chat with often, and these are in particular the ones I desire the Testaments for, as the novelty of the book (glad tidings) with parable readings and fulfillments from the prophets, Psalms and Pentateuch really make it seem to them like the conclusion of the history of all that the prophets have spoken, ministering to their need, Jer. 23:29, 'Is not my word as a fire, saith Yahveh?'

"I would like to get a Hebrew and English Bible. What would it cost? I gave mine to a Hebrew who came to my house and was as much overcome as if \$1,000 had been given him. He said 'it is more worth than anything I have ever received in this life." Let me say that I find great light from heaven comes to their hearts whenever I talk to them of Malok Yah-

veh by telling them how the Berith (Covenant) between God and Israel included the shedding of blood, and Lev. 17:11 is a very plain statement of what He has done at 'the place of the skull' for us. 'The life of the flesh is in the blood and I have given it to you upon the altar to make atonement for your souls.'"

Yours in the Rejected One,

E. B

Jacksonville, Fla., Mar. 20, '96. Dear Mrs. Rounds:

Greeting from Florida, this Italy of America. It was a remarkable contrast to leave the blizzard-swept city of Chicago and on the second day to walk about the streets of Jacksonville in the glowing sunshine without an overcoat. we did enjoy it! But we soon found there was chill in the wind here. Indeed this has proved in five days to be a very changeable climate. Four times has the wind veered, plunging us out of the up-ends of our Chicago Boreas into the enervating yet balmy air of the tropics. I think one has to be as careful about woolens and wraps, as in the North. In the past two years there has been not only frosts here. but a genuine freeze, which has swept the beautiful orange groves with the besom of destruction. Three years ago the crop was estimated at four million boxes and now there will be scarcely four thousand. Merritt's Island and some other places, have little corners that escaped the blizzard, where, I am told, a few oranges are growing. But I have not seen a single Florida orange for sale in the fruit stalls on the streets. Oranges there are, but they've been shipped all the way from Messina or California, and last night I paid twenty-five cents for three navels. About forty years ago there was

just such a freeze, from which some trees recovered, and already many are now putting forth new shoots so that, in a few years, the land will doubtless be yellow with the golden fruit again. Meantime the farmers are cultivating hardier fruits and vegetables which grow in great abundance.

This is a thriving city, and with its fine buildings, brick pavements, electric lights, and street cars, its hum of business and commercial activity, it has the vim and prosperous atmosphere of a northern

town.

We hope to take a tour through the central portion of the state with steamer rides on the St. John and Oklahoma, the latter of which I am told has no rival for its weird scenery.

We enjoyed several services on last Lord's day, and at a tent meeting I had the blessed privilege of leading one soul to Christ. In the evening we heard a most remarkable sermon by a colored preacher from the text" The Hour Is Come." It seemed almost prophetic as I thought of the impending changes for Israel and Palestine.

I find there are between two and three hundred Jews in the city and have called upon several, including the Rabbi. One orthodox lew seemed very sad and could converse but little, "for," said he, "my head is not clear. I've just buried my daughter and I cannot think." Strange coincident! She died on the 15th and was buried on the 17th, the anniversary days of our own Flora's departure, four years ago. My heart went out to him in the ministry of sympathy and how I did long to comfort him with the consolations of our Christian hope, in our coming Lord and the meeting "in the air."

A reformed Jew was inclined to make light of a return to Palestine,

but he soberly agreed that the antisemitism in Austria and sundry alien-immigration laws have a serious foreboding for the Jews.

The Rabbi was very sociable and frankly discussed many questions. He thought anti-semitism was abating in Germany and that the unusual demonstrations in Vienna would run their course and disappear in time. "Reformed Judaism," he said, "looked for no personal Messiah, but for Messianic times, in which Judaism should fulfill its mission of inculcating the truth concerning one God." he admitted that there was a trend toward the re-establishment of a lewish state. He lamented the Tewish worship of dollars and lack of religious interest. "Well," said I, "how will Judiasm ever influence the world, if its own adherents are so rapidly becoming indifferent to its teaching. It is not simply a truth or a principle, but truth and principle lived out that influence the world."

He thought lax-keeping of the Sabbath was the root of the trouble, but I replied that I thought it was a lack of spiritual life. He asked if I thought a restoration to Palestine would be accompanied with the second coming of Christ? He feared that jealousies between Jews and Christians in regard to the sacred places would make the Jewish occupation of the land impossible.

Finally he said it seemed strange that Christians should believe the New Testament, but deny fulfillment of the Old. I replied that "all do not. Many expect the Old Testament prophecies to be liter-

ally fulfilled."

"But," said he, "how can this be when the Old Testament teaches that there is only one God and you Christians worship a Trinity?" Said I, "Did not God appear to

Moses in a burning bush and to Israel in the cloud and why could he not appear in a Man?" "Oh yes," he replied, "but Moses did not worship the bush, he only worshiped God in the bush." more do we worship the flesh of lesus, nor even the human Christ" I said. "It is God in the Man Christ Jesus whom we worship as we also do the Spirit of God now in the world. Does not the prophet say, 'sanctify the Lord of Hosts himself; and let him be your fear, and he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Ierusalem, and many among them shall stumble and fall, and be broken and be snared and be taken. Ah! it is God in the man Christ that is the stumbling stone and rock of offence." With this we parted, but I hope to attend his synagogue and hear him preach tonight.

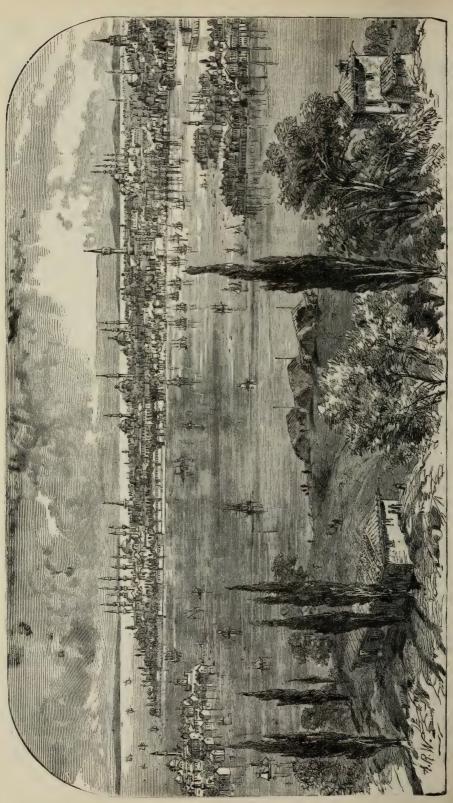
We expect (D. V.) to set our faces northward about the eighth of April, stopping a few days at Savannah, Columbia and Asheville, and be with you in Chicago the last of the month with strength renewed for our work in the Lord's

vineyard.

Sincerely yours, Wm. E. BLACKSTONE.

Psalm 69:35, For God will save Zion and will build the cities of Judah, that they may dwell there and have it in possession. The seed also of his servants shall inherit it and they that love His name shall dwell there.

Isaiah 60:2, Behold the darkness shall cover the earth and gross darkness the people; but the LORD shall arise upon thee and His glory shall be seen upon thee.



#### CONSTANTINOPLE.

This city "beautiful for situation" is regarded by many as the key to the Eastern question. Upon her the eves of the world are turned on account of being the residence of the "Sultan of Sultans, King of Kings, Bestower of crowns upon the Princes of the world, Shadow of God upon the earth, Emperor and Sovereign, Lord of the White Sea, and the Black Sea of Roumelia, Anatoli, of Karamania, of the country of Roum, Diarbekir, Kurdistan, Azerbedjan, Cham, Aleppo, Egypt, Mecca, Medina, Jerusalem the Holy, of all the countries of Arabia, and Yemen and moreover of an infinity of other provinces gloriously acquired, son of Sultan Mahmoud Kahn II., the Shah Sultan Abd-ul Hamid II."

Situated on the Bosphorus—the narrow strait connecting the Black and Marmora seas, with its magnificent harbor "the Golden Horn," the song of every traveler, seated like Rome on seven hills "rising one above another as they recede from the water, it is indeed a place to be admired."

Constantinople topographically is divided into three parts. 1, Stamboul, the city proper, lying between the Marmora and the Golden Horn, is the ancient site. 2, Galata, Pera, Hasskeny between the Golden Horn and the Bosphorus, has grown up within the last 300 years; and 3, Scutarie and Kadekenng on the Asiatic shores.

The cut gives us a view of Constantinople looking southward from Tophane. In the foreground stand some cypresses, and the low building beside them is occupied by grave-diggers. The narrow passage on the left, between the first cluster of buildings, Scutari on the Asiatic shore, and the main city, is the Bosphorus. The water in front

is the Golden Horn, five or six miles in length and from one-eighth to one-fourth of a mile wide, which extends away to the right. Just at the left of the cluster of minarets is Seraglio Point, and beyond the city lies the Sea of Marmora.

The Seraglio or palace of the former Sultans† stands close to the shore of the Bosphorus, and with its palaces, gardens, and government offices, occupies an area of nearly three miles circuit, and is washed on the east by the Bosphorus, and on the north by the "Golden Horn." The palace gate is called the "Sublime Porte," which is the diplomatic name of the court of the Sultan. Near the Seraglio stands the magnificent mosque of St. Sophia, built for a church by Emperor Justinian, A. D. 531-538. This is in the form of a Greek cross, 260 feet long; its flattened dome is 180 feet above the ground; 107 columns of porphyry, marble and granite support and adorn it, and a lofty minaret rises at each of the corners, from whence sounds the muezzin's call to prayer."\*

Extending as does the rule of the Sultan over Palestine, the destiny and disposition of the "sick man's" territory, is a question of momentous interest to Jews, and all interested in the Holy land. The Sultan as Caliph is the head of the Moslem religion and all civil authority centers in the ecclesiastical. He thus wields an influence "for weal or woe," over the destinies of 16,000,000 of subjects in Asiatic Turkey alone.

What this has been, and may be, the horrible butcheries in Armenia

<sup>\*</sup>H. L. Hastings in "The Christian."

<sup>†</sup>The present Sultan lives in a palace in Pera known as Yildiz Keosk which has a Mosque in the extensive grounds which he attends every Friday. Never for any other reason does he leave the park surrounding his palace.

give grounds for the wildest fears. But since it is written "the powers that be are ordained of God," we watch and wait to see what good, Almighty wisdom and Almighty power, can bring out of evil which could not have had any other origin than the pit.

#### THE MASSORAH.

BY W. GREEN, ESQ., C. E.

There are very ancient documents among the Jews, called the Massorah and the Massoretic text. If the question is asked, what is the Massorah and what is its relation to the Massoretic text?

In answering the first question, we must first note the word, it occurs only twice in the Hebrew Bible (Numbers xxi. 5 and 16). It means, according to Kimchi, a gift made with the whole heart, and put into the hand of another. To give or entrust something into the hands of another person that he may retain it in his possession as if it were his own.

The Hebrew language was originally written without vowels, or vowel points; and it can be easily understood that a word of two or three consonants might be pronounced in several different ways, e. g., b t might be bat, boat, or but; prsh might be parish or perish. In many cases, of course, the correct sense would be evident from the context; while it is easily conceivable that there might be cases in which great uncertainity would exist.

Now this uncertainity was guarded against from the beginning by the constant reading aloud of the Scriptures, by which the correct pronunciation would be delivered over to and handed down from generation to generation. Among the Jews there was a spe-

cial order of men whose duty it was thus to care for and study, and transcribe the Word of God. While the Iews continued in the covenant of their God, and were in possession of all their privileges. there was thus every security for the preservation of the Word of God, but in later times—when, is not precisely known, but probably about 300 years before Christ, the Scribes elaborated a complete system of marks and signs to indicate the correct vowel sounds and also to serve the purpose of locking every letter into its place, so that it might be possible at any future time to know if any alteration had been made in the original text.

They thus took means whereby that text might be handed down correctly. Hence their names "Massorites," and the name of their work, "Massorah." This Massorah was inscribed on the margins of the manuscripts. Here was recorded the result of all their countings, by which the text could be checked.

Here was set down the number of letters, words, etc., of every book, also the number of times each letter occurs in the whole twenty-four books.

The object was by a system of cross references to lock every letter and word into its place, so that the sacred text could be reproduced in absolute purity by any scribe if he gave good heed to the directions of the Massorah. Thus the Massorah became what the Rabbis called it "a fence to the Scriptures." (In counting the letters one letter occurs 42,377 times, another 35,218, a third 29,-837 times.)

No one Hebrew MS. of the Scriptures contains the whole of the Massorah and no Hebrew scholar has ever attempted to produce a complete edition. Learned Hebraists in the middle ages,

whose fame was spread over Italy and Germany, and who were the great teachers of Hebrew to the greatest men of Europe, devoted much attention to the subject, and two of them, Jacob Ben Chayim and Elias Levita, did much to make the labor lighter for those who should in after years work in that important field.

Since their day, no scholar except Dr. Ginsburg has ever seriously set himself to reproduce a complete copy of the Massorah.

It is obvious that, in order to obtain the whole of it, it is absolutely necessary to examine every accessible manuscript, each of which contains some portion of it. Each must, therefore, be made to

contribute a part.

.Hundreds of MSS. have in this way been examined by Dr. Ginsburg in and out of Europe, and their margins copied, classified, tabulated, and printed. The fourth large folio volume is completed. These together with volumes. several large volumes in manuscript may therefore be said to contain the complete Massorah, so far as it can be ascertained, and some idea may be formed of the labor involved, when it is stated that it was necessary to construct five separate concordances of as many different phenomena.

The Massorah, therefore, is vital to the construction of the correct text of the Hebrew Old Testament. Of manuscripts, there are some older than century IX., but the Massorah carries us back at least to one thousand years further! The work now about to be accomplished is to collate our present printed text of the Old Testament with this Massorah, and make every correction that is required. Until this is done, we cannot be said to possess an authentic Hebrew text: - Israel's Watchman.

#### THE VOICE OF THE CLOCK.\*

John Berridge wrote, and pasted on his clock, the following lines:—

"Here my master bids me stand, And mark the time with faithful hand; What is his will is my delight, To tell the hours by day and night. Master, be wise, and learn of me, To serve thy God as I served thee!"

So would we give the clock a voice, as it strikes the hours, and make it speak the words of God, concerning the Jews.

The clock strikes, and each stroke reminds us of a Scripture.

I. "IEWS."—"This word," says Dr. Eadie, "first occurs in the passage 2 Kings 16: 6, and denotes Judæans, or men of Judah, in contradistinction from the seceding ten tribes who retained the name of Israel. The name Israelites was applied to the twelve tribes or descendants of Jacob (Israel) as a body; but after the separation of the tribes, the above distinction obtained until the Babylonish captivity, which terminated the existence of the kingdom of Judah; and thenceforward, until the present day, the descendants of Jacob are called Jews, and constitute one of the two classes into which the whole human family is frequently divided, viz., Jews and Gentiles." Rom. 2: 9, 10.

II. "THE JEWS." — Here the word 'Jews" occurs for the first time in the New Testament. The Jews were regarded by the wise men as a people with Jesus as their

King.

III. "Jewsby Nature."—"Jews by nature," not by proselytism. Many who are Jews by nature, like Paul and Peter, have cast away their trust in the lay, and

<sup>\*</sup>This clock was brought out in the "Jewish Herald," which is the excellent monthly organ of the British Society for the Propagation of the Gospel among the Jews.

have been justified by believing in

**Tesus** 

IV. "Land of the Jews."—
That land should be to us most interesting, as it was given to the people by a divine covenant, and was trodden by the feet, and hallowed by the presence of Immanuel.

V. "THE NATION OF THE JEWS."

"A nation that living shall die,

and dying shall live; that trampled by all, shall trample upon all; that bleeding from a thousand wounds, shall be unhurt; that beggared, shall wield the wealth of the nations. that without a name, shall sway the councils of kings; that without a city, shall inhabit all kingdoms; that scattered like the dust, shall be bound together like the rock; that perishing by the sword, by the chain, by famine, by fire, shall be imperishable, unnumbered, glorious as the stars of heaven."

VI. "FOR SALVATION IS OF THE JEWS."—The Author of salvation, the first preachers of salvation, and the word of salvation, were all "of the Jews."

VII. "WRITE NOT THE KING OF THE JEWS," said Jewish priests to Pilate. But Pilate neither would nor could alter what he

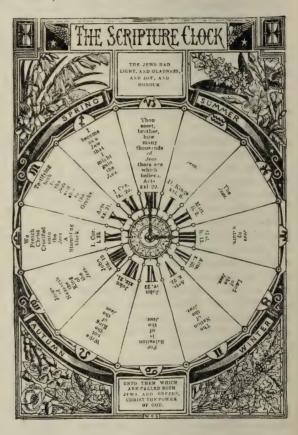
had written: Jesus is the King of the Jews.

The clock strikes eight, and reminds us of our Lord himself.

VIII. "JESUS OF NAZARETH THE KING OF THE JEWS."

IX. "WE PREACH CHRIST CRU-CIFIED UNTO THE JEWS A STUMBLING-BLOCK."—Seeing that the preaching of the cross excited the deepest hostility of the Jews, why did the apostles preach it? Because there was no other way of bringing them to penitence, pardon, peace, and purity. While the preaching of the cross was to many Jews a "stumbling-block," it was to many others the stepping stone from earth to paradise.

X. "TESTIFYING BOTH TO THE



JEWS AND ALSO TO THE GREEKS."—
This is our business and duty, and we should do it with the same diligence as the apostles of old.

XI. "I BECAME AS A JEW THAT I MIGHT GAIN THE JEWS." These voices of the clock teach us how to win the Jew for Jesus. While testifying of repentance toward God,

and faith in Christ, treat the Jew as a brother, and love him to Jesus.

As the clock strikes XII, we learn the grand result of adhering to this method.

"THOU SEEST, BROTHER, HOW MANY THOUSANDS (LITERALLY, MYRIADS) OF JEWS THERE ARE WHICH BELIEVE." — Let the disciples of Christ adopt the Scriptural method now, and the same result will follow. In it we have the prophecy of a golden time coming for God's ancient and beloved people.

"The Jews," says one, "have been sprinkled like millions of globules of quicksilver over the length and breadth of the world; every drop reflecting bright beams from the past, and mirroring forth the morning of a glorious future."—

The Faithful Witness.

#### THE INDIAN JEWS.

It is reported from Calcutta that the black Jews who live in British India, are now remarkably coming to the front. They occupy important offices in the government and 48 officers are in the English army.

Until now none have been able to explain who these black Jews are, where they got their religion, or how they came to India.

#### FROM THE TALMUD.

Rabbi Nechunia was once asked by his disciples, "Wherewith prolongeth thou life?" and he replied, "I never sought my honor at the expense of my associate's degradation, and a wrong done to me never went with me to bed."

If I will not provide for me, who will? If I am to provide for me, who am I? And if I provide not now, when shall I?

#### RESTORED ISRAEL.

Take boughs of goodly trees, the joyous palm.

The willows of the brook, and keep the feast:

The mourner's wounds are healed with oil and balm.

The captive's tears are dried, her sorrows cease;

Rejoice with praise: let harp and cymbal tell

How goodly are thy tents, O Israel.

As willows spring beside the winding stream,

So shall thy children's offspring flourish now;

Thy long captivity become a dream—
A sweet memorial is that willow

bough
Of all thy sorrows, of that tear-steeped

bread,
On which, by Chebar's stream, thy

On which, by Chebar's stream, thy soul was fed.

Planted in Canaan's fruitful ground,

Her streams shall nourish thy widespreading root;

On thee no yellow leaf shall e'er be found,

For Hermon's dew shall feed each verdant shoot.

"What hath Jehovah wrought?" the nations cry:

"Great things for us," the ransomed tribes reply.

For what though Judah's palm tree now is dry,

Withered and leafless, like a beacon mast,

Though "Raze it, Raze it," is the taunting cry,

You pallid crescent moon is waning fast;

'Twill soon be quenched. Then Israel's night is o'er,

Her sun shall rise, her moon shall wane no more.

Palm branch in hand, go forth to meet the King;

Messiah comes! rejected once, and slain.

Daughter of Zion, loud Hosannahs sing! Who came to suffer once—now comes to reign.

Beneath the palm tree Israel's Judge shall sit:

Behold "the people gathering at His feet."

SENT BY MRS. H. ROBERTSON.

#### COME AND SEE IF THIS IS NOT THE CHRIST.

#### MRS. LEAH SPRINKEL.

Moses said a prophet shall the Lord raise up from among your brethren like unto me; Him shall ye hear in all things, Whatsoever He saith unto you, and whosoever will not hear that prophet shall be destroyed from among His people. Acts 3:22. Deut. 18:18.19.

#### THE LIKENESS.

MOSES.

CHRIST. King Herod sent word to slay the little

King Pharaoh sent word to slay the little children. Ex. 1:16.

Moses was hid by his parents from

king Pharaoh, Ex. 2:2.

Moses was told to return for they were dead that sought his life. Ex. 4:19.

Moses instituted the passover in Egypt. Ex. 12.

Moses feedeth the multitude in the

wilderness. Ex. 34:28.

Moses fasted forty days and forty nights in the wilderness. Ex. 34:28.

Moses sendeth out twelve men. Num.

Moses chose seventy men to help him. Num. 11:16.

Moses received the law from the Lord.

Deut. 5.5. Moses was an advocate for the children of Israel. Deu. 9:25, 26.

Moses wrought miracles in Egypt. Ex. 7:9. Moses died on Mount Nebo. Deu. 34:5.

The devil disputed with Michael, the archangel about the body of Moses.

Tude 1:9.

children. Matt. 2:15.
Christ was hid by His parents from king Herod. Matt. 2:13.
Christ's parents were told to return to

the land of Israel, for they were dead that sought the child's life. Matt. 2:20.

Christ instituted our passover in Canaan. Matt. 26:26.

Christ feedeth the multitude in the wilderness. Mk. 8:4, 6.

Christ fasted forty days and forty nights in the wilderness. Matt. 4:2.

Christ sendeth out twelve men. Mk.

Christ chose seventy men to help Him. Lu. 10:1.

Christ received the law, He gave us,

from the Father. Jno. 8:26. Christ is our advocate with the Father.

Christ wrought miracles in Canaan.

Mk. 8:23. Christ died on Mount Calvary. Lu.

The children of the devil disputed about the body of Christ, saying it was stolen. Matt. 28:13.

Well might the Saviour say, "had ye believed Moses ye would

have believed Me, for he wrote of Me." John 5:45.

Now this Moses who was called the son of Pharaoh's daughter might in course of time have become king and sat on Pharaoh's throne and swayed the scepter over Egypt, and let go his captive brethren. But no, no, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproaches for Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward. He endured as seeing Him who is invisible. Moses was a leader of the children of Israel according to the flesh; but Christ is now the leader in Israel according to the promise which God made to Abraham, long before Moses was born.

Through unbelief, many of Moses' disciples in the wilderness fell and entered not into that rest which had been promised them. God, being grieved with that generation on account of their unbelief swore in His wrath that they should not enter into His rest. Now, as that promise

of entering into the "rest for the people of God" is left for us, the apostle tells us to fear lest any of us should seem to come short of it, for unto them was the gospel preached as well as unto you, but the words preached did not profit them, not being mixed with faith in them that heard it. However they all ate the same spiritual meat, and all drank the same spiritual drink that we do, for they drank of that spiritual rock that followed them and that rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness, and the apostle tells us all this happened to them for our example, and were written for our admonition upon whom the ends of the world are come, wherefore let him that thinketh he stand, take heed lest he fall; for if God spared not the natural branches, on account of unbelief, how shall we escape who are only grafted in? Therefore let us examine ourselves and see whether we be in the faith, for it is impossible to please God without faith. Without faith, we can have no hope, for faith is the substance of things hoped for; the evidence of things not seen.

#### MOSES A TYPE OF CHRIST THE DELIVERER.

LUKE 4:18; I THES. 1:10.

1. He was the deliverer chosen of God. Acts 7:25.

2. Rejected at his first appearance, he turns to the Gentiles. Acts 7:23-29.

3. During his rejection he gains a Gentile bride. Ex. 2:13-21.

4. Afterward he again appears as Israel's deliverer and is accepted. Ex. 4:31.

5. He becomes the prophet, intercessor and leader of his redeemed people. Deut. 18:15; Num. 11:1, 2.

HESTER BATES GRAVES.

The Ill Treatment of Russian Emigrants on board of a German steamer to Hull, shows a heartlessness that makes one wonder where these fiends in human flesh ever came from. A company of 100 Russian Jews paid their steerage passage at the Port of Libau. They were kept in a free lodging place many days by the agent, about sixty of them huddled together, men, women and young children, without any other accommodation or convenience than the floor. Instead of sending them by rail to Hamburg, so they might go to New York or Liverpool as they chose, they packed the whole of them in a timber

vessel for shipment to Hull. On Friday morn (January 3d) at about 4 o'clock in pitch darkness, fifteen of them anxious to escape Russian military life were smuggled aboard the ship. With the aid of a lantern they reached the deck and were told to creep through a ventilator and by means of a short ladder to descend below. The first went to the foot of the ladder and was commanded to jump and went down into frighful darkness twelve or fifteen feet. The others followed, but there was only standingroom for about six and the balance jumped down upon their fellows. They begged for the lantern, but were refused. The passports had been examined by the officers. Upon leaving the box or dungeon was shut up and soon symptoms of suffocation were experienced. The morning hours were spent shouting, crying, etc. At 8 o'clock a. m., the balance of the party came on board and were stored away among the timber, and at 12:30 the vessel put out. Half an hour afterwards a dead body was pulled up out of the hold, blood running from his mouth, but life was extinct. Body after body followed in quick succession, until the fifteen were laid on deck. Every effort was made to revive them, but six could not be restored to consciousness and at 6 o'clock that evening were buried about six hours out from Libau. It is understood that an official inquiry will take place at the German port from whence the Herman (the name of the vessel) hails.

THE MODEL JEWISH NATIONAL FARM ASSOCIATION which is called into life by the Rev. Dr. Joseph Krauskopf of Philadelphia, will have \$15,000 in sight to begin operations at once.

#### THE JEWISH ERA

FORTY PAGES.

## PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the Era to The Jewish Era, Mission House, 22 Margaret Street, Chicago, Ill.

#### EDITORIAL.

## THE RE-ESTABLISHMENT OF PALESTINE.

Deeply graven on the heart of every loyal Jew is the word of the Lord concerning his restoration to his own land and his occupancy of it, and the trend of Jewish thought and, indeed, of many Bible students is in this direction.

In our last Era we published an article by Rabbi Pereira Mendes in which was advocated "the restoration of the Jews; the eviction of their nation by the Great Powers into a neutral state, and establishment there of a world's court of arbitration to which all international disputes should be referred." We present now three others, from two distinguished Jewish writers and the other a Christian indorsed by the Jewish Chronicle (the leading Jewish paper of the world.)

First, an article translated by Mr. Ignatz Freuder, from the Jewish Gazette, January 18th, entitled:

"A JEWISH KINGDOM IN PALESTINE"\*

of which a summary is given. This writer places the time of the Jewish deliverance in the year 1900. In

\*This article seems to be identical with W. T. Stead's in the January number of the Review of Reviews. It was published without a name in the Jewish Gazette and translated and condensed by Mr. Freuder.

brief he says, "the disturbances in Turkey will continue until Christians will be massacred and a Mohammedan revolution take place; the Sultan will be murdered and all European powers press into Constantinople. Anarchy will reign over the whole land, and an International Commission will be chosen to restrain the blood-thirsty Turks from their deeds, and to maintain order.

"The Turkish provinces will be divided, and turned over to different European powers for administrative control, while Asia Minor, Syria and Palestine will remain under the supervision of the International Commission. In the latter two provinces an uprising will take place which will surpass all others in cruelty. The Commission will be powerless to do anything in the The United States will demand redress for her missionaries that have been murdered and all diplomats will await the result impatiently, the people becoming very restless desiring to see the end.

"Finally, embassadors are called in to give advice. Lord Adams opens the conference, and a resolution is offered to found a kingdom. Russia makes the proposition to give the land to the Jews. The English embassador asks in astonishment, 'Will the Jews go? What will our neighbors the Rothschilds say? Will they leave the banking houses and boards of trade and

take ship for Canaan?'

"Lord Adams says, 'I have a contract in my possession from the three financial kings, Rothschild, Baron Hirsch and Baron Barnato, who have agreed to lease the Syrian province for ninety-nine years. Through this syndicate they will bear all the expenses and bring the Jews to the Holy Land.' The English embassador laughs, 'ha! ha! That is patriotism in the right direction, as it will result in profit. I would like to have a share in the game.'

"The minister of war says, 'What steps must be taken to found the kingdom!' Answer, 'A conference will be called to elect the person who shall reign over Judah and Israel.' Lord Adams says, 'My opinion is the king must be a Jew

by all means.'

"Lord Balfour: 'That is not necessary, he only needs to be greatly devoted to them, and have their confidence. He must know their customs and character. It is impossible to find a Jew whom all Iews would like, and who would be free from envy and jealousy. He must be one who is recognized by all classes of Jews and does not lack wisdom. To be a king of the Jews more is needed than to be a well-built man of fine appearance. He must be wide-awake and up to date in the affairs of the present time in other lands beside his own. He must be a multi-millionaire in order not to be bribed by the money kings-and there is only one in all Europe.'

"Lord Adams answered, 'You mean Lord Roseberry, as he has millions to squander." The finale is that England nominates Lord Roseberry, who is unanimously

elected king over Israel in Palestine.

2D. A SOLUTION OF THE JEWISH OUESTION

by Dr. Theodor Hertz, whom the Jewish Chronicle calls, "A distinguished journalist and litterateur of the first rank in Vienna, Austria; no dreamer of dreams, but a practical man of the world, whose position on the staff of the Nene Freise-Presse commands attention for all he writes." He argues for the restoration of the Jews and their formation into a state according to the universally cherished ideas of generations in the long night of their history. Persecuted in all lands, a common "distress has bound us together and thus united we have suddenly discovered our strength. The governments of all countries scourged by anti-semitism will serve their own interests in assisting us to obtain the sovereignty we want. I propose an inner immigration of Christians into the parts slowly and systematically evacuated by the Jews," and if helped in this direction the transfer will be accomplished in a peaceable and on an extensive scale. The operation, simple in design, must be performed by a syndicate with large capital call it 'The Jewish Company.' This cannot be accomplished suddenly, 'It will be gradual, continuous, covering many decades.' All other now existing societies will subordinate to this.

"The Jewish Company with its immense business profits will be able to advance money for passage and tools to the poorest emigrants. They will repay in labor. We shall introduce the seven-hours' day, and thereby make an immediate politicosociological experiment for the good of humanity. In accordance with a previously-settled plan, our laborers will construct roads, bridges, canals, railways, and telegraphs, and build the first habitations for themselves and for our officials. Their labor will create trade,

trade will create markets, and the markets will attract new settlers. The labor expended on the land will increase its value, and the Jews will soon perceive that a new and permanent sphere of operation is opening here for that spirit of enterprise which has heretofore met only with hatred and obloquy. For the promised land is within us, in our capital, in our labor, and in an organized combination of both.

Gradually as prosperity comes to the state through the management of scientific men, lawyers and various officials forming a controlling body over the unskilled laborers, and an army to preserve order, will be founded not a theocracy but a tolerant modern civil state, and we will rebuild the Temple in glorious remembrance of the faith of our fathers. Those who fall in with this idea will be authorized to treat with governments in the name of the people and if prosperous enter into negotations for the possession of the land, offering the present possessors of the land immense advantages.

Should the question arise as to whether the state formed should be Argentenia or Palestine it would be settled by Jewish public opinion—though the very name of Palestine would attract our people with extraordinary potency....We should remain a neutral state in intimate connection with the whole of Europe which would guarantee our continued existence."

"What form of constitution shall we have?" "I incline to an aristocratic re-

nublic "

"What language shall we speak?" "Every man can preserve the language in which his thoughts are at home." To the objection that "only the poorest Jews will go there," he answers that "it is precisely the poorest who are needed first. The poor and the simple who do not know what power man already exercises over the forces of nature will have firmest faith in the new message. For these have never lost the hope of the Promised Land. This is my message, fellow Jews! Neither fable nor fraud! Every man may test its truth for himself, for every man will carry with him a portion of the Promised Land-one in his head, another in his arms, another in acquired possessions. We shall live at last, as free men, on our own soil, and die peacefully in our own home."

3D. THE RE-SETTLEMENT OF PALES-TINE,

by Mr. W. Holman Hunt, "the distinguished painter" (as the Jew-

ish Chronicle calls him), has also a scheme, "which will be read with respect and sympathy even by those who doubt the practicableness of his ideas." With a keen eye upon the situation he wonders in common with all lookers on "which of the many divergencies of interest among the nations is most likely to embroil Europe in bloodshed," and his arguments are to show that:

Left as it is Palestine will soon become a direful field of contention to the infernally armed forces of European powers ...Russia and Greece will contend for the interests of the Greek church, France and Italy for the Latin, Prussia and Austria for the German political inter-The first of the two latter powers has been preparing for its claim in the moment of settlement by planting colonies all along the border of the land, and in the neighborhood of Jerusalem during the last thirty years, exempting young men from army conscription as an inducement to emigrate to Syria, and under the protectorate of the German consulates the immigrants have flourished ...and England could never consent to the land going into the hands of the other Great Powers....as this is essential to the holding of Egypt.

The hope of Israel is the re-establishment of the nation in the land of his

fathers.

The means of obtaining the land should be of strictly peaceful nature as were Abraham's to obtain the cave of Machpelah. The revenue obtained by the Turk could be computed with a liberal margin; these should be capitalized and the sum should be offered to the Sublime Porte for the widest extent of land defined by Moses....It is possible that the Turk in their present financial need could at once accept the offer, then who could gainsay the Jewish claim? The Ottomans have only retained the land during the last sixty years by the support of other powers ....The Sultan badly advised might refuse the offer, "time would be your agent, and hasten the need of exchange of owners." The Turk would fall and Judea be handed over to the Jews without price—then would follow the development of the kingdom, its waste places restored, its land become fruitful, its harbor constructed, its acqueducts rebuilt, etc. "While the principles of morals and of religion should be so perfected that

previous systems should seem but the scattered pieces of a puzzle-put together at last to show the hitherto unguessed harmony of the pattern."

What shall we say then to these things? The mouth of the Lord hath spoken:

"Behold, the days come, saith the Lord, that they shall no more say the Lord liveth, which brought up the children of Israel out of the land of Egypt: but, the LORD liveth which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land." Jer. 23:5-8. "And they shall build the old wastes,

they shall raise up the former desola-tions, and they shall repair the waste cities, the desolations of many genera-

tions." Isa. 61:4.

"I will settle you after your old estates," etc. Ezek. 36:11, 12.

"Ye have sold yourselves for naught, and ye shall be redeemed without money."

"If another shall come in his own name him ye will receive." Jno. 5:43.

(This is the sad picture of the reception of antichrist by the lews), but he will be destroyed by the "brightness of His coming." 2 Thess. 2:8.

"A king shall reign and prosper.... and this is the name whereby He shall be called, THE LORD OUR RIGHTEOUS-NESS."

"And they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son," etc. Zech. 12:10.

"And His feet shall stand in that day on the Mount of Olives." Zech. 14:4.

(When they see Him they will recognize Him as the rejected and crucified Messiah and will see their mistake in accepting antichrist.)

"My servant, David, will be king over them....and they shall dwell in the land....and my servant David their prince forever .... and I will make with them a covenant an everlasting covenant."

"My tabernacle shall be with them; yea, I will be their God and they shall

be my people." Ezek. 37:24-27.
"The Lord shall be King over all the earth; in that day shall there be one Lord and His name one." Zech. 14:9.

With regard to the language which will be spoken we have Zeph. 3:9.

"For then I will turn to the people a true language, (or "lip" marg.) that they may call upon the name of the Lord to serve Him with one consent."

"The confusion of languages was the penalty of sin, probably of idolatry at Babel, \* \* \* the full restoration of the earth's unity of language and worship is yet future; and is connected with the restoration of the Jews to be followed by the conversion of the world," Rom.

If Hebrew was the original "lip" of the race it seems to us to be fair to conclude that in "the times of restitution of all things," it will take the throne from whence it was

deposed by sin.

So though men may speculate and theorize and plan, there will be no assured peace or final adjustment of affairs for Israel until their "Redeemer shall come to Zion" (Isa. 59:20), for from Him "out of Zion shall go forth the law and the word of the Lord from Jerusalem" (Isa. 2:3). "The mouth of the Lord hath spoken it." Who shall gainsay it.

A PAN-PROPHETIC It is hoped that COUNCIL. a Pan-Prophetic Council will be held soon in England, the object of which is better to proclaim the truths of Christ's near Coming and Kingdom. This ought to be a matter of deep interest to our Jewish brethren, and more especially as the time draws near for the time of "Jacob's trouble;" out of which Messiah shall bring deliverance to the children of Abraham.—E. D.

THE SULTAN OF TURKEY, says an merican antiquarian who has spent American antiquarian who has spent some years in Bagdad and Syria, owns more than one-half of the province of Bagdad and he has possessed himself of the whole of the valley of the Jordan.

<sup>\*</sup>Jameson, Fausset and Brown.

#### THE CHICAGO HEBREW MISSION

INCORPORATED

22 MARGARET St., CORNER WEST FOURTEENTH PLACE (Two BLOCKS EAST OF BLUE ISLAND AVE.)

REV. J. W. MARCUSSON, SUPERINTENDENT.

Preaching to Jews—Saturdays and Sundays, 3 P. M.
Industrial School at Mission, Tuesday, 4 P. M.
Industrial School at Twelfth Street Branch, Monday, 3:30 P. M.
Night School at Twelfth Street Branch, Tuesday, 7:30 P. M.
Dispensary at Twelfth Street Branch, Tuesday, Thursday and Saturday Afternoons.
Educational Classes, Tuesday, Wednesday, Thursday and Friday at the Mission.

**OFFICERS** 

President, PROF. H. M. SCOTT, DD. Secretary, MRS. A. F. WOOD.

Vice-President, WM. E. BLACKSTONE. Treasurer, MRS. T. C. ROUNDS, 308 Clinton Avenue, Oak Park, Ill.

446 N. Grove Avenue, Oak Park, Ill.

Auditors, E. P. RICE, PETER SINCLAIR.

#### THE SUPERINTENDENT'S RE-PORT.

At the close of another year the Chicago Hebrew Mission would first of all acknowledge the care and unfailing mercy of the Head of the Church in all the branches of its consecrated work to preach the Gospel to the people of Israel, and to persuade them to accept their promised Messiah in the person of the Lord Jesus Christ.

The year past, though a year of great trial, has not been without the visible blessing of the Lord. Since I have entered upon my duties as superintendent the Spirit of the Lord evidently aided our infirmities. By the grace and help of God, we have secured the services of Miss Winkler, eminently endowed and fitted for her work as missionary among the Jews, earnestly intent, by all and every means, to win the Jews for Christ, while in Mr. Freuder we have a laborer who is not weary to impress upon the Jews by word of mouth and example to yield to the persuasive love of the Messiah, lesus Christ the Lord.

There now prevails a harmony among all the laborers of the good

work, which cannot fail to secure

the blessing of the Master.

While Miss Winkler is making use of the intellectual and social lines to lift the Jews into the knowledge of truth as it is in Jesus Christ, Mr. Freuder, by personal visitation and the distribution of Bibles and tracts, as well as inviting the Jews to attend the preaching services, aids her and the superintendent very successfully to bring the Jews under the power of the Gospel.

The Industrial school, under the supervision of Sister Wood, faithfully aided by a number of other consecrated sisters, is doing a splendid work. Seed is sown in young hearts, which will doubtless under the leadership of God, produce a great and bountiful harvest. Such work of faith as Sister Wood and her helpers do is unspeakably good, for though severely tried, yet not discouraged, they sow in tears, but will doubtless reap with joy!

The Lord is faithful and will not let His word return unto Him void.

In the survey of the mission, therefore, at this hour, we have great reason to be encouraged not to cease to labor, but to continue in faith and consecration the beloved work which I have no doubt

the Lord is approving.

Would that the Spirit of the Lord may descend upon our churches and stir up individual hearts to come up to the help of the Lord, and sustain the hands and hearts of the few laborers earnestly consecrated to this beloved work to preach Christ crucified unto the Jews, that He may become the power of God and the wisdom of God unto all who believe in Him.

J. W. MARCUSSON, Superintendent.

#### MISS M. L. WINKLER'S REPORT.

Some of the readers of the ERA know in what a marvelous way the Lord caused me to leave dear old London and to go "to the land He would show me," and how lovingly He had prepared a place for me in the Chicago Hebrew Mission, even before I knew anything about it or about its need of a worker. encouraging motto words for the month of October were, "I will strengthen thee" and for November and December, "Be strong and work, for I am with you, saith the Lord of Hosts." Hag. 2: 4. His promises never fail unless we forfeit the blessing through self will, pride or unbelief, the Master's blessing upon that part of the work with which He has entrusted me. must be sure, and I think He even allows us to see some little flowers growing up out of the dry ground. "My sheep know My voice," said our Lord Jesus, and I knew that it was His voice when my heart felt the strong desire to start some educational classes and have musical nights for the Jews. whole hearted member of our Y. W. C. A. in London, I love to work among the young people, and I hope the time is not very far off.

when we shall be able to open a Y. W. C. A. which may, and through the grace of God, will become a Y. H. C. W. A. Out of the classes I had proposed, the following have proved successful: a fine needlework class, a drawing class, both attended by twenty young girls from 13 to 17 years old; a French class, 7 young girls; a singing class for little girls from 8 years and upwards with an average attendance of 15 to 18

attendance of 15 to 18. I do not care so much for the quantity as the quality of my scholars; specially at the beginning. I might have crowds if I took in anybody. We hope to reach the better class of the Jews through these means, and that cannot but be slow work at first. Let the first fruits prove to be something better than ordinary work and the full harvest will follow. There is not much opportunity to talk to them about Jesus during those classes, but they feel the influence of Christian life and love, and my young girls' manners have already changed a good deal. I have been obliged to send away several young girls for want of a certain respect I require from them, and this has had a wonderful effect upon the others. "You teach us manners at the same time," one said to me last week, and I explained to them that all was done from love. short prayer at the beginning of our classes was at first laughed at, but I hope a considerable change will take place now, as last time I frightened them by threatening to dismiss all the irreverent, godless pupils.

Another branch of our work that was started three weeks ago, is the Mothers' Meeting on Thursdays from 2 to 4. The women find cut out and basted garments, old and new, which they learn to sow, to mend and to clean, while their ba-

bies are looked after in a separate room. We have secured the help of a most valuable elderly person for several hours on Thursdays and she has proved to be a help indeed. A young lady from the Chicago Training school, Indiana Ave., is kindly lending her help during the mothers' meeting in various ways.

These Mothers' Meetings are my great joy. The Lord Himself is the director in all the little details connected with this difficult work, so it must be a blessing to some-Not only the spirit among the women has considerably changed, as now they seem to be thankful and satisfied, but they have consented to my reading to them the whole story of the life of the Lord Jesus from the beginning to the end. If we were less interrupted by their different wants and their crying babies, we should finish the story quicker. But the Lord is the Ruler, He knows all about it, and probably thinks it best as it is now. He provides all we want for this work in His own wonderful way, we have not yet lacked anything, the parcels come and He will be faithful to the end. I hope many more ladies and gentlemen will do their utmost to make known among their friends what a hearty welcome those parcels receive at 22 Margaret street.

We have followed our Lord's command, Luke 14: 13, 14, "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." We have invited our [ewish brethren and sisters to a feast in order to show them practically that love dwelleth in our place and would reach them somehow. We have had three social gatherings, the first on Christmas Eve, a lovely night when

the Lord put His seal on this fresh endeavor to win their sympathy; the second on New Year's eve. when one of those few who stayed with us till midnight went away, persuaded that the missionaries are "sorcerers;" and the third social was last Tuesday. We shall have one the last Tuesday of every month, if the Lord permits. last was a wonderful night. We had at least from eighty to one hundred Jews and Jewesses, not under 14 years, not counting the friends who kindly helped to make them comfortable, as much as it is possible in such a small place as our Mission calls her own. From now, only those 16 years old and more will be admitted, besides the pupils of my classes, and I hope that the singing class will be able to perform on the next social, and thus earn the nice badges I have promised them. The Lord's presence was felt among us; indeed He was the Host and the Guest at the same time, what a wonderful problem! There was no disturbance, on the contrary a most wonderful spirit of something that seems so contradictory to Jewish.

Since writing the above we have had another one which was quite a success, and has been talked about a good deal. The Porter Memorial choir and orchestra, conducted by Mr. Wm. B, Humphrey, most kindly lent us their help and the bright and sacred music with which they cheered our time, will certainly never be forgotten.

The Lord has provided for these our socials, too. Not only the "ministering saints" were found; but they even baked the cakes and brought this sweet offering to the Lord. I am not careful about how to get the means for our various expenses of educational classes, mothers' meetings and socials. The different churches, moved by

the Spirit of God, will certainly provide them, as for instance the ladies of the Third Presbyterian, of the Union Park and First Congregational churches have done. but I dare to ask the body of trustees of our Mission to provide the necessary place for our work. Our rooms were simply crowded. If we had had a convenient place to make people comfortable, we should most certainly have had 200 instead of about 90 people. If this is a means of bringing the Jewish people to our place--and we have noticed a larger Saturday and Sunday congregation after any social-why not do our utmost and prepare the 'large cell in the beehive?" May this not be a thought laid aside for "too late." Our mission rooms are too small, my class room, my closet for the china and the old clothes, too, and undoubtedly it would make a good impression on our !ewish neighborhood if they see that we have to enlarge our place.

With all this on my hands, I am unable to answer all the demands which come to me to go and see the poor, the sick and those thirsting for love and the gospel of peace. Friday and one or two mornings of the week are generally my visiting days, but I cannot get round. A considerable help are the letters of relief which the Chicago Relief and Aid Society has granted to us lately, but I have to pray for much wisdom in distributing them. Happily it is not for us to look into the future and sit down and map out our own schemes, or worry about how to get them done. The Lord will perfect that which concerneth us. He will not forsake the work of His own hands, and He will even do more than we can think, inasmuch as His thoughts are so much higher than our thoughts. According to this—how beautiful and large will be our mission place to come, if our own ambitious thoughts, ambitious for Him, wish it to be somewhat larger than it is.

# IGNATZ FREUDER'S REPORT FROM NOV. 18th, '95 to Jan. 30th, '96.

I have visited 148 Jewish families during the past six weeks, and in most places was most heartily welcomed. It seems to me that this work is one of the most important, and the best means to win their hearts and secure their friendship. The Jewish Sabbath and Sunday are the best time to do it.

I was not able to do as much visiting as usual on account of so much diphtheria and scarlet fever. The doctors and the dispensary however have had their hands full and have visited many families who have called them in.

The number of days at the dispensary have been changed from two to three viz.: Tuesday, Thursday and Saturday from 2 to 5 p. m., which is more convenient to the Jews.

Visits in shops and stores has been especially encouraging business is dull and the people have more time for reading the tracts and personal conversations. I shall not go into detail of the visits I have made, but will mention some who came to visit me at the Mission. Mr. B. said, "I wish to speak to you about a special case for I know you can help me. I am a tailor by trade. I have been out of work two months. I have seven children who are crying for bread. The blood stops in my body when I should ask anybody for bread, as you know it is a shame to be poor among our Jewish brethren, that is why I come to you missionaries and I want you to help me in Jesus' name, in whose name so

much good is done."

Mr. H., a very fine and gentle looking man whose face showed that he would rather hunger and suffer than beg, said "Dear Mr. Freuder, just do one thing for me, I wish you would help me to get work; please go the stock yards with me as I am a greenhorn and do not understand English."

Mr. A., another said, "I have not eaten anything for two days. I walked the streets all night and have bad rheumatism. I cannot earn anything and thought I could get something to eat here."

Mr. J., still another and the last: "I have no trade but am able to do anything (I offered to let him fix my watch but he would not do it). I cannot find work through all my wanderings through the city. My meals this last week consist of a piece of dry bread, so that I am all broken down and I had to sleep in a box car, but I was soon chased out by a watchman and had to spend the rest of the night on the streets and was nearly frozen."

These are incidents which occur every day. Their simple desire is to get work. Should there not be something done to help these poor wretched souls? My advice would be that the Chicago Hebrew Mission would arrange for work under the auspices of a chair factory conducted by a Christian man, and those who are willing to work may have a chance to earn their living. I am sure any one would rather do this than stretch out a begging hand and ask alms, especially those who are in real sympathy with us, and like our place. There are a good number of such Jews in this city who for fear of their bosses and fellow workmen cannot come out freely and are compelled to put their light under a bushel. As a proof of this I will quote from the Jewish Gazette. Mr. Freidman, the well known bookseller, has sent us a full plan of how to keep our children from the missionaries'schools. Mr. Freidman believes that "the parents are to be blamed for it when the children are drawn to the missions and religious humbugers." This is the plan. "The schools among the Hebrews should name a committee whose duty it should be to get the names of the parents and children who have been baptized by the missionaries. These parents should be persecuted by all Jewish synagogues, and if they are working in a Jewish house or any kind of business they shall be followed up until they lose their work; and when they are in the synagogues they shall not admit them as a member and not let them take any part in Jewish religious ceremonies at the synagogue. Every sensible lew will admit that something must be done with regard to this pestilential mission plague, and there are three reasons

1st, because the children are cut off from their religion and become anti-semites.

2d, they join a band which consists of nothing else but thieves, murderers, and all other sorts immoralized people.

3d, because the Jewish nation suffers a great deal on account of the Mushumadan imposters."

Now, dear friends, this-shows that the persecutions of those who become Christians is not likely to cease. Is it not therefore our duty to protect and help them as far as lies in our power?

"For there is no difference between Jew and the Greek, for the same Lord over all is rich unto all who call upon Him." Rom. 10:12.

## TO OUR CITY CLERGYMEN AND FRIENDS.

One of the trials of our work is that sometimes there come to us as in the days of the Saviour those who only desire "the loaves and fishes." Then because they have attended our meetings they go to some of the city clergy and represent that they have been converted, and as a consequence have been cut off from their friends (which alas is too true in real cases) and turned out of employment and so seek aid. Being able to tell a pitiable story they work especially on the sympathies of the kindly disposed lovers of Israel. If these kind friends would communicate with us, as some few have already done, before giving assistance, giving us a description and the name of the person, we might in many cases give information as to their worthiness, and so save the kind donors from disappointment and the Hebrew Mission from much censure that now falls upon it. Address 22 Margaret St.

DR. ISAAC PRINCE, formerly of the "Cripple Children's Home," has rendered very valuable assistance among the children at our Sunday afternoon service, and Tuesday afternoon at the Industrial School. His method of teaching by object lessons makes his talks especially interesting to children and "children of a larger growth" as well.

MR. CHAS. PLUMER continues his faithful services at the Mission. For nearly a year he has borne most kindly the expenses at the 12th St. Branch of a helper, and of fuel and lights. He well deserves the commendation and thanks of the Society, which he surely has.

MR. AND MRS. BLACKSTONE have gone to the "Sunny South" for a four or five weeks sojourn in the hope that they may get the rest and recuperation much

needed by both. They are at present at Jacksonville, Fla. Our prayers go with them.

PURIM ENTERTAINMENT. -- On Friday evening, the 28th of February, the Mission hired Swerdtz Hall, corner Jefferson and 14th St., and Mr. C. H. Case gave an entertainment to them with his fine stereopticon. The views were mainly of Jerusalem and vicinity, though at the last several scenes from the book of Esther were thrown on the canvas. The well-known lawyer, Mr. Chas. Lougheridge, who has made a profound study of Jerusalem and her walls, gave his interesting lecture on Jerusalem in the time of Christ. He is accredited with being one of the best-posted men on this subject living. However that may be, he riveted the attention of the 400 or more Jews who were present and filled the hall almost to suffocation, and they never will forget the vivid, life-like scenes that brought the land so dear to their hearts before their very eyes.

THE INDUSTRIAL SCHOOL continues to flourish with a sustained number of from 50 to 80-all that we have the room to accommodate. Mr. Freuder has a class of boys whom he teaches Hebrew, and Miss Bliss' class of boys continue to work at the baskets they frame so prettily. They are quite interested in reading books which they exchange among themselves. One that is especially in demand is "The Prince of the House of David." A young lady in Oak Park has subscribed for the Youth's Companion, which is circulated and read very eagerly. The School sustained a great loss in Miss Stella Wood, who has left the city for a time. Her bright, happy face always had a warm welcome whenever she came into the room, and her "telling the story" was always a feature not to be missed. A very happy idea of our bright little Mrs. Wood, was at Christmas time to give a nicely bound, gilt-edged copy of the Old Testament to the scholars who were the best behaved and most regular in attendance. Twenty Bibles were given out and received most joyfully. Some of the happy owners came back and reported that "Father says it is just the same as our Bible." It is believed that this will pave the way to the reading of the New. The ignorance of Jewish children of their Old Testament history is lamentable. They know more about the Talmud stories in connection with Bible history than the history itself.

JEWISH CALENDAR—1895-1896 5656.

New Year, Thursday, September 19, 1895.

Fast of Gedaliah, Sunday, Sep-

tember 22, 1895.

Day of Atonement, Saturday, September 28, 1895.

Tabernacles (7 days), Thursday,

October 3, 1895.

Hanukah, (8 days) Wednesday, December 12, 1895.

Purim, Friday, February 28,

1896.

Passover (8 days), Sunday, March 29, 1896.

Pentecost (2 days), Monday,

May 19, 1896.

Fast of Ab, Sunday, July 19, 1896.

New Year, 5657, Tuesday, September 8, 1896.

#### THE OLDEST SECT IN EXIST. ENCE.

NIGHT SCENE AT THE SA-MARITAN PASSOVER.

The Samaritans are the oldest sect in existence, and probably the smallest. They number about 130, and live at Nablus, the ancient Shechem at the foot of Mount Gerizim, the city of the Samaritans from time immemorial, and preserve to the present day the beliefs, ceremonies, and habits of their forefathers. An interesting account of their Passover is sent to the Guardian by a correspondent who was present at the feast, which this year happened to fall on the same day as the Jewish Passover, April 8. The people were collected in thirty tents on the top of Mount Gerizim, according to the Samaritans the place where Abraham was directed to sacrifice Isaac. Half an hour before sunset the services began. A little inclosure on the open hill, unturfed, with a rough inclosure of stones, was the place where the sacrifice was to be eaten. Near it a long, low trench had been made in which a fire was burning, and over it two caldrons were boiling. Here the lambs were to be slain. ther up the hill was a circular pit some ten feet deep filled with a wood fire, where they were to be roasted. The men

were clad in robes that recalled the Levitic priesthood, all white, the loose linen breeches, the tunic, girdle and headdress. The high priest was distinguished by a green mantle and wore a Turkish order. He faced the west, watching the setting sun, and led the chanting, the men about him singing and prostrating themselves on the ground. After a while all but the high priest moved to the shallow trench, where were waiting seven lambs of a pure Syrian breed, one for each fam-Each was held by a robed butcher. while an elder kept going from the trench to the high priest, awaiting the

The sky had been overcast, but as the sun sank it burst through the clouds, making a broad crimson band on the horizon, and casting a red light on the expectant faces, while in the east a gorgeous rainbow spanned the sky. As the sun touched the horizon, the signal was given, the white forms bent over the victims, and all was over in a moment. for the Jewish rule ordains that the knife shall be so sharp that the animal has no sensation of being killed. now turned to each other, falling on one another's neck and exchanging the kiss of peace, and then kissed the high priest's hands. The lambs were then hastily dressed, the water from the caldrons poured over them, the wool taken off, the entrails removed, and the right shoulders cut off as the high priest's portion. They were then placed on wooden spits, eight or ten feet long, with a transverse piece below the head, looking like a cross. Every part of the sacrifice, even the wool, was carefully salted. Then lamps were brought to see if the victims had been killed according to law, and as in one case the incision had not been correctly made, another lamb was brought and killed as the others had

Between 8 and 9 all was ready for the In the still moonlight the white-robed men stood chanting around the open pit, that sent out lurid flames, seven of them holding each a cross-like spit. There was a pause in the chant, and at the same instance the spits were thrown into the fire. A hurdle was drawn over the pit and sods and earth heaped upon it, leaving only the ends of the spits protruding. Then there was a the spits protruding. Then there was a wait for two hours, during which the tents were marked with the blood, and the chanting went on by the side of the first pit, in which gradually the wool and entrails and the priest's portion were carefully burnt. At 11 they assembled around the oven, the hurdle was removed

and the carcasses taken out. One spit was burned through, and a man was let down into the pit to gather the fragments that had fallen. The meat was then put in covered baskets and carried to the place of feasting. After a long loud grace there was a sudden silence, each family bent over its lamb, eating it with bitter herbs and unleavened bread, while the boys, with girded loins and staffs in their hands, carried portions with great care to the women in the tents. all was finished the ground was carefully examined to see that no fragment was left and every scrap was burned in the At midnight the ceremony was The visitors among the many Moslems from Nablus looked on from a little distance, for it is an unpardonable sin for a stranger to touch any part of the sacrifice. - From The Chicago Tribune.

#### THE KING'S MESSENGER.

"Send Thou, O Lord, to every place Swift messengers before Thy face, The heralds of Thy wondrous grace, Where Thou, Thyself, wilt come.

"Send those whose eyes have seen the King;

Those in whose ears His sweet words ring:

Send such Thy lost ones home to bring; Send them where Thou wilt come.

"To bring good news to souls in sin;
The bruised and broken hearts to win;
In every place to bring them in,
Where Thou, Thyself, wilt come.

"Raise up, O Lord, the Holy Ghost, From this broad land a mighty host, Their war cry, 'We will seek the lost, Where Thou, O Christ, wilt come.'"

Selected.

JEWISH DOCTORS.—It was during the first century of our era that the great school of Jewish physicians began with Akiba and Ismael, followed by Clenina about the year 200, a contemporary of Samuel, the celebrated oculist and accoucheur. Abba Oumna and Rabbi Gamaliel III. of the fourth century were likewise eminent Jewish physicians. After the caliphs conquered Spain in the eighth century great schools were established in Africa and Europe wherein Jews were the leading members. The Jewish

school of Cairo went to Cordova, then to Sicily and finally moved to the mainland of Italy at Salerno. Like schools were established at Arles, Narbonne, Montpelier and Paris. Among the more eminent Jewish physicists were Aricena, Ebn-Sina, Eben-Zohar or Avenzoar, Ebn Rashi or Averos, and Moses ben Maimon, better known as Maimonides, who labored in the tenth and eleventh centuries. Chaucer makes reference to them in his prologue to the "Canterbury Tales." Priests became jealous of them, and secured a formal excommunication against all who committed themselves to the care of a Jewish dootor. During the twelfth and thirteenth centuries the Jewish physicians spread from Spain over all Europe, even as far as the east, for Saad Edula was both a doctor and prime minister to the great Cham Argun. In 1492 a Spanish decree ordered thousands of Jews to leave within four months. About one-tenth went to Portugal and established schools there. Many thousands perished. This exodus caused a wide distribution of the Jews over European countries, and their knowledge and culture was as exemplary as it proved to be beneficial and progressive. — Chicago Record.

"When Assyriology first began to be studied there were published many lists of Kings which seemed to be contradictory to the chronology of the Bible. Later studies have proved the chronology of the Bible to be correct. The history of Joseph has been indirectly corroborated by the Tel-el-Amarna tablets. Delitzsch in his introduction on Genesis had sought to make out that writing was not known before the time of Moses, but Mr. Pinches, of the British Museum, has given proofs that writing was in existence. He had often asked himself the question how it was that ancient Jews while knowing the language had not adopted the cuneiform writing. To his mind the explanation lay in the fact that in Egypt they lived under foreign influence and separated from that of Babylon, To them the documents recording Biblical events appeared, therefore, to belong more to the past than to the time in which they lived. There was nothing which lent itself so much to corruption as the spelling of proper names, and the fact that many hundreds of years after the event Moses was able to write the name of Chedarlaomer exactly as given on the tablets showed that the names were not taken from hearsay but from contemporary documents."-Rev. Haham Gaster.

#### JEWISH MISSIONS AND LABORERS.

Miss Elizabeth Brown JERUSALEM. writes, Jan. 27th: "God has kept us in peace and safety during these last weeks and months. We do not know what may be in the future for The month of Ramadan, a time when Moslem fanaticism runs high, is nearly upon us, and a little after that their month Maharram, which is their most sacred month. We know, however, that we are safe in God's care and keeping, and we can trust and rejoice in Him and know that nothing can touch us contrary to His will, and He always causes 'all things to work together for good,' as well as for His glory. 'Therefore will we not fear, though the earth be removed, and the mountains be carried into the midst of the sea,' and God is able by His blessed indwelling Spirit to make this good in the life of each child who trusts Him. I know you will constantly pray and trust with us that we may so abide in the 'secret place' that harm cannot touch us, and more than anything else that we may be filled with the Spirit that God may be glorified daily and hourly through our lives.

"I am always glad to hear of the success of the dear work in Chicago, and I do pray God's blessing upon it and upon all who are in any way connected with it. May God multiply to you His choicest blessings, both spiritually and temporally, for His name's sake."

We hope our readers will remember dear Miss Brown in prayer, as she requests. She seems like our own missionary in that far-off land, having been so long connected with the Mission during her stay in Chicago.

A meeting of Christian men was held in this ST. LOUIS. city, Feb. 20th, and formed a "Society for the Evangelization of the Jews in St. Louis." Rev. Jas. H. Brookes was elected President, Edward Mack, Secretary, and G. F. Hulbert, Treasurer. There are about 30,000 Jews in the city.

The Jewish Mission in BROOKLYN. this city, under the management of Rev. L. Cohen, reports through Mary C. Sherborne, flourishing evening schools, and a sewing school with over 200 names on the roll.

HEBREW MESSIANIC Dr. Edward S. COUNCIL, BOSTON Niles, who for many years has had a labor of love among "God's ancient people" in Boston, has organized a "Hebrew Messianic Council for the promotion of the gospel

among the Jews.

This Council is composed of twentyfour members from different denominations and cities. Of these, Dr. Niles is the Director, Rev. Will. C., Wood, Secretary, Wm. Owen, Treasurer. A local Executive Committee of nine carry on the work in the city. The lamented Dr. A. J. Gordon was much interested in this special work, and was often found Saturday afternoons presenting the claims of Jesus as the Messiah of Israel.

NEW PAPER FOR The Mildmay Mis-THE JEWS. sion to the Tews has undertaken to publish a new paper in Jargon, hoping that it will be helpful to the Jews in East and South Russia. Its editor is Mr. Henry Goodman, of London. The name of the paper is "Dibre Hayomim." "Words of the Day." Three other papers are published in this language:

"Tiqueth Israel" — "The Hope of rael," by Pastor Gaebeline, of New Israel,"

"Ha'meth," or "The Truth," by Mr. Finegold, now of Jerusalem.

"Berith Am," or "A Covenant of the People," by Dr. Dalman, of Leipsic.

We wish God's blessing upon all these efforts to reach this great multitude numbering millions familiar with this language who are yet unreached by the truth.

MRS. BALLINGTON was recently in BOOTH San Francisco. She could find no church to hold her meetings. At last the largest Jewish synagogue in the city, of which the Mayor is a member, was offered and accepted.

THE REV. THOS. M. CHALMERS has started at 514 Union St., Chicago, a work among the Jews which he calls Messiah's Mission. Our earnest prayers go with this dear brother in his new field. Our relations have always been most pleasant and we desire that he may have the greatest success.

THE REV. WILLIAM C. DALAND editor of The Peculiar People, has accepted a call to take charge of the Seventh-day Baptist church in London, Eng., and will leave this country about the 1st of Mr. Daland will continue to May. edit The Peculiar People with Mr. S. S. Powell as managing editor in this country. MRS. ALBERT WEAVER reports that the Sabbath school at the DeWitt Memorial church which began with five scholars now numbers from fifty to seventy-five, carried on by eleven teachers, five of whom are converted Jews and Tewesses.

MR. LERMAN, a lay missionary of the Episcopal church, in New York City, reports that he has distributed 1,505 tracts twenty-two Bibles in Hebrew and German, forty-six New Testaments; made 851 visits to the Jews; held 404 conversations; received 289 visits; held sixty-six services with an attendance of 623.—

Hebrew Christian.

NEW MISSION IN JERUSALEM.—Mr. Finegold, formerly of the Paris Mission to the Jews, has transplanted his work to Jerusalem.

RABBI LEICHTENSTEIN AND REV. DAVID BARON are holding meetings in Glasgow at the Bonar Memorial Mission to the Jews.

ON NEW YEAR'S DAY about 210 Jews and Jewesses assembled in Central Hall of the Mildmay Mission for the annual tea. They were addressed by Rev. John Wilkinson and Dr. Dixon—each guest receiving on leaving an orange and a Christmas letter, sent by Miss Matheson. The next evening the children of the night school gathered, 380 strong. A touching part of the evening's performance was to hear the young son of the late James Adler, "tell the children, in simple, boyish language, what Jesus had done for him, and to entreat them to give their hearts also to Him." Thirty-five prizes were distributed for good conduct, regular attendance and Scripture.

Jan. 9th the girls belonging to the sewing and Bible classes had their tea. About forty-five were present. Sixteen prizes were distributed by Pastor Faber, after which they were addressed by Mr. S. Wilkinson.

THE ISHI-ISRAELITE, G. L. WILSON of Nevada, Iowa, has received the following regarding persecuted Jews, from a Jewish friend in Tangier, Morocco, North Africa: "How my heart was touched afresh by their misery, when I saw about 10,000 of them in Meguinez compelled to go barefooted to show humility to the Moors, shut in a part of the town by themselves, not allowed to wear the same kind of garments as the Moors, and insulted by them at every opportunity." While all hearts go out to the oppressed Christians in Armenia, the oppressed Jews in various lands should not be forgotten.

#### JEWISH NOTES.

"THE QUARTERLY REVIEW" greatly agitated our Jewish brethren by an anonymous article on the "Modern Jew," which, as they say, "perceives in the Jew nothing but evil, and makes the whole race answer for a part." The Rev. S. Singer of London, preached a sermon Feb. 1st, '96, replying, or rather, commenting upon it from the text, 2 K. 18:36, "Answer him not," in which he says: "My friends, give no answer, but give something better; give a refutation in your own life and conduct. Consider that of the charges brought against us, all are not false and groundless. It would be sheer fatuity and unpardonable self-righteousness on our part not to admit this. What answer shall we give them? Let us rid ourselves wherever we detect it, of all coarseness in our aims-of the worship of material success, of the yearning of the prizes of life without the precedent toil and strug-gle. \* \* \* And of this be sure in the conflict with anti-Semitism, you will never succeed in talking it down, or in writing it down, or in fighting it down. There is but one course. May every son and daughter of Israel follow it faithfully -follow it to the end-you must live it down."

JEWS AT JERUSALEM.—In Jerusalem the Sephardi and Ashkenazi Jews have agreed to bury their differences and to unite for the weal of their nation. The Sephardi, or Spanish and Arabic-speaking Jews, were exceedingly bitter against the intrusion of the Ashkenazi, or Yiddish-speaking Jews of the north and west of Europe, at their first coming. Both alike are inimical to the poor Yemen Jews on their first return, but now that, in miniature, the nation commences to return from all ends of the earth, and there is a Persian colony, a Circassian colony, an Arabian colony, as well as their own Spanish and Yiddish-speaking colonies, kinship is overcoming the former selfish feud.—Reaper.

THE MAGNIFICENT SEMITIC LIBRARY of M. Ernest Renan will not be acquired by Cornell university. The widow of the late M. Calman Levy, the author's publisher in Paris, has bought the collection and presented it to the Bibliotheque Nationale of Paris.

SIR JULIAN GOLDSMID, whom the Jewish Chronicle in a lengthy notice calls "a Prince in Israel," died 7th of January, in the 57th year of his age. Descended from an ancient family, his political career was marked by ability and success. He greatly endeared himself to his race by his labors on their behalf in connection with the "Anglo-Jewish Association," of which he was president, which had for its object the defense of the persecuted Jews, and also by many charities and good offices which he discharged with a conscientiousness worthy of the heart and genius he possessed.

Dr. E. G. HIRSCH, of Zion's Synagogue, has received a call from the Emanuel Congregation of New York City, at a salary of \$18,000 a year, and another from Beth El. congregation of the same city. He told his people, Sunday, Feb. 2d, that he had decided to remain two years more with them (although his present salary is only \$12,000), but he informed his congregation that if they let these two years pass without encouragement at the end he would "take his pilgrim staff and go."

In his discourse which followed, on "What is the Rabbi?" we note the following passage which needs no comment for Christian readers:

"The rabbi fills a function in the universe as much so as the merchant and the millionaire, and if he fills that function his time is occupied, and he has no time to make social calls in order to show how he is prospering on the salary he is paid. The rabbi is not a spiritual guide. He is not a clergyman. He is not a pastor or a priest. He is a simple This and nothing else. But teacher. teacher of what? He has to deal with nothing but one great study. the only thing that he has to handleman physically, man intellectually, man as one of the universe. The Jewish rabbi is a teacher of religion and devotes his time to the study of religious life."

REV. DR. EMANUEL SCHRIEBER.-It is currently reported that the learned Rev. Dr. Emanuel Schrieber of Toledo will shortly be called to minister in the leading west side Jewish congregation worshiping in Zion temple near Ogden avenue and Washington boulevard, Chi-Dr. Schrieber, the proposed new incumbent, is in the prime of life and is an orator of no mean pretenses. As a writer on Jewish theology and history he has already furnished ample evidences.

RABBI MAURICE EISENBERG, who has ministered for some years over the Jew-ish congregation in Peoria, Ill., is about to establish a Creedless church in that city. For some reason his pulpit was recently declared vacant.

A SINGULAR SUIT has just been brought before a court in Germany, which is to adjudicate a question in cremation. Israelite who died recently gave directions that he be cremated. His executors carried out this last will, but when they asked permission to bury his ashes in the Tewish cemetery their request was refused, giving as a reason that it was contrary to the Jewish laws. brought to compel the cemetery authorities to inter the remains. The decision is looked for with interest. A learned Jewish authority writes that there is nothing said in the Jewish laws forbidding such remains to be interred in a resting place among his fathers.

THE UNION OF AMERICAN HEBREW CONGREGATIONS, through rabbinical incumbents, is holding services in villages, towns and small localities where there are no synagogues or temples, for the purpose of establishing Sunday schools. The rabbis are given leave of absence and they report marked progress in their circuits.

MR. JOSEPH SEBIG MONTEFIORE, the well-known President of the Board of Deputies, has been appointed Consul General for Italy in London. He is a nephew of the great Sir Moses Montefiore.

ADRIAN ISSEL.-The newspapers of Italy are sounding the praises of Adrian Issel, a captain in the Italian colonial troops, which were almost annihiliated in a late engagement with the Abyssini-The captain fell in that battle. Issel was of a leading Jewish family in Genoa.

DAOUD EFFENDI .- Among the important personages in the present political affairs at Constantinople is Daoud Effendi, the dragoman of the imperial The present grand vizier speaks only Turkish, hence his only method in treating with foreign ambassadors is through the interpretation by Daoud Effendi, who is a man of great abilities. He belongs to a much honored native Jewish family.

THE JEWS IN JERUSALEM way be divided into four rough classes:

(1) Those Jews who spend their time in purely religious occupations, e. g., the study of the books, and whose great object in coming to the country is to die

on holy soil.

(2) Jews who have perhaps come to the country from religious motives, but who have still to earn their living to assist out their scanty "Haluka," the allowance they receive from funds contributed by Jews of other countries for their support.

(3) Those who have been brought up in the country and have had to earn

their own living unassisted; and

(4) Jews who have by various philanthropic agencies been settled in agricultural communities on the land.—Jews and Christians.

#### BOOK NOTICES.

The Rev. Dr. H. B. Waterman has most kindly sent us the companion of his "Hand Book of the Holy Land," noticed in the July, 1895, ERA, in the shape of four beautiful maps mounted on rollers, in a convenient, portable shape, in a strong canvas box to be hung on the wall, suitable for the library or class room. The maps embrace:

I. A topographical view of the land. 2. A general map showing its divisions according to the tribes, with all places mentioned in the Scriptures clearly marked, and also shows the rail-

roads, completed and in prospect.
3. The life and journeys of Christ laid out in color, so that the Bible student may follow with great ease the footsteps of our blessed Lord as He

tabernacled in the flesh.

The flora and fauna of "the Land

and the Book."

These maps are mainly drawn from the Palestine Exploration Society's Reports, by Chas. E. Petford, with a most helpful chronological index by Dr. Waterman, arranged topically with his book. They are made very attractive by side-views of well-known places and scenes from the life of Jesus.

It, as well as Dr. Waterman's book, are published by C. F. Rasweiler & Co.,

Chicago.

The Gospel in Isaiah. By Rev. Chas. S. Robinson, D. D. Published by Fleming H. Revell Co., 63 Washington St., Chicago. Pp. 280. Price, \$1.25. We

have read with deepest interest this book from the pen of the gifted author. His text is Isaiah the sixth chapter. Isaiah's vision-in the thirteen verses of which he says "we find the entire gospel scheme detailed as belonging to Isaiah's For he had a individual experience. notable vision in which he saw Jehovah Christ, the Son of God, exalted in the enjoyment of His glory, then in swift succession the same being in the execution of His work, in the exercise of His authority, and finally in the sovereign distributions of His grace"-the awful grandeur of the scene is wrought out in a very impressive and profitable way.

Zeinab the Panjabi. By Rev. E. M. Wherry, D. D. Pp. 80. Published by the American Tract Society. \$.50. A touching story founded on facts of the persecution and trials of a mother and two children who left the faith of Mahomet and embraced Christianity. The mighty overruling hand of God is visible throughout the book and in the final victory and triumph over the powers of darkness.

Ecclesiastes. By Rev. W. J. Erdman, D. D., Germantown, Pa. Pp. 88. \$50. Our old Chicago friend sends us his new book in which he has presented his views on this much debated volume of God's word. The doctor's thought is to "prove that its tentative experiences, its reflections, conclusions and all, are of the natural man: that even its 'Fear of God' is still of 'man under the sun;' but that all is intended to lead men to Christ as man's everlasting righteousness and portion. It is a preparation for redemption." We most heartily commend it thoughtful Bible students who will, we are persuaded, unite with us in calling it most helpful.

Northfield Echoes. Published monthly during the summer in connection with the Northfield conference. D. I., Pierson, Editor. Price 50 cents. We are glad to receive this most excellent illustrated magazine containing the discourses of the 13th General Bible Conference at Northfield—at which Preb. Webb-Peploe, Andrew Murray, Mr. Moody and many distinguished American divines took part. It goes a long way toward making amends for not being able to be present at this American-Keswick to read the earnest words of these men of God.

We have for sale a few copies of Miss Tattersall's "Jewish Cookery Book," noticed in the October '95 number of the Era. Price 35 cents.

#### ACKNOWLEDGEMENTS.

Mrs. A.—Handsled, oil can and clothing.

Cong. Ch. Hinsdale—Parcel of

clothing.

Mrs. L. G. H.—Bundle of cloth-

ing, shoes and table cloth.

Mrs. Chas. S.—Clothing, hats. N. G. R.—Suit of clothes. Mrs. O. D. A.—Clothing. Mrs. A. W. W.—Clothing. F.—Games.

Mrs. G. W. B.—r dozen hats. Through Mrs. G.—Three parcels books, Bibles, clothing.

Mrs. K. - Patches for quilt.

Mrs. -- Boys' clothes.

Mrs. A.—Bundle of old clothing

and materials for Mothers' meet-

Mrs. A. W. W.—Hymn sheets. Mrs. J. E. H.—Remnants.

Mrs. M. E. P.—Jelly and canned fruit.

Mr. H. S.—Overcoat.

Mrs. G.—Music, children's dresses and remnants.

Through Mrs. P.—from Mothers' meeting 1st Cong. Ch.—Cradle, quilt and linen.

3d Pres. Ch.—Package of carpets and barrel of clothing.

1st Cong. Ch.—Bundle of cloth-

Through Miss E. D.—Parcel of clothing and new material.

A. W. & S. E. P.—Brush and varnish.

9th Pres. Aid Society—Music for singing classes.

40 volumes from the American Tract Society.

#### CONTRIBUTORS TO THE CHICAGO HEBREW MISSION.

FROM DEC. 17, 1895 TO MARCH 19, 1886.

A Friend of Israel's Annas, Mr.
Bailey, Rev. Edward
Baker, Mrs. J. M.
Bastable, Mrs. G. S.
Beard, Mrs. Richard
Blackstone, Wm. E.
Bliss, Miss Mary E.
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Davies, Mrs. E. C.
Davies, Mrs. E. C.
Davies, Mrs. W. H.
Dean, Mrs.
Denovan, Pastor Joshua.
D. G., Per Miss Dryer
February 29th
Freuder: Ignatz
Glibbs, Misses L. and L.
Gordon, John
Haines, Mrs. Mary E.
Hayes, Mrs. A. H.
Helligonds, Mrs.
Helligonds, Mrs.
Helligonds, Mrs.
Helligonds, Mrs.
Holley, Mrs. L. G.
Howard, Miss Mary C.
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Ralston, Mrs. T. C.
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Sharp, Miss Meta
Sherman, Mrs.
Smith, Mrs. C. A.
Steinhauer, Mrs. Chas.
The Lord's Money
Thomson, Mrs. M.
"Through Grace to Glory"
Van Vleit, Rev. P.
Velander, C. J.
Vickers, Mrs. Frank
Watson, Mrs. James

Webster, Mrs. E. R. Wilkins, H. J. Winkler, Miss M. L. Wood, Mrs. A. W. Wood, Miss Stella Wright, Rev. O. W.

#### CHURCHES AND SOCIETIES.

Bible Class Cong'l Ch., Hinsdale, Ill.
Bible Class, Harrisburg, Pa., per Rev. D. M. Stearns.
First Baptist Church, Chicago.
First Cong'l Church, Oak Park.
First Methodist Church S. S. Oak Park.
Ladies' Benevolent Soc., First Cong'l Church, Chicago.
Ladies' Benevolent Soc., Third Presb. Church, Chicago.
Mrs. Angear's Bible Class, Union Park Church, Chicago.
Reformed Church S. S., Irving Park, Ill.
Sale of Hats.
Sale of Almanacs.
The Christian Reformed Chs. of North America, per. Rev. J.
I. Fles.

#### CONTRIBUTION TO THE CHICAGO HEBREW MISSION.

FROM DEC. 17, 1895 TO MARCH 12, 1896.

RECEIPT.	RECEIPT.	RECEIPT,	RECEIPT.	RECEIPT.
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2425\$ 6.00	2449 3.00 2450 75	2473	2497 5.00 2498 16	2521
2426 5.00	2450	2474 1.00 2475 2.00	2499	2522
2427 1.00 2428 5.00	2452 10.00	9478 1 56	2500 2.00	2524,Cancelled
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#### QUARTERLY REPORT OF THE CHICAGO HEBREW MISSION.

FROM DEC. 17, 1895 TO MARCH 12, 1896,

RECEIPTS.	EXPENDITURES.	
Cash on hand Dec. 17, 1895	Paid for Relief.       \$ 3.95         Paid for Tracts.       64.21         Paid for Industrial School       10.55         Paid for Educational Classes.       31.52         Paid for Christmas Festival.       25.03         Paid for Printing, Stationery, etc.       5.60         Paid for Repairs.       5.90         Paid for Mission House Expenses. Including Household Expenses, Supplies for Workers, Coal, Gas, etc.       327.27         Paid on New Chapel Loan       176.26         Cash on hand:       6eneral Fund.       02         New Chapel Fund.       9.00         JEWISH ERA       31.64         N. C. Loan       41.12         —       81.78	
\$849.92	\$849.92	
BUILDING FUND.	NEW CHAPEL FUND.	
Balance Due on Building	Cash on hand March 12th	

308 Clinton Ave., Oak Park, Ill.

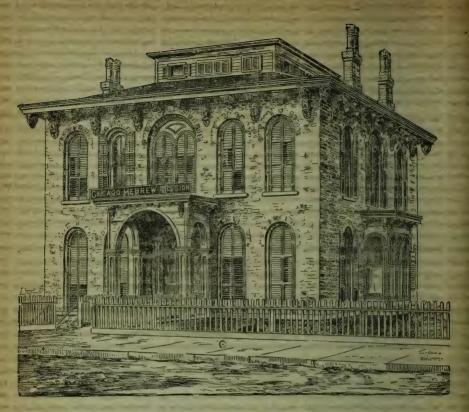
I have examined these accounts and find them correct. E. M. WHERRY

March 20, 1896.

For the Auditing Com.

#### Form of Bequest to the Chicago Hebrew Mission.

I....., of [give Town, County and State,] will, give and bequeath to the Chicago Hebrew Mission the sum of \$....... [If the property bequeathed is in Real Estate, give description and add "in fee simple forever."] Witness my hand and seal, this......day of.........18... [L. S.] We, the undersigned, saw [give name] sign the paper, which he acknowledged to be his last will and testament, and we have signed it as witnesses at his request, in his presence and in presence of each other. [Three witnesses.]



#### THE CHICAGO HEBREW MISSION

22 MARGARET ST., CORNER WEST FOURTEENTH PLACE (TWO BLOCKS EAST OF BLUE ISLAND AVE.)

REV. J. W. MARCUSSON, SUPERINTENDENT.

יעדען שכת אום 3 אוהר נאכמי<mark>טאנ</mark> אויך יעדען זאננטאנ אום 3 אוהר.

ררשה ליהורים



יערען דיענסטאַג אום 4 אוחר נאַכמיטטאָג.

# CHICAGO HEBREW MISSION

22 Margaret Street

12th St. Branch, 210 12th St.

PREACHING TO JEWS Saturdays and Sundays, 3 P. M PRAYER MEETING Fridays. 8 P. M. at the 12th St. Branch.

SEWING SCHOOL Tuesday, 4 P. M. at Mission. Monday, 3:30 P. M. at 12th St. Branch.

# THE JEWISH ERA

### A GHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

יוכר לעולם בריתו נתהלים קיא ה.]

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

#### JULY, 1896.

#### CONTENTS:

	PAGE
DEBTORS TO THE JEWS-Rev. W. H. Walker, D.D.	77
OUR HOPE.—POETRY.—Dr. William Leask.	. 79
THE DEATH OF BARON DE HIRSCH.	81
"PHYLACTERIES" OR "T'PHILLIN."	82
ISRAEL'S VAIL,—Rev. J. I. Fles.	84
TESTIMONY OF A POSTAGE STAMP.	85
THE CORONATION STONE	86
KEV. THEO. J. WEYER.	87
Jewish Calendar, 1895-1896, 5656.	87
THE VISION OF DRY BONES.	88
THE FEAST OF PENTECOST.	90
THE NEW TESTAMENT, THE JEW'S BOOK.—Mrs. M. E. Houston.	92
NICHOLAS SECOND	93
PSALM SEVENTY-SEVEN.	94
NAHAM GAMZA	95
EDITORIAL:	
OUR NEW HOME	96
MUHARRAM AND RAMAZAN	. 97
Passover Entertainment	'9.7
HALL MEETINGS.	98
JEHOVAH JIREH.	98
CHICAGO HEBREW MISSION REPORTS	99
JEWISH MISSIONS AND LABORERS.	104
NEW LIGHT ON JEWISH HISTORY.	106
Book Notices.	106
NEHEMIAH'S NIGHT RIDE	107
TREASURER'S REPORT	108

PUBLISHED BY

THE CHICAGO HEBREW MISSION

#### THE CHICAGO HEBREW MISSION.

This is an interdenominational organization, having for its object the promotion of the intellectual, social and religious welfare of the Iews. It was begun in November, 1887, and was incorporated March 11, 1891.

The Society owns the Mission premises at the corner of W. 14th Place and Margaret St., which cost \$8,000. There is a substantial brick building and three lots, affording sufficient grounds for enlargement. The work of the Mission consists in:

#### EVANGELIZATION.

Preaching the Gospel to the Jews at the Mission. ist.

Personal work with inquirers; explaining the Scriptural claims of Jesus as the Messiah; the need of a Saviour from sin, the grace, mercy, forgiveness and goodness of God as manifested in His Son, Jesus Christ our Lord.

3d. Distribution of testaments, leaflets and general literature in English, German, Hebrew and Jargon.

House to house visitation among Jewish families.

Dispensary at 210 12th St.

#### INSTRUCTION.

Industrial School for Children at the Mission. Educational Classes at Mission.

#### BENEVOLENCE AND CHARITY.

. The distribution of clothing, food and other relief to the most

needy poor.

The Mission depends entirely on voluntary contributions, which may be sent to Mrs. T. C. Rounds, Treasurer, 308 Clinton Ave., Oak Park, Ill.

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Oak Park, III.

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# THE JEWISH ERA

VOL. 5.

CHICAGO, JULY, 1896.

No. 3

"A light to lighten the Gentiles and the glory of thy people Israel."

PUBLISHED QUARTERLY, PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR
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ENTERED AT THE CHICAGO POST OFFICE

MRS. T. C. ROUNDS, EDITOR.

For the ERA.

DEBTORS TO THE JEWS.

REV. W. H. WALKER, D. D.

Their debtors ye are. Rom. 15:17.

The Jew is the great miracle of the ages, and a standing argument of the truth of the Christian religion. It is impossible to read the Bible, without recognizing His superior place in the plan and purpose of God. It is a great mistake for a Christian to make, to imagine that because the Jew has forfeited all right to his place of blessing. and added to his guilt the solemn act of crucifying the Son of God, that God has changed in His purpose toward the Jew. The promises of God made to Abraham 430 years before the law was given, have not been set aside by the failure of the Jew to keep the law. "The gifts and calling of God, are without repentance," and God is able to "graft them in again," although now they are broken off and have become (practically) "not my people."

Even Christian people in the enjoyment of their fuller blessings are apt to forget the cost at which they have come to us, and to fail to give back again to the Jew according as we have received from him. Blindness in part has happened to Israel, what for? Let Paul supply the answer. Why are they the enemies of the gospel? It is for your sake. What ought to be your attitude toward them? to provoke them to jealousy that they may be led to desire and to obtain the larger blessings of the Gospel which you enjoy. In order to help you to discharge your debt to the Jew let me remind you:

1. THAT THE JEW IS INCLUDED IN THE ORIGINAL COMMISSION OF THE RISEN CHRIST.

That commission is sufficiently clear to be understood. It is to preach the Gospel to every creature. This surely includes the Jew. Practically, we have read it as if it said to every creature but the Jew. If at all, the Jew has been left last and today there are fewer missionaries to the Jews than to any other people. They are looked at as the worst people in the world, if this were so, so much greater is their need of the Gospel.

2. The Jew has prominence given to him in the Gospel Commission.

Repentance and remission of sins were to be preached in the name of Jesus, beginning at Jerusalem. In the sending out of the first apostles to their missionary work endowed with the Spirit's power, their sphere

of work was defined in the following order, "Witness unto me in Jerusalem—Judea—Samaria and to the uttermost parts of the earth."

The history of the early church as given us in the book of Acts, is in perfect line with this order. is a firm conviction on the mind of the writer, that the readiest way to evangelize the world is through the Jew, and I am quite sure it is the purpose of God as revealed in prophecy to *convert* the world as the result of the conversion of the lew. Note the difference between evangelizing the world and converting the world. The first is the work pressing upon us now, the second will be the work of other ages after this.

3. A REPRESENTATION FROM AMONG THE JEWS IS NEEDED IN ORDER TO THE FORMATION OF THE BRIDE OF CHRIST.

The Church of Christ is to be composed of representatives from among all nations. The Jews are surely a nation although a scattered nation; and from their midst must come some of the Bride. In speaking of the lew, it is necessary to distinguish between the individual salvation of the believing lew of the present and their national salvation in the future at the coming of the Lord. Paul says that "even at the present time there is a remnant according to the election of grace: This remnant loses connection with the nation as such, and with the believing Gentile, constitute the body of Christ. This is the object of the present dispensation, to gather out this election, and so prepare for their National Conversion, and through them for the conversion of the world.

4. What do we owe the Jew?

To the Old Testament of the Jew's Scriptures we owe the New Testament. We could not have

had the one without the other. We owe to the Jews the purest code of laws ever given to man, and which enter today into the most perfect civilization. We owe to a Jewish poet and singer the noblest songs that have ever given voice to pious Christian sentiment, would to God they were more constantly sung now, rather than many of the hymns of modern revival birth and use, which have too often, neither the merit of poetry, piety nor truth. The lews have been for us. the custodians of the Word of God. They have given to us a Saviour, and a consequent salvation which is of the lews. We are members of a church founded by Jewish believers, and which introduces us into the higher blessings of Christianity consequent upon their rejection of Christ. They are at present in a condition of judicial blindness, that we may have the light. They are undergoing present chastisement for their sin, yet they are the special objects of God's gracious love and care. God chastens them, but will not allow others to do it with impunity. have no doubt but sorrow has come upon many nations because of their treatment of the Jews. What do we owe the Jews? Certainly the first offer of the Gospel. Why has the Jew a claim different from the claim of the Gentiles? We have received everything from him and should give it back to him again, while our debt to the Gentile is simply because he needs what we have. Common justice would readily accord to the lew the first place in missionary effort.

5. What the Jew could do for Missions is another Argument for giving him prominence in our efforts.

The Jew has access to every nation of the earth and you find him everywhere. In sending mission-

aries to a foreign country the first thing that has to be done is to learn the language. This is a demand upon time and money before ever the work can be begun, but a Jew is master of most of the known languages, and in his conversion we have material for work ready at hand. As a matter of missionary economics, we should go to the Jew first.

6. The Jews themselves are ready for the Gospel and are eagerly welcoming it.

There is evidently a breaking of fetters and a struggling for liberty, the fullness of which can only he realized by those whom the Son makes free. There is a seeking after light and a disinclination to be bound longer by the traditions

of the past.

There is a strange longing taking possession of this people for the land of their fathers. They are flocking there in thousands. From Jewish hearts there is going up the constant prayer, "O Lord, wilt thou not this year lead us back to the land of our fathers?" All these things constitute an opportunity and a call to Christians for help and work among this beloved people.

Through the instrumentality of Rabbi Lichtenstein in Hungary, Rabinowitch in Russia, and many missionaries in many places in the United States and other countries, thousands of Jews are being brought under the Word of God,

and are being converted.

7. God is Providentially Calling upon us to discharge our duty to the Jews.

The persecution of the Jews in Russia is driving them back again to their own land. They are finding no rest for the sole of their foot, anywhere. No country is anxious to have them. God's

promise, Ezekiel 36:24-35, is being fulfilled. The promise of the early and latter rain is being fulfilled. See Joel 2:18-24. In the meteorological records kept in Jerusalem, the rainfall for the years 1860-1869, average 20.92 inches; for 1870-1879, the average was 23:48 inches, a gain of 2:55 inches; for 1880 to 1888, the average was 27.50 inches, a gain of 4.11 inches. Good roads have been built, and a railway constructed from Joppa to Jerusalem, and is being extended in different directions in the coun-These are all calls to us for to give the Jew the Gospel, in the use of all these facilities. God help us to do this.

"PRAY FOR THE PRACE OF JERUSALEM. THEY SHALL PROSPER THAT LOVE THEE."

#### . OUR HOPE.

#### DR. WILLIAM LEASK.

And is there none before? No perfect peace

Unbroken by the storms and cares of life.

Until the time of waiting for Him cease, By his appearing to destroy the strife? No, none before.

Do we not hear that through the flag of grace

By faithful messengers of God unfurled, All men will be converted, and the place Of man's rebellion be a holy world? Yes, so we hear.

Is it not true that to the Church is given
The holy honor of dispelling night,
And bringing back the human race to
heaven

By kindling everywhere the Gospel light?

It is not true.

Is this the hope—that Christ the Lord will come?

In all the glory of His royal right, Redeemer and Avenger, taking home His saints, and crushing the usurper's might?

This is the hope.

-From the Witness of the Stars.



BARON DE HIRSCH.

## THE DEATH OF BARON DE HIRSCH.

Never perhaps has death in these latter days cut a wider swath in the ranks of Israel than when he took away this "Millionaire Moses" as the Jews lovingly called him. Though he was a polished man of the world and enjoyed its pleasures there is something very touching in the way his great heart reached out after "scattered and peeled Israel" in all lands of persecution.

So much has been written and said of this truly great man since his death, that we shall not attempt to give anything of a biographical notice, full of interest as it is, but simply to mention some points that

have greatly impressed us.

Born to a fortune, which was founden in his grandfather, and inheriting commercial tastes from him, it did not take this prince of financiers long to come to the front. One of his first great coups was the purchase of the assets of a bankrupt bank in Brussels: it was his good fortune to discover among these assets a concession for a Turkish railway which proved a mine of wealth to him. This led to further railroad enterprises and businesses of various kinds which his Napoleonic genius for finance turned into gold. His success which many considered "luck" was really due, as he once said himself, to his "mastery of detail and to economy in small things."

The estimates of his fortune range from sixteen to fifty millions, while his benefactions in connection with the societies he was interested in, and in private, cannot

be estimated.

His attention seems to have been called to the condition of his people by the fact that in the countries where he was most successful in business they were the

most persecuted. His especial efforts to help his brethren within the "Pale of settlement" in Russia were on a gigantic scale plan," says the Jewish Chronicle, "contemplated chiefly the establishment of a comprehensive scheme of education throughout the Pale, supplying to every town and village adequate school accommodation, organized on the best Western models. For the preliminary endowment of this scheme he offered the Russian government 50,000,000 francs (£2,000,000) but the negotiation fell through on the question of the trusteeship of the fund-the Russian government objecting to any private individual or foreigner being concerned in its control or administration."

A most pathetic but sorrowful turn was made in his life upon the death of his only son (Baron Lucien Hirsch) when he became a patron of the turf "because Lucien loved it." He seemed to be conscientious even in this. nings, however, he always devoted to philanthropic uses, amounting it is said in the last five years to over £100,000. His mind seemed especially to turn after his son's death toward the amelioration of the condition of his race, spending many millions in this way and amply providing after his own death for the colonization schemes upon which his great heart was much set.

The fortune of his son, which amounted to twenty millions of dollars, he devoted to charities, giving five millions each to the Jews of Russia, Hungary, Galacia and Roumania. Well may and do, the Jews mourn a personal friend, especially those whom he favored in his colonization efforts in Argentinia and the United States and Canada where so many have been befriended.

The portrait in this issue is from a photograph sent to the Jewish Era by request of the then editor, Mrs. Howe, and appeared in the April, 1893, number accompanied by a kind letter from the Baron's private secretary, which was also published at the time.

It is very beautiful that the Baron's devoted wife, who always seconded his humanitarian efforts, is interested to carry out his plans and wishes. We must not fail to see the loving hand of our heavenly Father in the use of the wealth of

this great man. "What could I have been done more for my vine-yard, that I have not done for it,"—but we must also see the much that has been failure in these schemes is because God the Lord's plan is that Israel shall be gathered to her own land and "set under her own vine and fig trees," instead of being gathered in other lands.

## "PHYLACTERIES" OR "T'PHILLIN."

The precept of Phylacteries or "T'phillin," as they are termed by Rabbinical writers, is founded upon a literal in-

terpretation of Ex. 13:9, "And it shall be a sign unto thee upon thy hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth."

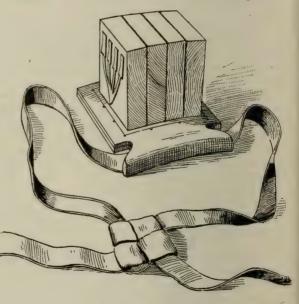
Phylacteries are worn daily by the Jew during Morning Prayers from the time when he becomes "Bar-Mitsvah" (Son of Commandment), i. e., at the age of thirteen years.

Phylacteries are not worn by women; nor are they worn on Sab-

baths or Festivals; such days being looked upon as signs between God and His people, the use of Phylacteries is considered to be unnecessary.

THE PHYLACTERY FOR THE HEAD Is a small parchment box, varying in size from half an inch to two inches square, divided into four compartments, each containing a slip of parchment upon which is written in Hebrew one of the following sections of Scripture:

1st Section - Deut. 4:4-9. 2d " 11:13-21.



THE PHYLACTERY FOR THE HEAD.

3d " Ex. 13:1-10. 4th " Ex. 13:11-16.

About A. D. 1175, a great controversy arose between Rashi and R. Tam, as to the order in which the sections of Scripture should be placed. The former maintained the order above given, to which the Jewish nation almost universally conforms; whilst the latter contended that the sections of Exodus should precede those of Deuteronomy.

Some Jews consider the question to be of so great importance that during prayers they wear two kinds of Phylacteries called by the respective names of the above Rabbis.

One end of the box is turned over to form a lid, having a loop left at one side through which a leather strap can be passed. After the parchment scrolls have been placed in the box, the lid is sewn on to it with sinews of a ceremonially clean animal.

On two sides of the box the letter

"Shin" is embossed, on one side with three heads,  $\boldsymbol{v}$ , and on the opposite side with four heads. (See illustration.)

"Shin," the initial letter of "W" "Shaddai" (Almighty), is employed as an abbreviation of that name, and the fourheaded "Shin" is used to indicate that "Shaddai" is to be identified with "I" "Jehovah" (a word of four letters).

THE PHYLACTERY FOR THE ARM,

With two exceptions, is similar to that for the head.

1. There is only one compartment which contains the same sections

of Scripture, written in four columns but on one strip of parchment.

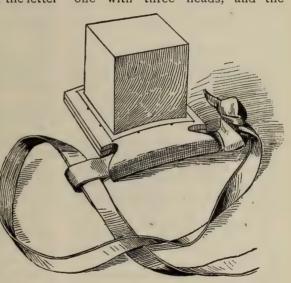
2. The letter "Shin" is not embossed on the outside of the box.

For securing the Phylacteries to the head and arm, are of leather, about two yards and a half long, and half an inch wide; one of these is passed through the loop of each Phylactery.

The knot in the strap by which he Phylactery is fastened to the head is in the shape of the letter "Daleth," , the second letter in the word "Shaddai" (Almighty), and the third letter "Yod," is made by a small knot in the strap of the Phylactery for the arm.

Thus, with the first letter "Shin" embossed on the outside of the Phylactery for the head, the sacred name "T" "Shaddai" is completed.

The Phylactery for the arm is put on first; it is placed on the left arm towards the heart, and the strap bound seven times round the arm, to represent two "Shins"—one with three heads, and the



PHYLACTERY FOR THE ARM.

other with four—the remainder of the strap is bound three times round the palm of the hand, and three times round the middle finger, each set of windings representing the letter "Shin."

Before putting on the Phylactery for the arm the following blessing is said: "Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with Thy Commandments, and didst command sus to wear the Phylacteries."

The Phylactery for the head is then put on exactly in the center of the forehead, and after this is secured by means of the leather strap, the following blessing is said: "Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with Thy Commandments, and didst command us respecting the precept of the Phylacteries."—Selected.

For the JEWISH ERA.

ISRAEL'S VAIL.

REV. J. I. FLES.

2 Corinthians 3:13-16.

The apostle Paul was an Israelite. He says, Rom. 11:1, etc.: "For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin," etc. He is an Israelite who greets and adores Jesus of Nazareth as his Messiah. First, he was a strong opposer, a bitter persecutor of the followers of Jesus—so bitter, as there never was one before.

But Jesus revealed Himself unto him, and he became convinced. and ever afterward was His humble follower. He now loves His people and kindred more than even heretofore. He prays for them, for their salvation; he preaches to them and writes about them, not to abuse them, but to convince them of the truth. He also wishes that the church, the believers of the Gentiles, shall know and never forget that the Lord shall yet do great things for His chosen people. He gives us here a few beautiful thoughts after comparing the service of the old covenant with the administration of the Gospel of the New Testament.

When Moses had returned from the Mount to the camp of Israel, he was not aware that the skin of his tace snone, tor it glistened from the great glory of God in whose presence he had been. He had to take a cover, a vail, and put it over his face, because the people were

afraid to come nigh him.

Now, says Paul, so it is with Israel. They read the Scriptures, the holy books of Moses, but a vail is upon their hearts. This vail hinders Israel so that it cannot catch the meaning of the words and understand the instructions of the Holy Spirit. Israel could not see the face of Moses, it looked upon the vail. So it is when Israel reads the word of God. It does not see the meaning of the promises, nor of the sacrifices.

Why, my Jewish friend, all these sacrifices, all that shedding of blood, all that slaying, all that cleansing? It teaches that you and I and all are sinners, and that we deserved death. By good works, alms, the blood of cocks and sheep, our sins can not be taken away—the debt can not be paid so that we may be reconciled to a God who is

holy and righteous.

Moses points to the Messiah who was to come, "A prophet shall the Lord your God raise up like unto me;" the sacrifices point to one great sacrifice, a blood by which the sins may be taken away. Oh! that the vail of your hearts may be taken off, and that you might clearly see that salvation can only come from the blood of the blameless and undefiled Lamb—the Lamb of God—the Messiah.

The time shall come, says Paul, that Christ Himself shall come and do away the vail which now is on Israel's heart. It is true, we preach and pray and labor to save some of them, but they are only the first-fruits of the great coming harvest. To convert the people, the nation, is the work of Christ, the Anointed One of the Father. He

shall convert Israel to Himself; it shall see Him whose side they pierced, and mourn because they so long rejected Him, and allowed themselves to be blinded by prejudice, that they refused to search themselves earnestly and diligently.

It is a public, well-known fact, that as soon as an Israelite begins to inquire after the truth, and read the holy Scriptures, and compare them with what is declared concerning the Messiah, that He should be led as "a lamb to the slaughter," with what the Gospel teaches about Him, he is brought to the faith in the crucified One.

Therefore, we go on with courage and joy to preach the Gospel to the Jews, knowing that our labor will not be vain in the Lord. Mission work among the Jews has too long been neglected by the Christian church. In our day, it becomes different. In Holland (Europe) the Protestant Society was organized about twenty-five years ago by the converted Israelite and renowned poet, Mr. Isak Da Costa. and Dr. A. Capadose, and Dr. C. Schwartz—all Israelites by birth, who labored with much fruit and blessing through their two missionaries. Van Ass and Korff. In the Reformed churches, Rev. E. Kropveld, also a former Israelite, is the champion for mission work among the Jews. At present Rabbi Lichtenstein and the missionary Baron are lecturing in the Netherlands in behalf of Jewish mission work. The Lord blesses it, and will ever do that until all His promises are fulfilled. The powers of darkness will be destroyed, the church glorified, Israel brought to Christ, and the whole earth be filled with His glory, and the conclusion of David's Psalms will reach its fulfillment: "Let every thing that hath breath praise the Lord. Praise ye the Lord.'' Hallelujah!—Translated by Rev. J. Reimersma, D.D.

## TESTIMONY OF A POSTAGE STAMP.

God has many witnesses giving testimony to the truth of His Word. Stones have cried out in thunder tones, proclaiming that His Word is true, and daily the throng of witnesses is being increased and the volume of testimony rolling up, till none but the reckless and foolhardy will dare to deny its authenticity. The latest testimony to which we have listened, is that given by a postage stamp. Some weeks ago we took up a letter from a faithful worker among God's chosen people, in His own city,



Jerusalem. We had received many similarly stamped envelopes, but for the first time we noticed the peculiar post marks, etc., and as we examined, there flashed to our

memory the words of our blessed Master spoken in that very city, Jerusalem, over eighteen centuries ago. "Ierusalem shall be trodden down of the Gentiles," etc., Luke 21: 24. Now, look at the fac simile printed above. We have first of all an Austrian postage stamp, on which is a Turkish surcharge, or, other words, the value, "10 Para 10" is Turkish. Then we have the cancelling stamp over all, bearing the name "Jerusalem," first in English, and repeated in French. Thus we have four Gentile nations. Austria, Turkey, England and France, represented on this one stamp, and ere the Jew can mail a

letter, it must carry with it this evidence to the unfailing Word of God. Friends, if you wish to find evidence as to God's faithfulness to His Word, and the unfailing nature of that Word, they lie all about you. Now the Post Office confirms the Word.—The Faithful Witness.

#### THE CORONATION STONE.

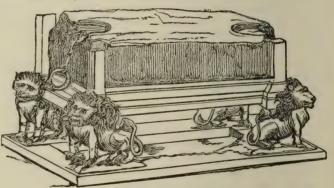
Enquiries are made every now and then at the office of the Fund (Palestine Exploration) with reference to the geological character of the famous stone in Westminster Abbey, upon which since the time of Edward the First, the Monarchs of England have been crowned, and

the following information respecting it may therefore be acceptable to the readers of the Quarterly Statement. (See cut.)

There are many traditions in connection with this stone, and it has been stated that it was the identical

stone which Jacob used as a pillow, that it was brought many centuries ago to Ireland and thence captured by one of the kings of Scotland and taken to Scone where it was used as the Coronation Stone for the kings of that country. The question therefore as to the nature of the stone and whether it corresponds to any rock formation in the southern parts of Palestine, is one of very considerable interest.

In the first edition of the late Dean Stanley's "Memorials of Westminster Abbey" (John Murray, 1868) p. 499, the Coronation Stone is described by Prof. Ramsey as consisting "of a dull reddish, purplish sandstone with a few small imbedded pebbles, one of which is of quartz and two others of a dark material, which may be Lydian The rock is calcarious, and stone. of the kind masons call 'freestone.' Chisel marks are visible on one or more of its sides. A little mortar was in the sockets in which the iron rings lie, apparently not of very ancient date. To my eye the stone appears as if it had originally been prepared for building purposes, but had never been used....That it belonged originally to the rocks round Bethel is equally unlikely, since, according to all credible reports they are formed of strata of limestone."



THE CORONATION STONE.

The interesting little work of W. F. Skene, The Coronation Stone (Edinburgh, Edmonson & Douglas, 1869) has, at.p. 50, the following remarks by Mr. (now Sir Archibald) Geikie: "As a geologist I would say that the stone is almost certainly of Scottish origin, that it has been quarried out of one of the sandstone districts between the coast of Argyle and the mouths of the Tay and the Forth, but that there is no clue to the stone itself to fix precisely its original source."

In the fifth edition of the above mentioned work (1882) p. 52, Dean Stanley writes: "Wherever else it may have strayed there need be no question at least of the Scottish origin of the stone. Its geological formation is that of the sandstone of the western coasts of Scotland."
—Quarterly Statement Palestine Exploration Fund, Jan., 1896.

JEWISH CALENDAR-1895-1896 5656.

New Year, Thursday, September 19, 1895.

Fast of Gedaliah, Sunday, Sep-

tember 22, 1895.

Day of Atonement, Saturday, September 28, 1895.

Tabernacles (7 days), Thursday,

October 3, 1895.

Hanukah, (8 days) Wednesday, December 12, 1895.

Purim, Friday, February 28, 896.

Passover (8 days), Sunday, March 29, 1896.

Pentecost (2 days), Monday,

May 19, 1896.

Fast of Ab, Sunday, July 19, 1896.

New Year, 5657, Tuesday, September 8, 1896.

"THE SWORD OF MOSES," is the name of a newly discovered manuscript. "This book was first mentioned in the tenth century by Haya Gaon in Babylon. It had entirely disappeared but was recently recovered from Yemen together with a mass of half-destroyed papers. The text turns out to be a complete magical encyclopedia full of formulas and recipes. It is written in Hebrew and Aramaic, in a Syrian hand of the thirteenth century, and bridges over the gap between ancient gnostic, magic, and medieval, and cabalistic literature." — Says the Jewish Chronicle.

A JEWISH MINISTER OF SAN FRAN-CISCO has undertaken to translate Hamburger's encyclopedia of the Bible and Talmud. This work is misleading in some details, but it would prove to be a very useful and practical help to all biblical students.



REV. THEO. J. MEYER.

The last sand in the hour glass of this distinguished Jewish Missionary, of the Presbyterian church in England, ran out March 14th. Born of strictly orthodox, godly Jewish parents January 13, 1818, he attained the ripe age of 78. With a mind richly stored with Hebrew and Talmudic writings he became Jewish Rabbi-but becoming convinced that Jesus is the Christ he resigned his position and openly acknowledged Him as his Saviour. He taught Hebrew in the Edinburgh College for eight years, and filled many important positions as missionary under the Scottish Jewish Mission Committee. In 1871 he was called by the Jewish Committee of the Presbyterian church to succeed Dr. Schwartz, of London, where he remained until within a little more than two years of his death.

Dr. Jno. Wilkinson, writing of him, says: "I feel the utmost diffidence in penning the following lines, for I am to write of one

whose memory I not only entertain the most sincere respect, but to whom I owe myself. It was immediately upon my arrival in this world-metropolis - more than twenty years ago-that I was providentially brought into contact with the now the late Rev. Theo. J. Meyer. I still vividly remember my first interview with him. I was then by no means pleased with his remarks. and like the rich young ruler, I went sorrowfully away, but his word had made such an impression upon my heart, and inspired in me such a veneration for him. that it was not long before I sought him out again, and at each subsequent conversation I felt stronger drawing to him. The way he opened the Scriptures, the manner he expounded the truth, the sincerity and earnestness with which he demonstrated that Jesus is the Messiah, convinced me that he was a man of great erudition, of deep thought, mighty in 'the Word, but, above all, a thorough believer in the inspiration of the Scriptures. Step by step he led me into the truth, his face lit with heavenly glow as he spoke of Christ as the Prophet, the Priest and the King: and after a season of severe struggling and wrestling the Spirit of God prevailed, and I had the privilege of feeling his hand upon my head baptizing me in the blessed name of the Triune Jehovah, and blessing me with the Aaronic benediction. It was, however, during the thirty years that I was assistant to him that I learned to esteem and to love him. It was during the period of the closest association that I had the privilege to see him in his true character, and the more I saw of him the more he possessed the rare combination of gentleness and firmness, of sternness and kindness. He was rather passionate, but this was more than compensated by his humility, self-denying and forgiving spirit. He would not willingly give offence to any one, and if this ever happened, he immediately sought for forgiveness.

"The true Christ-like character was brightly illustrated both by his life and teaching. He lived what he taught, and his teaching was not with enticing words of man's wisdom; but in the demonstration of the Spirit and of power. His faith in the living Word of God was deep-rooted, and nothing gave him more sorrow than the down-grade movement. He firmly believed in the restoration of Israel; and rejoiced in every true and earnest effort of bringing the gospel nigh to them.

"In all discouragements and disappointments he found solace in the Word of God. I often heard him say: 'Were it not for God's promise repeated over and again that "all Israel shall be saved," I should be in despair. It is on the Word of God we must take our stand, thankful, very thankful that the Lord allows us to testify and preach, and He will in His own time give the increase."

This dear father in Israel has a nephew in Jewish Mission work in Cincinnati. We pray that his mantle may fall upon him.

#### THE VISION OF DRY BONES.

#### EZEKIEL XXXVII.

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about, and, behold, there were very many in the open valley; and lo, they were very dry. And He said unto me, Son of man,

#### CAN THESE BONES LIVE?

And I answered, O Lord God, thou knowest. Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ve shall live; and ve shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and beholding a shaking,

#### AND THE BONES CAME TOGETHER,

bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy Son of man, and say to the wind, Thus saith the Lord God: Come from the four winds O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived and stood upon their feet an exceeding great army. Then said he unto me. Son of man.

## THESE BONES ARE THE WHOLE HOUSE OF ISRAEL:

Behold they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I

am the Lord when I have opened your graves, and shall put my Spirit in you, and ye shall live; and

## I SHALL PLACE YOU IN YOUR OWN LAND;

then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. The word of the Lord came again unto me saying, Moreover thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick and write upon it. For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them to another into one stick; and they shall become one in thy hand. And when the children shall speak unto thee saying,

## WILT THOU NOT SHOW US WHAT THOU MEANEST BY THESE?

Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold,

# I WILL TAKE THE CHILDREN OF ISRAEL FROM AMONG THE HEATHEN.

whither they be gone, and will gather them on every side, and bring them unto their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any

more at all: neither shall defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And

DAVID MY SERVANT SHALL BE KING OVER THEM;

and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them;

IT SHALL BE AN EVERLASTING COVENANT

with them: and I will place them, and multiply them, and will set up my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

A COLONIZATION MOVEMENT of more than ordinary interest is reported from New York City of some thousand garment makers who have taken their families to the Pine Belt of New Jersey, across the river, to avoid the ruinous city rents. They have determined upon the co-operation plan of building and living.

THE FIRST RAISED COPY OF THE MAP OF PALESTINE has excited in Liverpool a new interest in the Palestine Exploration Fund. Already subscriptions and donations to the Fund have been sent to London of over £23 to March 20th.

#### THE FEAST OF PENTECOST.

Fifty days after Passover occurs Pentecost. The second of the three great festivals, one day only is occupied in its celebration. The intermediate time after Passover is carefully counted, as a religious ceremony, in the synagogues, day after day until the week of weeks is completed.

The third day preceding the festival is set aside for special preparation for the coming of Pentecost, even as they of the Hebrew nation sanctified themselves and were ready against the third day when, amidst the splendors of Sinai, the Law was proclaimed to them.

The night before the festival is spent by many Jews in reading the Scriptures and in prayers. No sleep is given to their eyes. By means of the imagination the scenes of the encampment before Sinai are brought up vividly to the mind. Secular topics of conversation are banished from that night. Only the Law and God's mighty deeds in behalf of His people engage the conversation of these Pentecost watchers.

Iewish Christians, remaining true to the customs of their nation, whom they ought to love with undying zeal, might spend the night preceding Pentecost with great profit in the manner just described. One, a true believer in Jesus, in relating his experience in past years, makes the assertion that on that night he fed on angels' food, anticipating already the pleasures of Paradise. All the treasures that are in kings' houses, he declares, would not be accepted, would utterly be condemned, in comparison with the joy of that night.

In the morning before going to the synagogue, worshipers take a bath, so that pure and clean they may present themselves that day before God in commemoration of the gift of the Law.

It was on the day of Pentecost in Jerusalem, when a number of the disciples of Jesus were met to pray, that a marvelous effusion of the Holy Spirit was given to them. From that time forth the times of refreshing had come to them. It was as if the refeshing winds of the heavenly spaces were blowing now full upon them; and in the inspiration of that new joy they went out into the world to do their work as messengers of Jesus.

The wave-sheaf had been carefully prepared and waved in the Temple at Passover when our Lord was crucified and laid to rest in the sepulchre, the First-Fruits of them that sleep, and in the resurrection He became the First Begotten from the dead. On Pentecost the Church experienced the first glorious ingatherings anticipatory to the more marvelous ingatherings of the nations set forth in symbol and promise by the feast of Tabernacles.

The wondrous occurrences of the day of Pentecost as related in the book of the Acts were in fulfillment of prophecy of Joel. One of the earliest of the early prophets, his words seem to have been attended with a good degree of success in his immediate generation. They of Judah and Jerusalem seem to have given good heed, many of them, to his messages. His voice was a call to repentance. In the midst of national calamity he pointed out the necessity of a return to God, and delivered gracious promises of spiritual blessings to be poured out upon the people pursuant upon such repentance. There is every reason to believe that his ministry was attended by a widespread reformation in religion. Thereupon, he promises hat God's Spirit should be poured

out upon all flesh, and that like spiritual and gracious blessings should attend such widespread effusion of the great and gracious The circumstances of the day of Pentecost were in verification of that promise. Unlettered and provincial men were converted on that day into eloquent expounders of the deep and simple doctrines of the cross. Men who before had been fearful and unbelieving were now fearless and could charge the death of Jesus to its proper authors; and, at the same time, could open the gates of repentance and of mercy to these wicked men. These were they who plainly declared to the whole house Israel that there is no salvation any other than in the name

Israel to-day is in need of a reformation, not of reform as commonly understood in America, or of radicalism. The voice of some prophet ought to be heard by them leading them to such spiritual reviving as has not occurred through these many centuries. The voice of some Prophet, even Jesus, is pleading with them, and He will lead in the safe way. 'Israel needs a revival of faith in the Bible. He should blush and be put to shame that many among the Gentiles believe in his own sacred books better than he does. A writer in the Jewish Voice for March 20, 1806, in discussing the question of the reception of proselytes into the synagogue, makes use of the following language: "But suppose you had no such provision, as is actually the case, and your religious latitudinarianism as obvious as the conservatism of your constitution, and the applicant for membership was not a young Utopian enthusiast, but a staid old Bible-reading Christian, who believes in the literal inspira-

tion of the Bible and in the truth of every assertion, which you think dubious or don't believe at all, and this applicant, driven by sectarian heterogeneity, knocked at your gates for admission, believing that in your fold lay the means for his salvation, could you then accept him without laying yourself open to the charge of deception? He is asking for a faith and a promise you do not hold and cannot grant." The Jewish writer's last sentence is well put. The truth is that the synagogue without Jesus is in a deplorable condition, and no true Christian would seek admission into it for his salvation. But with the faith of Iesus the synagogue is vet to become the perfect expression of Christian faith and life.

There are aching hearts among the fewish people and a great void that can only be filled in the great renunciation of faith in Jesus. Such faith will bring a greater fulness of blessing than any have ever dreamed who have not made it, and apart from Jesus there is no salvation. Whence the cry of a gifted Jewish writer in her book the "Spirit of Judaism," a cry after God, the living God, whence her demand for a deeper spirituality? Let all such, who feel a sense of need, know that in Jesus, in the Christianity as taught by Him. who was Himself a true son of the synagogue, in those Jewish writings which are commonly designated the New Testament, will be found full and deep and enduring satisfaction.

Jews and Gentiles alike, we all need and must have the gift of the Holy Spirit if we shall be at all efficient in service to our common Lord. They who are led by the Spirit of God are in reality children of God. To be spiritually minded is life and peace; but to be carnally minded is death.—Peculiar People.

## THE NEW TESTAMENT, THE JEW'S BOOK.

BY MRS. M. E. HOUSTON.

It is a lamentable fact that the Jews with few exceptions have a strong prejudice, amounting often to hatred, against the New Testament, their own book. Their denunciations against it are bitter, and they look upon Christ as their enemy—and will not see Him as He is, their friend and deliverer. But we cannot wonder at this, when we think of what they have suffered from so-called Christians, who claim this book, and profess to be guided by Christ.

The Iews do not know that this is false, and comes from the "father of lies," who uses these so-called Christians to deceive "God's chosen people," His "first-born," "His best beloved." "The arch fiend" knows full well that if a sincere. earnest seeker after the truth should study this book, he would find it the Jew's own book, a continuation of the Old Testament, the unfolding of the "new covenant with the house of Israel and the house of Judah." The Jews are "the chosen people" in the New as well as the Old Testament. God's love and preference for them is the same. Christ, their "elder brother," said to His disciples, "go not amongst the Gentiles, but to the lost sheep of the house of Israel." When a Gentile woman cried out, "thou son of David, have mercy on my daughter," He said "I am not sent but unto the lost sheep of the house of Israel." When she still importuned Him, He said, "It is not meet to take the children's meat and to cast it unto dogs." (Read Mark 7.) The four gospels are pre-eminently Jewish. Jews alone were the first recipients of God's wonderful mercy. The

Church for eight years was a Jewish Church, and the apostles did not believe that God meant any others to belong to it. Not until after Peter's vision in Acts 10 had they thought of such a thing. Peter. explaining his vision, and apologizing as it were to the lews for going amongst the Gentiles, said, "What was I, that I could withstand God," And they said, "Then hath God also to the Gentiles granted repentance unto life." "And they of the circumcision which believed, were astonished because on the Gentiles also was poured out the Holy Ghost." Not until after the stoning of Stephen did the apostles turn to the Gentiles. Nor did they ever give up their labors among the Jews.

The New Testament has been called the daughter of the "Old." and the likeness betokens the relationship. A Bible student, of whom St. Louis may well be proud, in his recent book "God Spake All These Words," makes the statement that Genesis quoted in the New Testament 19 times, Exodus 24, Lev. 12, Num. 2, Deut. 26, Ps. 59, Isa. 50, Prov. 6, and Zech. 6 times, "beside many allusions to incidents in the Old Testament." We often find these words: "Now all this was done that it might be fulfilled which was spoken by the Lord through the prophets saying"-Read Mat. 1, 2, 8, 12, 13, 21, 24 and 27 chaps., John 19, 2 Pet. 3, beside many others, revealing in the daughter the lineaments of the mother.

There is no antagonism between vital Christianity which alone is taught in the New Testament and orthodox Judaism, but a loving unity. The New Testament Christian will not hate the Jew, but love, and do good unto him. "To the Jew first," is Christ's command. Study Him, and you will

find naught but love, all human love transcending, in His perfect character. Be no longer deceived, but laying aside all prejudice, "search the Scriptures"—both the Old and the New Testaments together. As the sincere, earnest Jew reads the 53rd chapter of Isaiah, he will realize in it a prophecy of the great sacrifice which all other sacrifices typified. "And that the Lord hath laid on Him the iniquity of us all." "It is the blood that maketh atonement for the soul." (Lev. 17:11.) This precious truth will burst upon his astonished vision, dazzling him at first, then warming and gladdening his heart, and giving his tired, weary soul, a blessed rest peace.

St. Louis, Mo.

#### NICHOLAS SECOND.

Referring to the strange fatality that has placed the new Emperor of Russia on the side of almost all that is righteous and Christian, the Montreal Witness says: "How very strange that, quite in spite of himself we may readily admit, this personally fine man finds himself in the position of Antichrist, if ever there was one in the flesh! During his brief reign, before even it has formally commenced, his empire has made strides towards apparent ascendancy over the world such as it never made before; but its progress has for that been most lurid and inglorious. It has placed one hand on Pekin and one on Constantinople, and in both places bade modern civilization stand back. Upon Korea, the hermit kingdom, which had till a year ago successfully wrapped itself in the mantle of ancient night, the rising sun of Japan had forced its modernizing rays. Thence they

had overflowed on Manchuria, and were on the point of leaping the ancient wall of China and assailing Pekin, when the cold hand of ancient despotism was laid on the whole scene, and caused every newly-budding hope, every germ of modern life, to shrink and wither, and the whole became benumbed and frozen like frost-bound Siberia.

"More cold blooded, accursed and Mephistophelian still has been the interference of Russia in the matter of Armenia. Every one of those fifty to one hundred thousand murders which have taken place since the first massacre at Sassoun up to the most recent slaughter at Oorfa, whose particulars have just been published, is at the door of this helpless Czar. All the vile dishonor which has wrecked the homes of a people of race and religion kindred to his own is due to acts done in his name. Had Russia aided, as she pretended she wanted to do, in bidding the Sultan stop this rapine, it would have ceased. The Czar said, or by his inherited entourage of plotters was made to say, 'Let the hellish work go on;' and it has gone on, and is going on, making the name of Russia a hissing throughout the earth, and throughout the ages."-The Christian Alliance.

Psalm 69:35, For God will save Zion and will build the cities of Judah, that they may dwell there and have it in possession. The seed also of his servants shall inherit it and they that love His name shall dwell there.

A FRAGMENT OF THE APOCRYPHAL BOOK OF ECCLESIASTICUS has been discovered by Mr. S. Schechter among a lot of ancient MSS. brought from the Orient by Mrs. Lewis and Mrs. Gibson, who have been so successful in recovering other valuable MSS.

#### PSALM SEVENTY-SEVEN.

"Will the Lord cast off forever?" Ps. 77:7.

Answer. "Blindness in part is happened to Israel until the fulness of the Gentiles become in. And so all Israel shall be saved." Rom. 11:25, 26.

"Will He be favorable no more?"

Ps. 77:7.

A. "Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings thy glory." Ps. 102:13-15.

"Is His mercy clean gone forever?"

Ps. 77:8.

A. "He will turn again, He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Mi. 7:19, 20.

"Doth His promise fail forever

more?" Ps. 77:8.

A. He is faithful who has promised. "And it shall come to pass that like as I have watched over them, to pluck up and to break down and to destroy and to afflict: So will I watch over them to build and to plant saith the Lord. \* \* \* I will make a NEW COVENANT with the house of Israel, and with the house of Judah \* \* \* I will put my law in their inward parts, and write it in their hearts: and will be their God and they shall be my people. \* \* \* Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves therof roar; the Lord of Hosts is His name: If these ordinances depart from before me saith the Lord then the seed of Israel also shall cease from being a nation before me forever." Ju. 31:28, 33, 36.

"Hath the Lord forgotten to be

gracious?" Ps. 77:9.

A. But Zion said, "The Lord hath forsaken me, and my God hath forgotten me. Can a woman forget her sucking child \* \* \*? Yea they may forget yet will not I forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me." Is. 49: 14-16.

"Hath He in anger shut up His

tender mercies?" Ps. 77:9.

A. "Therefore now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." Joel 2:12, 13.

#### NAHAM GAMZA.

The following strikingly suggestive quaint story from the Talmud was related by a Jewish Rabbi to the children upon a certain occasion during the recent Passover season.

He said, "There was once a man who used to go by the name of Naham Gamza, or as we should say 'Nahan, Good-again,' and he was so called because whatever befell him he always said, 'This too is for good.' 'What God does is well done.' He was once on a long and weary pilgrimage, and came to a little village but could get no accommodation; so he retired to the forest saying, 'Whatever God does is well done.' He had there a lamp, a fowl, and a

donkey. He lighted his lamp to guide him, but the wind blew it out, and he was left in darkness 'Whatever God does is well done,' he said. Next a wildcat came out of the thicket and carried off his bird. 'Whatever God does is well done,' he said again. And then a lion fell upon his donkey and slew it, and again he repeated his faithful saying. On making his way into the village he found that brigands had appeared during the night and had robbed and then killed the few inhabitants. His heart was full of gratitude for his own preservation and he felt that whilst it had been a great trouble to him to have had to take shelter in the forest during the night yet in this way he had escaped death: and also that if his lamp had continued shining or the cock had crowed or the donkey had brayed the brigands might have found out his retreat. Naham Good-again was full thankfulness and praise."

"Be ye (also) thankful" for as then so now, "Whatever God does is good."—The Jewish Missionary

Herald.

THE BARONESS DE HIRSCH has sent to M. Peyrou, the Director of Public Assistance, 100,000 frances for distribution among the poor of the twenty arrondissements of Paris.

Oh, what is Jehovah? Messiah to me?

My Lord and my God; my Immanuel He;

My Prophet, my Priest and my Sacrifice too,

My King, yea my Holy One, Faithful and True.

And He is my Life and my Truth, and my Way,

My Leader, and Teacher, for Him I obey;

My Ransom Redeemer, my Kinsman and Friend,

All sweetly in Jesus "the Nazarite" blend.

—Rev. J. H. Sammis.

#### THE JEWISH ERA

THIRTY-TWO PAGES,

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY
THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the ERA to

THE JEWISH ERA, Mission House, 22 Margaret Street, Chicago, Ill.

#### EDITORIAL.

#### OUR NEW HOME.

God's people of old "confessed they were strangers and pilgrims on the earth"—that they were seeking a country—"a city which has foundation whose builder and maker is God," so that here they had no sure abiding place. So it has been with us. Since our last Era came out the Lord has most definitely shown us to take our pilgrim staff in hand and journey to the Mission and there take up our abode until the cloud should again be taken up. Num. 9:21.

The necessity for some one to reside at the Mission, and have charge of the work under the Superintendent was quite apparent for a long time. And when one night the Lord spoke to our soul and said, "Whom shall I send and who will go for us?" the quick response from our heart was "Here am I, Lord, send me," and with the decision has come glad peace and joy that we are in the will of the Lord.

The weeks since the 9th of June have mostly been taken up in cleansing the temple—paper and paint and the scrubbing-brush with willing hearts have wrought a great change in the external appearance which we hope is a harbinger of the internal change to be wrought in

the hearts and lives of many whom the Lord will, we trust, cleanse and

fill in this place.

The Lord has greatly rejoiced our hearts that the dear family mentioned in Miss Winkler's report as having been baptized by Dr. E. P. Goodwin in the First Congregational church are "following on to know the Lord;" and that there are several others most earnestly seeking the Lord with their faces set Zionward. We need, dear friends, your sincere prayers that these who have already come out may be enabled to stand the persecutions, and that those who are seeking light may find it in the face of their crucified, risen and ascended Lord. Also pray that we as workers may be kept above discouragement and enabled to perfectly do the will of the Lord.

## ISAIAH FIFTY-THREE FROM A JEWISH STANDPOINT.

"The Judaism of Israel is the Judaism for all ages; Israel typified as the 'Son of God' who was 'afflicted, despised and rejected of men, a man of sorrows and acquainted with grief,' is the story of God's chosen people all through the ages down to the present time. Suffering for a great cause, the

cause of the ultimate regeneration of mankind, and the testimony of the One Universal God—this is the ideal of our race and our religion." So says Sir Philip Magnus—and so says "Higher Criticism," but in the meantime many blinded hearts of God's Israel are being unveiled to see in this suffering lowly one—their Messiah, and are finding a peace and a rest that can only come from seeing Him as the substitute for the "world lost in the darkness of sin."

#### MUHARRAM AND RAMAZAN.

In reply to a letter to Professor Goodspeed of the Chicago University asking him for the reason the Muhammadans regard the months of Muharram and Ramazan so sacredly, we have received the following:

THE UNIVERSITY OF CHICAGO.

Founded by John D. Rockefeller.

CHICAGO, April 15, 1896.

MRS. T. C. ROUNDS,

Dear Madam:—I send you in reply to your letter of the 9th some passages from Hughes' Dictionary

of Islam.

"Muharram is the first month in the Muhammadan calendar, and is so called because, both in the pagan age and in the time of Muhammad, it was held unlawful (haram) to go to war in this month. It is considered a most auspicious month, and Muhammad is related to have said, 'Whosoever shall fast on Thursday, Friday, and Saturday in this month, shall be removed from hell fire a distance of seven hundred years journey; and that he who shall keep awake the first night of this month, shall be forgiven all the sins of the past year; and he who shall fast the whole of

the first day, shall be kept from sin for the next two years.' The first ten days of this month are observed in commemoration of the martyrdom al-Husain, and the tenth day is the 'Ashura' fast.''

"Ramazan, the ninth month of the Muhammadan year, is that which is observed as a strict fast. The word is derived from ramz, to burn, because it is said that when the month was first named it occurred in the hot season; or because the month's fast is supposed to burn away the sins of men. The excellence of this month is much extolled by Muhammad, who said that during this month the gates of Paradise are opened, and the gates of hell shut."

I remain,
Very truly yours,
G. S. GOODSPEED.

#### PASSOVER ENTERTAINMENT.

On the 26th of April Mr. Chas. H. Case gave a stereopticon exhibition in Turner Hall, of views representing Passover scenes and scenes from the life of Christ, who is "our Passover sacrificed for us." The lower hall was packed and many people were in the galleries, in all numbering not less than 1,200 Jews with a sprinkling of Christians. The Old Testament scenes were well received and but little demonstration was made until a picture of the Son of man lifted upon the cross was thrown on the canvas. The jeers, the whistling, the sneers were too painful to be described. They seemed to say as in days of old, "Away with Him! Away with Him!"

But the blessing of God was upon it nevertheless. A Jewish lady whose husband had been converted some weeks before accompanied him to the hall. She was charmed with the entertainment and her heart was deeply touched by the pictures, and the kindness of the Christian friends in doing so much for her people. The demonstration against the views representing the life of Christ led to her conversion. She was compelled to say with the centurion, "Truly this was the Son of God." She talked about it all the way home and then asked her husband to read to her out of the New Testament, which he did until 12 o'clock. They had prayer together, and the first glimmering of dawn entered into her heart, which has since grown lighter and brighter until Jesus "the light of the world" was revealed to her.

Rev. C. E. Morse, pastor of the Ninth Presbyterian church, explained the pictures as they were thrown upon the canvas. We feel ourselves greatly indebted to him and our dear brother Case, especially the latter, who so cheerfully gave us the use of his lantern and manipulated it notwithstanding his great physical disability at the time.

Although there were many difficulties attending the getting up of the entertainment, and our hearts were pained by the perhaps not unexpected demonstration against the pictures referred to, we felt that God had wonderfully overruled it for good and brought blessing out of seeming defeat. To Him be the glory.

#### HALL MEETINGS.

The Sunday following the stereopticon exhibition, a hall in the heart of Jewry was hired and preaching services were held there Sunday afternoons instead of at the Mission. Prof. H. M. Scott, our Pres., Rev. J. W. Marcusson, our Supt., the Rev. C. E. Morse, the Rev. W. J. Erdman, D. D., of Philadelphia, the Rev. Mr. Vorglein, Dr. Pierce, Mr. S. Lewis, and others, preached for us with a varied attendance of from 25 to 150 Jews. We believe these meetings were not without God's blessing, but as summer came on we saw that it would be difficult to get the Jews to come into a hall, as they would greatly prefer to go to the parks, so they have been discontinued for a time, and will be resumed in the fall, if God so will.

#### JEHOVAH JIREH.

A dear steward of our Lord who through long years of prudence and economy since her husband's decease has preserved the property he left and cleared it of encumbrance, lately has fulfilled her cherished desire to give it to the Lord's work.

She loves Israel and has given a deed to our Mission of a twenty-five foot lot, the avails of which, as soon as we can sell it, are to be used in our work.

The dear Sister prefers that her gift should be known only to the Lord. May He richly bless her, and enable us to make it a substantial blessing.

Women in the Synagogue.— The West London Synagogue invited ladies to attend a meeting of the congregation which had been convened to consider certain changes in the ritual. This is the first occasion on which women have been formally consulted upon congregational matters—but they were not allowed to vote. Says the Jewish Chronicle, "there is no better sign of the times than the active participation of women in religious affairs." Ladies are now admitted into the choir in many orthodox synagogues, with the hearty approval of Dr. Adler, Chief Rabbi, where the congregation shall so elect.

#### THE CHICAGO HEBREW MISSION

INCORPORATED

22 Margaret St., Corner West Fourteenth Place (Two Blocks East of Blue Island Ave.)

REV. J. W. MARCUSSON, SUPERINTENDENT. MRS, T. C. ROUNDS, MISSIONARY IN CHARGE. MISS M. L. WINKLER, MISSIONARIES.

Preaching to Jews—Saturdays and Sundays, 3 P. M. Industrial School at Mission, Tuesday, 4 P. M. Dispensary at Twelfth Street, Tuesday, Thursday and Saturday Afternoons. Educational Classes, Tuesday, Wednesday and Thursday at the Mission.

#### **OFFICERS**

President, PROF. H. M. SCOTT, D.D.

Secretary, MRS. A. F. WOOD

46 N. Grove Avenue, Oak Park, Ill.

Auditors, Rev. E. M. Wherry, D.D., Jos. K. Dunlop.

## THE SUPERINTENDENT'S REPORT.

In casting a retrospect upon the last half year we can clearly see that the Lord's hand has been leading us. We have found it a difficult problem to manage the Mission House as we would like. but at last this has been solved by Mrs. Rounds voluntarily offering her services, without compensation, and taking up her residence at the mission. The Board most gladly accepted this offer. She was appointed "Missionary in charge," to co-operate with the Supt. This consecrated sister has wrought marvelously since she has taken charge. Cast in a glance upon our Mission House now since Mrs. Rounds has added this care to her already overtasked burden in behalf of the Mission, we must be amazed at the change she wrought in the space of a few weeks. Thoroughly cleaned, newly papered and painted, the very walls testify to the faithfulness which characterizeth all the self-denving efforts of our dear sister, who only for the love of Israel for Jesus' sake, thinks nothing too heavy to bear and to do for the cause of Christ!

Being thus relieved from care as regards the Mission House, we are the more encouraged to pursue our work with greater zeal and earnestness.

Having made the premises more attractive, the attendance is also increasing upon our stated meetings both on Saturdays and Sundays and week days which have been carried on uninterruptedly during the half year about to close.

Our efficient missionaries, Miss Winkler and Mr. Freuder, have been faithfully laboring to carry the Gospel to the Jews, with what success their reports tell. While the superintendent has continued to preach the Gospel to the Jews every Saturday afternoon, Dr. Prince has taken charge of the service during Sunday afternoon, with what result the Lord only knows, for we cast our seed weeping here and there relying upon the promise of God to bring in our sheaves rejoicing!

Sent by the Mission as a delegate to the general conference of the Holland Reformed church, held last week at Grand Rapids, your superintendent with a grateful heart would report that he received a cordial welcome from that venerable body and was given the oppor-

tunity to present the need of the Chicago Hebrew Mission and to awake a special interest in its behalf. He was listened to with great attention and treated with great courtesy and is confident that his presence there was not in vain. The interest which that church has always manifested in Jewish missions in general and ours in particular have we trust been deepened and the claims of the Chicago Hebrew Mission acknowledged so that we have the confidence that the prayers and material aid of that evangelical body are sure to be extended more abundantly toward the Chicago Hebrew Mission.

In conclusion I would invoke God's blessing upon all the church of every Evangelical denomination that they may come up to the help of the Lord in carrying the Gospel to the Jews, by the agency of the Chicago Hebrew Mission, whose existence is the outcome of earnest, fervent prayer and consecrated work of those who sincerely love the Lord Jesus Christ and for His sake are solicitous that the Gospel should be preached to God's ancient covenant people the Jews, whether they hear or forbear.

#### MISS M. L. WINKLER'S REPORT.

Return, thou backsliding Israel, saith the Lord....for that I am married unto you: and I will take you one of a city and two of a family, and I will bring you to Zion. Jer. 3:12-14. Thank God that His holy word is still true and will be true not only till heaven and earth will pass away, but beyond that—in all eternity. ones and twos are gathering in, some justified by faith in the Lord Jesus Christ, their Messiah, enjoying the peace of forgiveness through the blood of their sin-offering, the Son of God, but not having yet the

boldness to step out and endure the almost inevitable persecution; some confessing Christ publicly, but not yet obeying His word, "he that believeth and is baptized shall be saved." This time we have better news for you, through the loving mercy of God who is able to do above His promises: who is able to save not only the twos of a family, but whole families.

Since our last reports, a Jewish family has been converted and we trust, thoroughly converted, not only to the gospel of peace through Jesus Christ, but to a consecrated Christian life and to a living service in the Jewish vineyard, if this is the will of God. After having been prepared during these last three months through the Holy Spirit and the help that Christian friends can give, father, mother and the eldest daughter have been baptized and joined the First Congregational church on the 5th of July, while the three little children will be laid into the loving arms of our Lord Jesus on the following Sunday in baptism.

The father of this family was convinced of the reality and power of Christianity first through one of his still Jewish friends who patiently endured hardship, trial and loss because he stood bravely to his testimony that Christianity is the true religion. It seems then that the Christian love and patience which were manifested at our little social on Christmas Eve. when we welcomed him and his daughter for the first time into our "happy band" greatly impressed him. A few months later the Holy Spirit convinced him, in meetings, and private talks, of sin, his need of a Saviour, and the power of the doctrine of Christ. God has shown this man special favor-which I pray he may never forget during his whole life—by sparing him

trouble in his own family in connection with his conversion. few weeks later, his wife, led and influenced by some special circumstances in connection with our Stereopticon Passover-Night Turner Hall, and friendly visits of Christian friends in her home, found peace in Jesus Christ, while her eldest daughter had been awakened some considerable time before this, to the difference between Judaism and Christianity as manifested in the lives of children with whom she associated. prayerful instruction in Christian truth, she accepted the Lord Jesus as her Messiah and Redeemer, and her little sisters follow after like little lambs, taking to the Lord Jesus their different needs, even their physical infirmities, and is it surprising that such prayers are answered? Oh that we were more faithful in trusting and standing on the promises of God!

The Mothers' Meetings are changing in character to the glory of God. Since our Hebrew Christian sister has lent her help in cutting out the garments for the women and teaching them how to finish them up, having a word or a testimony for them in season, I have had more time to minister to the women in song and the Word of God. The Holy Spirit is evidently with us while we meet. How we are longing for the first

The same might be said of the Educational Classes. The drawing and painting, the fine needlework and the singing classes are continued through the summer months, except my vacation time, while we hope to reopen the other classes in fall.

fruits!

Since our last report we have met three times in happy friendship with our Jewish brethren and sisters, in our Social Nights, one of which was entirely given up to the children. These nights give the pupils of our singing class a welcome opportunity to prove that they are making continual progress.

Much more work might have been done, dear friends, if we had more practical help from you. The harvest is white, but the sickles are not ready. If there were more money in the treasury, the hands needed for common work could be hired and that would relieve us from many services, which have now to be done and that take up so much of our precious time. Oh friends, ask in earnest consecration "what can I do?" and having received the answer—do!

It is a great comfort to the mission that her "mother" has taken up her abode there. The old song "Home is sad without a mother" has proved to be only too true all this time. Mrs. Rounds is most heartily welcomed back in the place which may be called her "child of prayers," and I am sure that God will richly bless her unto us and our neighborhood for the obedience and self-sacrifice she has so gladly paid to His call.

#### IGNATZ FREUDER'S REPORT.

With grateful heart I look to God because He has been with His servant according to His promise, and opened the hearts of His "chosen people" for the entrance of His holy and precious word. It has been my privilege during the last three months to visit almost three hundred families in their houses, workshops and business places, to proclaim the gospel. This work, in some cases, has resulted in strong convictions, and I trust several conversions; so I look forward to the future with the assurance that

our blessed Master will bless this work even more richly and crown the efforts of His servant with even greater success. It is not an enviable position to labor among people who do not want to know the truth. even less among those who bear such fixed prejudices against Christianity, and still believe the fables and legends of their ancestors. The following are examples of their ignorance and the darkness in which they still live. "Mr. Meshumed," thus was I addressed in one of the meetings of my brethren according to the flesh, "All Christianity hasn't enough money to make me give up my religion." "How do you come to this conclusion?" I asked, "Do you know me?" "O, yes, you only go about to catch the Jews in your net, a righteous man will not change his faith, we should die in the faith we are born." "Surely, if you have the true faith, but you call me a Meshumed and the trouble is you are one and don't know it." "How is that?" he asked. "Very simple the answer," I replied; "Whoever falls from the truth into error is a Meshumed, but I am seeking to bring people from error into the light." "Don't you believe the Jewish religion is the true one?" "No indeed," I an-"The only true religion is that which was revealed to Abraham, Isaac and Jacob; these believed in God and in the promise of the Messiah, and every Jew who departs from this truth and falls into error is a Meshumed: but to leave falsehood and return to the truth is doing the right will of God and is a reasonable thing to do." "O, no, you can't fool me; I will remain a lew and die in the faith of my father." "So my dear friend, I will remain a believer in the Messiah and die in the religion of my grandfathers," I replied, and we parted.

"There is no God, and when we are dead that is the end of us." These were the words of one of the sons of Abraham when I reasoned with him concerning the truth of the New Testament. "Are you sure of that?" "Yes sir," he replied. To which I said, "I have never seen God or any likeness to God, but who made the sun, the moon, the stars, the earth, man, and the whole world? Who created it? A thoughtless fool who says in his heart 'There is no God' because he does not see Him?" "I believe only what I see," was the answer again. "Does nothing exist but what we can see, hear, and feel and perceive with our senses?" I asked. "Your thoughts or your spirit, do they not exist because you cannot see them? You are certain of their existence and have such an inner consciousness of their presence that nothing could prove to you the contrary. You see how silly it is to stand on that sandy ground and say there is no God." "Well if there is a God He will surely forgive me if I don't believe in Him," were his departing words. My heart's desire and daily prayer is that the Lord may open their eyes to see, and their hearts to receive Him who is "the Way, the Truth, and the Life," even Jesus our precious Saviour and Redeemer.

The importance of missionary work within the limits of our city is not to be underestimated by any one interested in spreading the Gospel of the grace of God especially the friends of Jewish Mission. We feel that all Christians should have this sacred cause on their hearts and support it with their prayers, their efforts and their means as far as possible.

The work of the past quarter has been quite successful; the Lord has blessed the labor of his servant visibly and invisibly, which makes my heart rejoice and full of praise toward the giver of every perfect gift.

## MISS MARY E. BLISS' CLASS IN THE INDUSTRIAL SCHOOL.

My DEAR MRS. ROUNDS:—We have laid aside the basket work for a time and are taking up various lines of study. The lessons on China, Japan, India, etc., have proven very interesting to the boys.

Our needs in the line of magazines and papers are continually supplied, and for a time Harper's, the Century, and Our Little Ones and the Nursery, have taken the place of the Red Book Library, probably because they can keep them, and, too, they are a little shy of the teaching in the books.

Other days we practice sewing on buttons, and do practical work in that line, at the same time gather information concerning the needle and thread and the manufacture of buttons.

Best of all is the increasing interest in Bible reading—the New as well as Old Testament. Some of the boys who have moved eight blocks away, are finding out how much they love the school, and never fail to be present. They say "Tuesday is the best day of all the week."

MARY E. BLISS.

#### THE TWELFTH ST. BRANCH.

The difficulty of securing efficient workers to assist us in our enlarged condition has led the Board to close up this branch, and concentrate all efforts at the Mission, 22 Margaret street, at which place preaching services are held Saturday and Sunday afternoons, meetings for discussion Tuesday and Thursday evenings, and the usual Friday night prayer meeting.

Miss Winkler continues her classes in fine needle work and drawing Wednesday p.m., and her mothers' meeting Thursday p.m. These are all she has for the summer, but she expects to reopen classes in German and French in the fall.

#### TO THE FRIENDS OF ISRAEL.

Dear reader, does this mean you? If so we want to tell you that we need your help. We are in need of funds to carry on this work. work is entirely supported by voluntary contributions on the part of the friends of Israel. During the nearly nine years of our existence we have trusted a faithful, covenant-keeping God to supply our needs by moving upon the hearts of His stewards to minister to our necessities as we have made them known, and He has most wonderfully supplied, although sometimes we have been put to almost extreme tests. We perhaps only need to remind you that the months of July and August are very trying upon our poor little exchequer. Do not hesitate because you cannot send a large amount—the many littles make the much. The reward will surely be from Him, for He has said, "I will bless him that blesseth thee." How much seed have you sown expecting a time of harvest?

#### ATTENTION.

After sending out the COIN CARDS for the subscriptions to THE ERA we received in return quite a number with the money inclosed all right, but not a scrap of information as to who sent it.

Will any person who may remember that their dues were sent in this way kindly send us a card, informing us of the fact, and we will credit them on our list.

## JEWISH MISSIONS AND LABORERS.

MOROCCO. The following letter was received by Mr. Louis Meyer, Jewish missionary in Cincinnati, who has kindly sent it to us for publication:

TANGIER, MOROCCO, APRIL 27, '95.

DEAR BROTHER: Grace, mercy and peace be multiplied to you through our Lord Jesus Christ. I thank my God that interest in work among God's chosen people increases, and that here and there a Christian minister is willing to follow the divine plan of the Jew first. I am so pressed with labor that I must be brief and only give you a few naked facts, which, however, are truly said to be the fuel of missions, but let me add that fuel is no good without the fire to set it off, which can only be furnished by the Holy Spirit.

There are said to be anywhere between three-quarters and one and onehalf million Jews in Morocco. They are ruled by rabbis, oftentimes very corrupt, practice polygamy in the inland towns like the Moors, are in those places, where of course, foreigners hardly ever come entirely under the foot of the Moors; they are compelled to go barefooted, must live in their own quarter, are obliged to wear a distinctive garb and are the easy prey for extortion on the part of the Moorish government. Boys of 13 or 14 years of age marry, and many girls are given into marriage when they are 8 or 10 years old. Women cannot read, and most of the men only read the prayer books, but do not know the meaning. Inland Arabic is the language of the home. I have been in Tetuan, Laraize, Arzilla, El Ksar, Mequinez and Fez and did some gospel work in each of these places. My heart is much burdened for great settlements of Jews in the mountains as also in the east of South Mo-In these regions are many thousands of Jews, and I have every reason to believe, are approachable with the gospel. When the Lord opens the way I hope to make a tour of exploration in those parts.

As a friend of Israel I ask you to pray for one of the chief rabbis who is a particular friend of mine and much inter-

ested in the gospel.

God very richly bless you,

Albert J. Nathan.

LONDON. The special mission under the direction of dear Mr. Wilkinson was held in the Central Hall eight days, beginning Friday, April 10th. Many meetings were held in the streets, and, although there were many services, much time was devoted to prayer. Many souls from the Jews and Gentiles were brought into the light.

BERLIN. The Mildmay Mission to the Jews have secured a large hall near the principal entrance to the Exhibition grounds, which are sixteen miles long, and will have daily preaching services. They have also a depot for the distribution of New Testaments and tracts.

MONTREAL. A Mission to the Jews has recently been opened by the Rev. Jno. McCarter, a Presbyterian minister. Though he himself is a Gentile he is quite familiar with the Jewish language, and is assisted by Hebrew Christians in the work.

CALCUTTA. There has lately been organized under the auspices of the C. M. S. church the "Old Church Hebrew Mission" in this city for carrying the gospel to the Jews. Truly significant are all their efforts at the evangelization of these chosen people of God

EGYPT. A letter was received from our Alexandrian friend, Peter Rudolph, too late for publication. He states that cholera is raging in Alexandria which has greatly increased his work. He says, "It has been found necessary to form Special Benevolent Committees to assist those out of employment on account of the large exodus of the wealthier inhabitants."

ress in his work at Altoona. He says, "we tried to find entrance into Jewish homes by the following means: We covered tracts with a paper on which was printed, 'Please read this; after two weeks it will be called for.' The Jews mostly take this parcel. After the lapsed time we call again. Some Jews are rude and say, 'We have burned the papers;' others return them and beg us to leave them in 'peace;' at others the tracts show signs of having been read. In most cases we hand in other tracts which

are not to be returned but simply leave our addresses that they may know to whom to apply if they should want anything. Our aim is of course to enter into conversation with them. I have met several who are interested and pleased to speak about the one thing treedful but on the several who are interested and pleased to speak about the one thing needful, but on the whole we are often painfully reminded of Christ's lament over Jerusalem." This Mission reports eight baptisms during the year.—The Missionary Herald of Presbylerian Church of Ireland.

The Rev. Geo. Friedman of the British Society reports four baptisms in the Mission at Wilna.

The Rev. Mr. Steiner CLEVELAND. in charge of the Jewish Mission of this place died in March after a short illness, leaving a wife and four children to mourn his loss.

MR. JOSEPH RABINOWITZ, of Kishuef, is visiting again in Great Britain. He will address the General Assemblies of the Free and Established churches, returning to London in June to preach in Central Hall, Philpot street, and attend the Mildmay Conference. He is attended by his daughter.

THE MESSIAH MISSION, of which our old friend Rev. Thos. M. Chalmers is Supt., has moved from Union street to 588 S. Halsted street, where Mr. Chalmers and his wife may be daily found earnestly engaged in the good work of bringing the light to Israel.

London Jews Society's annual meeting was held, May 8th, in the great Exeter Hall. This is the oldest society in existence for the evangelization of the Jews. They reported an income of £36,-357, and an expenditure of £35,725.

THE BRITISH JEWS SOCIETY held their annual meeting in lower Exeter Hall, May 14th, which was presided over by R. Scott Moncrief, Esq. Income for the year, £6,648, and expenditures, £7,095.

NEW TRANSLATION OF THE BIBLE.-The Jewish Publication Society have issued a new translation of the Bible, using the Leeser Bible as a basis. been facetiously called by Prof. Sayce, "The Rambow Bible."

#### JEWISH NOTES.

#### JEWS IN COCHIN.

In the last ERA we referred to the black Jews in British India. The Jewish Intelligence, for May, gives a very intercochin." Rev. J. H. Bishop has been working among them on the Malabai Coast. He says of them: "The Jewish population in and around Cochin is very small, not more than 1150 persons includn. They belong to the division and are classed ing children. 'Sephardim' popularly as 'Black' or 'White' Jews, or more correctly there are at least three classes which may be called 'The Native' or original settlers, 'The White Jews,' a much later and probably a European Colony, and 'those of mixed descent' were formerly slaves of the White Jews. They are exceedingly devout in their religious observances; the men as a rule read and understand Hebrew. They also speak the Colloquial Malayalam. A few of the White Jews know English.

"They have eight synagogues. The town of native Cochin is their headquarters, where they have three synagogues; two are at Erankulam and the remaining three at Parur Chenamangalam and Mala, places somewhat near to one another fifteen to twenty miles north of the town of Cochin."

During these visits the brother found mainly that the very same arguments are used by these Jews, against the acceptance of Jesus as their Messiah, as in other countries-showing how deeply seated in their minds are these prejudices.

LAY PREACHING is just now attracting considerable attention in the orthodox synagogues of London. Mr. Israel Abrahams and Mr. Harry S Lewis have quite distinguished themselves in this direction according to the Jewish journals.

CITIZENS' RIGHTS FOR THE JEWS.-Berlin, July 5.-[Copyrighted, 1896, by the New York Journal.]-A bill introduced in the Diet of Austria by Deputy Gregory provides that all Jews shall be excluded from citizens' rights; that their property shall be confiscated, and that corporal punishment shall be reintroduced for criminals of the Hebrew race. Deputy Schneider offered an amendment making it a crime for a Jew to marry a Gentile.

#### NEW LIGHT ON JEWISH HIS-TORY.

BASALTIC SLAB FOUND IN EGYPT TELLS THE REIGN IN WHICH THE EXODUS TOOK PLACE.

Dr. James Brested of the University of Chicago just received news from Dr. Petrie in Egypt to the effect that in the course of his excavations near the site of Thebes he has discovered a large basaltic slab. Upon this slab is made the first mention of the tribes of Israel that Egyptian archæology thus far has brought to light. The slab tells of the subjugation of the Israelites by Merenptah, of the nineteenth dynasty of the Egyptian monarchy, who was the son of Rameses II. The finding of these hieroglyphics upsets the common theory held by Egyptian scholars of today that the date of the exodus of the Jewish people is later than that of the death of Ramases II. Dr. Petrie tried to get possession of the slab, but it was seized upon by the Egyptian government and placed in the museum at Gisa. No recent find among the ruins of that country ranks in importance with this. slab dates back to the fourteenth century B. C.

MR. JOSEPH SEBAG MONTEFIORE—nephew of the great Moses Montefiore, Consul General to Italy and President of the Jewish "Board of Deputies," had the honor of Kuighthood conferred upon him by the Queen upon his recent birthday in "recognition of the high position he held in his community."

DECORATION OF RABBIS.—The list of Coronation honors issued in Moscow on the 29th of May were to Dr. Drabkin, the Crown Rabbi (i. e., the Rabbi appointed by the government) of St. Petersburg, Rabbi Legal of Warsaw and Rabbi Mase of Moscow. They were attired in robes of white satin and were assigned places among the clergy of non-Christian religions. Each awarded a special gold medallion inscribed "for zeal" to be worn round the neck with the ribbon of the Stanislaus order. Unusual consideration was shown for Jewish susceptibilities by giving the Rabbis a special gold medal instead of the gold cross usually worn with the ribbon of the Order of Stanislaus. This is the first time that a Jewish deputation has ever been admitted to Coronation festivities.

#### BOOK NOTICES.

The Witness of the Stars. Second Edition. By Rev. E. W. Bullinger. To be obtained through the author, Bromley, Kent, England, or Messrs. Eyre and Spottiswood, Great New Street, London, E. C. Price 7s. 6d.

This book, from the pen of this learned writer, deserves more than a passing notice, more than we have the space in these pages to give. For more than 2,500 years there had been no revelations written in a book as we have it in the Bible, but the effort of the writer, using Rom. 1:19, and Ps. 19, is to show that the world was "not left in ignorance and darkness as to God's purpose and counsels, nor were they without hope as to the ultimate deliverance from all evil and the evil one."

This witness our author sees pictured in "the heavens," which are said "to declare the glory of God." The Scriptures give hints of the great antiquity and the unquestioned divine origin of the names of the stars and constellations, e. g.:

Pleades and Orion, Job 38:31, 32.
The Crooked Serpent, Job 26:13.
Arcturus with his sons.
Then in Psalms 47:4. R. V.:

"He telleth the number of the stars, He giveth them all their names."

See also Isa. 40:26, R. V.

History and tradition also show the twelve signs of the Zodiac to be the same, both as to their order and meaning, in all the ancient nations of the world.

The book is divided into three parts, each part treating of *four signs* and accompanying constellations as bringing out the truth, as follows:

Book 1st. The Redeemer. His first coming.

 Virgo (the Virgin)—the Promised Seed of the woman,

2. Libra (the Scales)—the Redeemer's atoning work balancing the Scales.

3. Scorpio (the Scorpion)—the Redeemer's conflict.

Sagittarius (the Archer)—the Redeemer's triumph.
 Book 2d. The Redeemed. The result

of the Redeemer's suffering.

1. Capricornus (the Goat)—the Goat of Atonement.

2. Aquarius (the Water Bearer)—living waters poured forth.

3. Pisces (the Fishes)—the Redeemed blessed, though bound.

4. Aries (the Ram)—blessings consummated and enjoyed.

Book 3d. The Redeemer. His Second Coming.

Coming.

Taurus (the Bull)—the Messiah coming to rule.

2. Gemini (the Twins)—the two-fold nature of the King.

3. Cancer (the Crab)—the possessions held fast.

 Leo (the Lion)—the lion of the tribe of Judas aroused for the rending of the enemy.

We say in conclusion that it is a book which will repay for the perusal. From our previous study of the same subject, we are constrained to believe that the author has done good service for the cause of Christ in thus setting forth this early gospel ministry. Not without a deep meaning is the declaration, Gen. 1:14, "Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days and years."

Number in Scripture. Second Edi-

tion. By the same author.

An exhaustive study of a most fruitful theme, an invaluable hand-book for every student of the word. It abounds in illustrations from nature and the Bible to prove the principle that "there can be neither work nor words without number." One can not but admire the mind that could busy itself to arrange in endless detail such a mass of information. While, perhaps, there is much in the book an ordinary mind could not grasp, it is withal a very practical and helpful book.

We have also received the following

books and papers:

The Future Glory of the Jewish Nation. By Rev. Francis I. Denman, M. A. The Mystery. By Dr. Bullinger.

God's Purpose in Israel. By Dr. Bullinger.

The Names and Order of the Books of the Bible. By Dr. Bullinger,

The Name of Jehovah in the Book of

Esther, By Dr. Bullinger.

The Jewish Missionary Advocate, the organ of the Children's Bee Hive for Israel. Published by the London Jews Society.

Tne Missionary Herald of the Presby-

terian Church of Ireland.

Things to Come. The official organ of Prophetic Conference.

ANOTHER PROPOSED INNOVATION in the West London Synagogue, of British Jews, is the alteration of many parts of the ritual so that portions of the service on Sabbath, Festivals, New Year and Day of Atonement will be rendered in English instead of Hebrew.

#### NEHEMIAH'S NIGHT RIDE.

#### NEHEMIAH 2:12-15

"The recent excavations in Jerusalem by the Palestine Exploration Fund Society have revealed the existence of gates which make it far easier to understand Nehemiah's route. A new gate has come to light leading directly to the valley of Hinnon. The 'dragon's well' has not been found, but it is plain that water is not far off. A reservoir filled from a pool above by an intermittent flow would be so called. The 'dung gate' has also been found by Dr. Bliss and it leads directly to Tophet. The 'fountan gate' has has been found in the southeast angle close by much water, and leads to Bir Eyub. The 'King's Pool' was Hezekiah's Siloam. Beyond this Nehemiah could not ride, because the path was so obstructed by fallen stones. He therefore went on foot up to the brook, that is Kedron, probably until he saw the Tem-ple wall along its length; and then he turned back and re-entered by the valley gate." To show how luminous this theory is, I cite the passage from Nehemiah in full:

"And I arose in the night, I and some few men with me; neither told I any man what God had put in my heart to do for Jerusalem; neither was there any beast with me, save the beast that I rode upon. And I went out by night by the valley gate, even towards the dragon's well, and to the dung gate, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the fountain gate and to the King's Pool; but there was no place for the beast which was under me to pass. Then went I up in the night by the brook, and viewed the wall; and I turned back and entered by the valley gate, and so returned."—The Jewish Chronicle.

DR. LEUGER'S RE-ELECTION. — For the fourth time Dr. Leuger, the great Anti-Semite, has been elected Burgomaster of Vienna. The last Friday in April he asked an audience of the Emperor who "informed him that for the present he was unable to sanction the Election notwithstanding Dr. Leuger's personal honesty, ability and fidelity to the dynasty."—The Emperor appealed to his patriotism to resign the Burgomastership. His reply was that "the Emperor's desire was a command to him, and declared that he would resign." It is understood

however that another member of the Anti-Semite party will be chosen in his stead. This is regarded as a triumph for Anti-Semitism.

#### TAKE NOTICE.

We will send to any of our subscribers a package of sample copies of the Era, if they will write to us signifying that they will faithfully distribute them among friends, or Jews living in their locality.

The way to arouse the Christian worker to the necessity of doing something to evangelize the people whom God commanded to preach the gospel "to the Jew first," is to put something into his hand that will create an interest in them and at the same time show him his duty, and to pray for God's blessing upon what is so given. We hope for a large call.

#### DONATIONS.

Mrs. K., calico. Mrs. S. I. C., books and papers. Miss E. D., furniture, bedding, barrel

clothing.

F. H. R. Co., picture cards.

Miss H. F. M., clothing, looking glass.

Mrs. S, two Bibles

Mrs. O. D. A., package linen and

clothing.

Mrs. L., bundle of clothing. Mrs. Wh, bundle of clothing.

Mrs. S., bundle of clothing. Y. W. C. A, a skirt.

Ninth Presbyterian church, two bundles

of clothing.

Miss M. E. B., package of clothing.

Mrs. T. C. R., clothing.

Mrs. C., clothing, toilet effects. Rev. W. J. M., books. Mrs. J. E. H., books, knives and forks.

Mrs. A., picture frames, linen, shoes. Mrs. L. G. H., clothing.

Messrs. H. and M., three woven-wire

iron springs. Messrs. H. P. S. & Co., two mattresses. Henry Miller, vegetables.

O. B. B., lumber. J. R. G., ice box.

#### TREASURER'S QUARTERLY REPORT

Contributors to the Chicago Hebrew Mission.

FROM MARCH 12TH TO JUNE 18TH, 1896.

A. B. C. A Friend A Friend, per Miss Dryer A Friend, Germantown, Pa. A Friend of Israel's A Friend of Israel's
A Friend, per Mrs. A, W. Wood
Allen, Mrs. O. D.
Bassett, Marshall
Best, Mrs. M. E.
Blackstone, Wm. E.
Bliss, Geo. J.
Bliss, Miss Mary E.
Bouton, Mrs. C. B.
Brown, Miss Mary M.
Buddington, Mrs. C. W. C.
Chapman, Miss Sarah W.
Crum, Mrs. A. B.
Curtiss, Mrs. Sam'l Ives
Davis, Mrs. W. H.
Dryer, Miss Emma
Eckart, Mrs. Geo. Eckart, Mrs. Geo. Fee, Mrs. M. J. From a Friend, Oakland, Cal. Gee, Mrs. Carrie A. Gordon, Jno., and family H. R. Harkness, Mrs. Holley, Mrs. L. G.

Howard, Miss Mary C. Howe, Mrs. C. B. Howland, Mrs. J. E. Humphrey, Mrs. Kane, Mr. and Mrs. Thos. Lansdell, Rev. Henry, D.D. "L" of Mauch Chunch "L" of Mauch Chunch
Martin, Dr. M. T.
McCarter, Rev. Jno.
McLean, Mrs. Clara
Murphy, Miss Hattie F.
Orton, Mrs. S. F.
"Peter Jones,"
Pellett, Mrs. Mary E.
Roach, Mrs. John A.
Rollo, Mr. and Mrs.
Rounds, Mrs. T. C.
Saltenstall, Mrs. Sarah
Scott, Prof. H. M., D.D.
Sedgwick, Mrs. C.
Smith, Mrs. C. H.
Smith, Mrs. Edward A.
Spence, Mrs. Belle Smith, Mrs. Edward A. Spence, Mrs. Belle Through Miss Dreyer Walker, Mrs. M. A. Willson, Miss Etta Winkler, Miss M. Lydia Winkler, P. Wood, Leslie D.

Wood Mrs. A. W. Y. W. C. A. Members.

CHURCHES AND SOCIETIES.

Christian Endeavor Society, 1st Cong'l Church, Chicago. Christian Friends, per S. Lewis. First German Baptist Church, Chicago. Fourth Baptist Church Benevo-lent Society, Chicago. Married Women's Miss. Society, Holland, Mich. Sale of Bibles and Tracts.
Sale of Books.
Sale of tickets Stereopticon Ex. Sale of tickets Stereopulon Ex.
"Somebody."
Union P'k Cong'l Church Benevolent Society, Chicago,
The Reformed and Holland Christian Reformed Churches of N.
America, per Rev. J. I. Fles.
Third Presbyterian Church S.S.,
Chicago.

Chicago. Woman's Foreign Miss. Society of Friends, Oscaloosa, Ia.

Woman's Foreign Miss. Union
of Friends of U.S.

#### CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION.

FROM MARCH 12TH TO JUNE, 1898.

RECEIPT		REG	CEIPT	RRCEIPT		RECEIPT		RECEIPT	
NO.	AMOUN	T. NO.	AMOUNT.	NO. AM	OUNT.	NO. AMO	UNT.	NO. AM	OUNT.
	\$ 1.		\$ .55	2603		2632	10.00	2661\$	
2545	2.			2604	.50	2633	2.00	2662	.30
	2.		30	2605	1.00	2634	5.00	2663	1 50
2547				2606	6.00	2685\$	2.50	2664	3.07
2548		50 2578		2607	1.00	2636	1.00	2665	2.50
2549	11.		10.00	2608	1.50	2637	5.00	2667	1 00
2550				2609	2.00	2638	2.25	2668	.25
2551			1.75	2610	3.25	2639	8.00	2669	6.75
2552			50	2611	.50	2640	.10	2670	10.00
2553	3.			2612	4.60	2641	5.00		. 3.25
2554	1.		16.11	2613	2.00	2642	. 4.60	2672	3.00
2555		00 2585		2614	1.00	2643	3.00	2673	5.00
2556		00 2586		2615	. 26	2644	1.00	2674	3.75
2557		25 2587		2616	.75	2645	1.00	2675	1.00
2558		00 2588		2617	2.00	2646	.50	267R	26.29
2559			15.00	2618	1.23	2647	25.00	2677	1.00
2560			2.00	2619	10.00	2648	.29	2678	5.00
2561		00 2591		2620	3.00	2649	2.00	2679	5.00
2562	1.	50 2592		2621	9.10	2650	7.50	2680	2.00
2563		00 2593		2622	5.00	2651	7.50	2681	2.00
2564	9.	65 2594	5.00	2623	1.10	2652	1.25	2682	1.00
2565		00 2595	7.50	2624	20.00	2653	5.00	2683	2.00
2566	1.	00 2596	1.00	2625	2.00		1.00	2684	1.70
2567			3.00	2626	5.00	2655	.60	2685	2.00
2568	5 .	.00 2598	50	2627	4.75	2656		2686	
2569	29.	$.54 2599 \dots$		2628	5.00	2657	.18	2687	
2570		25 2600	35	2629	20.75	2658	1.00	2688	2.00
2571	1.	.00 2601	1.00	2630	1.00	2659	1.60	2689:	10.35
2572		00 2602	2.00	2631	25.00	2660	10.00	2690	.50
2573	150 .	.00							

#### QUARTERLY REPORT OF THE CHICAGO HEBREW MISSION.

FROM MARCH 12TH TO JUNE 19TH, 1896.									
RECEIPTS.	EXPENDITURES.								
Cash on hand March 12, '95	Paid for Relief \$6.00 Paid for Industrial School Expenses \$2.30 Paid for Educational Classes \$42.30 Paid for Printing, Stationery, etc. 5.99 Paid for JEWISH ERA Expenses 154.31 Paid for Repairs \$5.00 Paid for Mission House Expenses, including Coal, Gas, Household Expenses and Supplies for Workers \$6.00 Paid for Hall Meetings \$46.75 Paid for Students' Funu \$65.00 Paid for Students' Funu \$65.00 Paid for Expenses at the 12th St. Branch Paid for Balance on New Chapel Loan, including interest 146.74 Paid Treasurer for Advancements 109.26 Cash on hand 17.11								
\$995.87	<b>*995 87</b>								
NEW CHAPEL FUND.									
Cash on hand March 12, '96	Loaned at 6 per cent								
\$323.00	\$323.00								

#### BUILDING FUND.

Balance due on Building.....\$1,750.00

July 14, 1896.

I have examined these accounts and find the same correct, with proper vouchers for all expenditures.

JOSEPH K. DUNLOP, Auditor.

MRS. T. C. ROUNDS, TREASURER, 22 Margaret Street, Chicago, Ill.



#### THE CHICAGO HEBREW MISSION

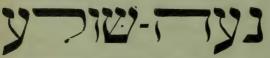
22 MARGARET St., CORNER WEST FOURTEENTH PLACE (Two Blocks East of Blue Island Ave.)

REV. J. W. MARCUSSON, SUPERINTENDENT.

מארנארעט סטריט. קארנער הענרי, 22 מארנארעט סטריט. (צוויי בלאקס איוט פאן כלוי איילאנד עוועניו)

יעדען שכת אום 3 אוהר נאכסיטא<mark>נ</mark> אויך יעדען זאננטאנ אום 3 אוהר.

רשה ליהורים



יעדען דיענסטאָג אום 4 אוחר נאַכמיטטאָג.

# CHICAGO HEBREW MISSION

22 Margaret Street

PREACHING TO JEWS
Saturdays and Sundays, 3 P. M.
PRAYER MEETING
Fridays, 8 P. M. at the Mission
SEWING SCHOOL
Tuesday, 4 P. M. at Mission

Tuesday and Friday night meetings especially for discussion.

# THE JEWISH ERA

### A GHRISTIAN QUARTERLY

IN BEHALF OF ISRAEL.

#### CONFERENCE NUMBER

יובר לעולם בריתו נתחלים קיא ה.]

"HE WILL EVER BE MINDFUL OF HIS COVENANT."

#### OCTOBER, 1896

#### CONTENTS:

		PAGE
REPORT OF CONFERENCE.	=,	109
<b>Shiloh.</b>	- ;	122
O ISRAEL RETURN—Song—Miss A. A. Pollard	-	123
A LETTER FROM REV. PETER RUDOLPH, EGYPT, WITH PORTRAIT	~	124
OUTLINES OF TRUTH—Rev. Jno. E. Morris		125
FROM JERUSALEM TO JERICHO-Miss Elizabeth Brown -	-	127
A VISIT TO A JEWISH SYNAGOGUE DURING THE FAST OF AB-T. C. A	₽.	132
GOD'S ISRAEL-POETRY-Mrs. I. Haultain -		133
THE M'ZUZAH, WITH CUT	-	134
JEWISH CALENDAR		135
THE JEWISH COLONY OF JA-UNEH-R. J. Bennett -	= 1	135
EDITORIAL:		
THE JEWISH STATE		137
THE CHICAGO HEBREW MISSION		139
JEWISH MISSIONS		143
JEWISH NOTES		144
BOOK NOTICES - The state of the		146
TREASURER'S REPORT		148

PUBLISHED BY

THE CHICAGO HEBREW MISSION

#### THE CHICAGO HEBREW MISSION

This is an interdenominational organization, having for its object the promotion of the intellectual, social and religious welfare of the Jews. It was begun in November, 1887, and was incorporated March 11, 1801.

The Society owns the Mission premises at the corner of W. 14th Place and Solon (Margaret) St., which cost \$8,000. There is a substantial brick building and three lots, affording sufficient grounds for enlargement. The work of the Mission consists in:

#### EVANGELIZATION.

Preaching the Gospel to the Jews at the Mission.

Personal work with inquirers; explaining the Scriptural claims of Iesus as the Messiah; the need of a Saviour from sin, the grace, mercy, forgiveness and goodness of God as manifested in His Son, lesus Christ our Lord.

Distribution of testaments, leaflets and general literature in 3d. English, German, Hebrew and Jargon.

House to house visitation among Jewish families.

#### INSTRUCTION.

Industrial School for Children at the Mission. Educational Classes at Mission.

#### BENEVOLENCE AND CHARITY.

The distribution of clothing, food and other relief to the most needy poor.

The Mission depends entirely on voluntary contributions, which may be sent to Mrs. T. C. Rounds, Treasurer, 22 Solon (Margaret) St., Chicago.

#### OFFICERS AND TRUSTEES OF THE CHICAGO HEBREW MISSION

Election January 31, 1896.

President, Prof. H. M. Scott, D. D. Vice-President, Wm. E. Blackstone. Secretary, Mrs. A. F. Wood, 446 Grove Ave., Oak Park, Ill.

Treasurer, Mrs. T. C. Rounds, 308 Clinton Ave., Cak Park, III.

446 Grove Ave.,

Assistant Treasurer, C. W. C. Chandler,
Auditors, E. P., Rice, Rev. E. M. Wherry, D. D.

Superintendent, Rev.J. W. Marcusson.

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Trustees term expl.
1897:
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Mrs. A. F. Wood
Rrs. A. F. Wood
Rev. C. E. Morse
Mrs. J. E. Howland
Miss E. Dryer
Rev. J. S. Meyer

Trustees term expiring in Trustees term expiring i 1898: Mrs. E. M. Higgins Wm. E. Blackstone Prof. F. Risberg Rev. J. Riemersma, D.D. S. W. Packard Prof. H. M. Scott, D. D. Peter Sinclair

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DEVOTIONAL COMMITTEE:

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INDUSTRIAL COMMITTEE:

Mrs. A. W. Wood Miss Mary C. Howard Mrs. G. B. Howe Miss Mary E. Bliss Mrs. W. J. Davies Miss O. D. Allen Miss M. Lydia Winkler Mrs. Shuloff Mrs. Shuloff Mrs. G. D. Rice

## THE JEWISH ERA

VOL. 5.

CHICAGO, OCTOBER, 1896.

No. 4.

"A light to lighten the Gentiles and the glory of thy people Israel."

PUBLISHED QUARTERLY, PRICE OF SUBSCRIPTION, 25 CENTS PER YEAR
Subscription in Europe or other foreign parts, 8 cents extra for postage

ENTERED AT THE CHICAGO POST OFFICE

MRS. T. C. ROUNDS, EDITOR.

REPORT OF CONFERENCE FOR PRAYER AND BIBLE STUDY CONCERNING ISRAEL.

HELD AT THE CHICAGO HEBREW MISSION, SEPT. 29TH, 30TH, AND OCT. 1ST, 1896.

At a meeting of the Mission Board Aug. 1st, it was unanimously agreed in view of the importance of a work among God's ancient people, and the indifference of Christians to the need, to hold a Conference to "stir up their pure minds" to a remembrance of God's word concerning Israel. The following committee was appointed with power to act:

Wm. E. Blackstone, Chairman. Prof. H. M. Scott, D. D.,

Mrs. T. C. Rounds, Mrs. J. E. Howland,

Miss M. Lydia Winkler.

After the necessary preparations were made the Conference met Tuesday morning according to appointment. The rain during the night dashed to the ground the hopes of holding the meetings in a tent reared on the grounds of the Mission. But the friends of Israel began to assemble notwithstanding the weather, several coming from Wisconsin to take part in this "Feast of Tabernacles," and a good-sized audience soon filled the Mission rooms.

It would be impossible to describe these "days of heaven," two of which it either threatened or poured rain, but as "the clouds are the dust of His feet." we took it as a visible token of His presence, and so sang from the depths of our hearts, "There shall be showers of blessing," which was marvelously fulfilled, for "Heaven came down our souls to greet." The audience melted under the power of the Word, and flowed together, becoming "one heart and one mind," forming a union, never, we hope, to be dissolved.

We desire to notice most gratefully the kindness of Prof. Towner, of Moody's Institute, who led the singing himself one of the services and furnished most able help in Prof. Burnett, Mr. O. A. Miller and Mr. W. B. Hill as directors and soloists for the other sessions. We also acknowledge our indebtedness to Miss Leinberger for her cornet solos and accompaniment; to Miss Anderson of the La Salle Ave. Baptist church, who gave several beautiful solos; to Miss Wilson and

Mr. Christopher of the Ninth Presbyterian church and Bro. Blackstone's family, without which the Conference could not have been what it was, bright, happy and worshipful, and an occasion never to be forgotten.

After prayer by the chairman, Wm. E. Blackstone, Mrs. T. C. Rounds led the devotional exercises, opening with a concert of prayer, in which many took part invoking the presence and power of the Holy Spirit upon this and all the meetings of the Conference.

Mrs. Rounds remarked:

The first two days of these meetings being the last two of the "Feast of Tabernacles let us read Lev. 23:33-44. cerning this feast which was the last of the seven ordered by Jehovah, as set forth in this chapter, all pointing very significantly to Christ and His work, with this as the only one that has never been fulfilled. This feast was, and is, and ever shall be, a festival occasion of joy and gladness, a memorial feast commemorative of the time when Israel dwelt in booths ("succahs"), as saith the Lord, "that your generations may know that I made the children of Israel to dwell in booths ('succahs'), when I brought them out of the land of Egypt. I am the Lord your God." v. 43.

The Feast of Tabernacles was ever to remind Israel of the pilgrim-stranger character of their lives, after He had separated them from Egypt, and the wondrous way He had led them through "the great howling wilderness" and brought them, a people saved by grace, to settle down in their own land, each "under his own vine and fig-tree"-a perfect fulfillment of the promised ingathering of His people from "all countries whither He had scattered them on the dark and cloudy day." And even as they looked on their booths made of "the boughs (fruit - Heb.) of goodly trees, the branches of palm trees, the boughs of thick trees, and willows of the brook," v. 40, would they remember their ingathering and restoration, the victory won over all their enemies, the loving care and protection of the God of Israel, and with joy take down their harps from the willows of Babylon, where they hung them during the captivity, and where they have been silent ever since, and string them anew to worship with

"all nations who shall go up from year to year \* \* the King the Lord of hosts and to keep the Feast of Tabernacles" (see Zech. 14:16-24). What this feast was to Israel and will be in millennial times when the Lord shall reign personally over them, our prayer is that it may be to us now as believers gathered from many places to "worship the King in the beauty of holiness:" and may the Lord God grant unto us such a consciousness of His personal presence among us that we shall not only live these few days as in His presence, but know what it is to live in a spiritual millennium daily.

Following the devotional exercises Rev. J. W. Marcusson, the Superintendent of the Mission, gave the Address of Welcome as follows:

Dear Brethren and Sisters: In this, our age of advanced thought and intense action, we are in great need to attend to the "thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way and walk therein." In welcoming you, therefore, to this Conference I would direct you prayerfully to listen to the command of of our Lord Jesus Christ, saying unto all of us,

Go ye, therefore, and teach all nations. We are commanded to go and teach all nations, or in other words, to engage in

missionary work.

I. Because as Christ's living body on earth we are to continue unto a successful issue the mission of our Head, the Lord Jesus; and ask we, "What is the mission of Christ?" and "What its intent and purpose?" The answer, Whoever will may read it in the life of Jesus penned by inspiration contained in the Old and New Testament Scripture—the Bible.

It is a life perspicuous as God's merciful design, with the specific purpose to save a self-ruined and lost race. Its grand central truth, that God manifested Himself in the flesh in order to secure the gracious end, only adds weight to the evident intent and purpose of Christ's

mission on earth.

Evidently, then, Christ's mission unto the world was to seek and to save the lost; and surely He was faithful to His mission, even to the uttermost! True, He came first to His own (the Jews), that is those who were by a special providence prepared gladly to hail the promised Messiah, but alas! His own received Him not, "But as many as received Him to them gave He power to become the sons of God and even to them that believe on His name."

Both Jews and Gentiles could be saved in no other way, but by their personal faith in Christ.

True that His children, the Jews, the professed believers in God, had the preference, owing to the greater privileges they possessed, from being acquainted with the oracles of God, and to those He continually dispensed the bread of heaven. But still of the crumbs that fell from the table of the Lord the Gentiles were fed. And while many who ate the bread perished for lack of faith, many a poor sinner felt the healing power even of the crumbs through faith.

Christ was indeed to finish in His lifetime the work His Father gave Him to do, gather the lost sheep of Israel, and furnish them with divine grace and power, as the Israel of God, thus fulfilling the covenant God made with Abraham, the father of the faithful; but His mission, with the same intent and purpose to save the lost human race, was to continue after that He had nailed the sins of the world on the cross and gone to His Father and our Father to sit at the right hand of God as the all-prevailing Intercessor and Mediator between God and man.

It is thus that the mission of Christ has never ceased, and His disciples are bound by virtue of their union with Christ through faith to continue this same mission in the spirit of their Lord and Master, as the only God-appointed way of salvation.

An imperative, personal duty and obligation, therefore, rests upon every believer in Jesus to engage in missionary work at all times and everywhere.

Missions are no romance, but sober, solemn truth requiring and demanding self-denying, active work from every one who has by grace through faith become an integral part of Christ's living body on earth.

To be engaged in missionary work, therefore, is not optional, but compulsory and obligatory. Every genuine disciple of Jesus, male and female, must be a missionary of the cross—to the Jews first and also to the whole world.

Missions to the Jews is only a part of the grand mission Jesus our Lord committed to His church by His command, "Go ye therefore and teach the nations."

In order to teach of Jesus one must be first taught of Jesus. And when taught by Jesus, though the professed children of Abraham were silent—God can and

does make the very stones vocal and cause them to be active in Christ's mission on earth.

The nominal church, like the Israel of old, by its worldly, selfish spirit, doubtless has withstood and does withstand the movement of Christ's work, but thanks be unto God! God has never left Himself without a witness in the world.

But the practical question, dear brethren, which is vital to us is, What part have we in this grand work of the mission of Jesus? Are we on the Lord's side? And if so, Are we solicitously in earnest, wholly to yield ourselves unto Christ, to receive the preparation of the heart and divine fitness, personally to enter upon the work of missions (to the Jew first) according to the intent and purpose of our

divine Head and Master?

Would that the thought of the dying souls all around us-the millions who daily go down to their graves untaught of the way of salvation, might kindle within our hearts a consuming fire, that we may become refined even as silver is in the furnace—the dross of our selfishness consumed, and as purified metal we may cast ourselves into the treasury of the Lord to spend and be spent in His service-then surely will the mission Christ the Lord has committed to His living, active body in the world, the church, continue unto that successful issue when "They shall teach no one, every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord." And the kingdoms of the world are become the kingdoms of our Lord and His Christ and He shall reign for ever and ever.

To be enthused and inspired by your utterances, dear brethren, the Chicago Hebrew Mission bids you welcome. And in the words of Cornelius to Peter, we say unto you, "You have well done that you are come. Now, therefore, are we all here present before God, to hear all things that are commanded you of God."

Mrs. Hester Bates Graves, next on the program, gave a talk on "God's Purpose in this Age," viz:

To prepare for Christ's coming. The steps to it are:

1. The gospel preached for a witness unto all nations. Matt. 24:14. This is almost done.

2. The return of the Jews to Palestine, which is fast being accomplished.

3. The fulfillment of prophecy about

"the last days," in the world at large. Things socially, politically, financially, religiously, all point to the near coming of Christ.

4. Beyond all, however, is God's preparation of the "Bride of Christ." When she is ready, He will come. Rev. 19:7.

God is "taking out of the Gentiles a people for His name." Acts 15:14.

These "called-out ones" form the "body of Christ," the "bride of Christ," "the church of Christ." Eph. 2:27.

All who are willing for God to work this holiness in them, willing to lay down their own lives, and take Christ's, may be part of "the Bride" for whom He is soon coming.

Greater is the work God does in us than even what He does through us

The last address of the morning was by Prof. H. M. Scott, D. D., the President of our Society, on "The Mission of the Jews." In brief it was as follows:

It is important to bear in mind not only that missions should be established among Jews, but that Israel itself is set forth in the purposes of God as the mission people. Abram was a Gentile when the Lord called him; and he was made a Jew that in him and in his seed all the nations of the world might be blessed. The only two mission races on the earth now are the Mohammedan and the Christian. But both have grown out of Israel, both look back to Abraham as the father of the faithful, and both have appealed and still appeal to the Jew to take his place as the leader in preaching the true religion to the ends of the earth. The ancient rabbis acknowledged the high calling of Israel. The Law, they said, was given in the desert, not in Palestine; by day, not by night; with voice of trumpet, not quietly; and in seventy different languages-those of all nations of the world-to show that the revelation given Israel through Moses was for all men. It was further acknowledged that the mission of Israel was vitally connected with the Messiah. rabbis said the Law and the prophets "spoke of nothing else but the coming of the Messiah." This spirit of hope in the coming of Christ, which showed itself in New Testament times, led the Pharisees also to compass sea and land to make a proselyte. In many cities, such as Antioch, Damascus and Rome, many Gentiles, especially women, became converts to Judaism. Then came competition at the close of the first century and in the second with Christian

missions. The Jews preached a Messiah who was to come; but the Nazarenes preached a Messiah who had come, and called all to enter into His holy kingdom. The gospel of possession soon outstripped the gospel of hope; the Synagogue ceased to be missionary; the Scribes and Rabbis wrapped Judaism round with the traditions of the Talmud; and as a result Israel became a sphinx standing in the desert of this world giving no articulate reply to those who asked after its mission.

Such an attitude for such a people is utterly inconsistent. To claim to have the best religion, the only perfect religion, and at the same time fold the hands and simply ask to be let alone is self-contradictory. To let the world perish for lack of knowledge; to stand on the shore and see men struggle and drown, without uttering a word of cheer, or pushing out a plank of help, seems

inhuman, not to say irreligious.

Here we touch the weak point in Judaism, as now preached by Israel. takes the ground of Cain and asks, "Am I my brother's keeper?" It lacks the love of humanity which is essential to any religion which has a mission for man as man. Josephine Lazarus, a Jewess, in her book, "The Spirit of Judaism," bewails this lack of love in Judaism. She denounces the mammon worship and worldliness which kill out true religion among her people. She says the blank leaf which separates the Old Testament with its Law and duty for the New Testament with its gospel and love, must be turned by Israel before the Synagogue will have any mission either for Iew or Gentile.

Let us press this mission calling, this Messianic responsibility, this gospel of love, this predestination of grace for all men, home by prayer and faith upon the

heart of Israel.

The morning hour closed with prayer and song. Many of the friends having brought their luncheons with them partook of them, and spent the time socially until the next service began at 2 o'clock.

Mrs. J. E. Howland led the devotions, going through the book of Acts in a most interesting manner, with the thought that where the Apostles went they always preached the gospel to the "Jew first and afterwards to the Gentiles," even

after they had said, "Lo, we turn

to the Gentiles."

The Rev. James M. Gray, D. D., of Boston, then delivered a most interesting and effective address on "The Marriage of Hosea," followed by singing by the Blackstone family. (This address will be given in full in our next issue, as it reached us too late for this.)

Mr. Blackstone followed giving an address on "The Land and the People," accompanied by his indispensable maps. In his usual impressive manner he spoke for an hour or more, interesting and enlisting many hearts in the cause of

Israel.

Mr. Miller then sang "See the

Hebrew Captain Kneeling."

It was intended to have the Industrial school go through their exercises at four o'clock, but as many of the children came at two, and stood around in the wet getting quite damp, it was thought best not have them stay, so they were sent home, much to the regret of teachers and friends.

The evening services beginning at 7:45 were conducted by the Rev. C. E. Morse, of the 9th Presbyterian church. The audience was composed of both Jews and Christians, the thought of the committee being to have the evening services of an evangelistic character. Mr. Morse's discourse was quite pointed and was listened to with much interest. The following are the points he made:

#### REJECTING CHRIST.

It is a great mistake to reject Christ. It is bad enough to reject His messengers, but for rejecting Christ there is no ground. For Jesus is the son of God and to reject the son will bring down the wrath of the Father, who said of Jesus "this is my beloved Son in whom I am well pleased."

Furthermore, Christ ought not to be rejected for He is the *only Saviour*. "For there is none other name under heaven

given among men whereby we must be

Third, Christ ought not to be rejected by the sinners because He is the sinners' best friend. They called Him the "Friend of Publicans and Sinners." And finally, Christ is to be your fudge on the Day of Judgment. Oh do not reject Him who is the "Son of God," "The only Saviour," "The sinners' best Friend," and the Judge on the last day. If you reject Him here He will reject you there, and if you receive Him here He will receive you there.

After he had finished Miss Wilson sang very sweetly and effectively some lines composed by Mr. Morse beginning,

"Come to Jesus oh! lost one, Yes, come to Him now, He is waiting for thee to return, etc."

The evening service was concluded with short talks by our converted Jewish brethren, Mr. Freuder and Mr. Geliebter.

#### WEDNESDAY.

The devotional exercises were led by our faithful sister, Mrs. Abbie F. Wood. She was followed by an address by the Rev. J. Riemersma, D. D., of the Holland church, on "The Claims of Israel upon the Christian Church." The following is a synopsis of his address:

In Rom. 1:16, last clause, we read: "to

the Jew first."

As the inspired writer placed these words before the Christian church at Rome, he does the same today before the church in general. From them we learn the will of God respecting Israel. By neglecting the old covenant people, we trespass a mandate, a law which the Head of the Church has given to us. From Scripture we learn our great duty in every respect and especially in regard to Israel. When we scan the pages of the Holy Bible we see that Israel is loved by our God and that rich promises respecting this people await their fulfillment. Place Israel aside and tear all out of the good book that pertains to the seed of Abraham, what then remains of Scripture? Every reader will admit that we then have a very small book.

Not only has Israel a claim upon the

church on scriptural grounds, but also may it lay many claims on moral grounds.

We might first mention the broad general claim of attention and help, which every one is duty bound to manifest one to the other. The common precept "love thy neighbor as thyself," teaches this. Humanity forms an organism-a unit. In the tree with its roots, branches, leaves and fruits we see it illustrated. Every human being forms a member of the one great body of mankind. As such each one has a duty one toward the other.

Stronger is another claim, when we mention, what so many lose sight of, gratitude. For this there are many reasons. Looking at the rise of the church itself, we must admit that Israel forms the origin. In the old dispensation, the church was exclusively found among this people and that for four thousand long years. So the great blessing what the church was to the world, what it has done for morality and also learning, we trace it back to Israel.

The first preachers of the gospel and the organizers of the church among the Gentiles, were Jews. The writers of the Bible were Jews. So for these reasons, the church must be grateful for what Israel was and has done for her.

Another claim is love. Every true Christian loves his Saviour, but how can he justly do that without love to Israel? The seed of the woman was born and brought forth by this people. We naturally recognize and love the relationship of great men and of our bene-factors. So the church must dearly love the people who are brethren and sisters of her Head "according to the flesh." Our salvation has so much to do with

Another claim is prayer. The great Apostle impressed it upon the church, that she should pray for Israel as he did. He says, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." He sets a worthy example and tells the church in these words, what her duty is in this respect. It then appears that when the church neglects the people of old, she is on the decline.

Finally, she may claim offerings. Deeds must speak louder than words. It is not enough that we say that we love or pray for any one, but we must show this by lending a helping hand. sion work is the sign that we feel the claim laid upon us. We will then do all we can for its support. The Lord asked we can for its support. this of Israel of old. We know from the Bible how this people was taught to give for the extension of the church. It

is the same God who asks it of us today. This is one of the means to hasten the fulfillment of the promises respecting

After a beautiful cornet solo, by Miss Leinberger, Mr. Blackstone delivered a most touching and impressive address on "The Return of Israel's Messiah"—many being moved to tears.

By previous arrangement with the Rev. Inc. Wilkinson of Mildway Mission to the Jews, London, we agreed to unite with them on this day in prayer for Israel. Most earnest were the petitions that went up not only for his interesting work; to which we have always been so nearly related, especially in the distribution of Hebrew New Testament, but for the London Jews' Society, the British Society and others on the other side of the water as well as of our own land and for the outpouring of the Spirit upon Christians and Iews everywhere, that the Christians may give them the gospel and that the Iews would receive it.

The afternoon devotions were most impressively led by the Rev. Alexander Patterson, who took for his subject the 1st verse of the 9th chapter of Romans. After which Prof. Towner sang a stirring song, the words of which were composed for the occasion by Miss Adelaide A. Pollard and the music by himself-"Return, O Israel, Return" (which will be found on page 123) audience joining heartily in the chorus, while was so taking that it almost sung itself.

A dear converted Jewess next in orderre lated her experience, picturing her sad life before conversion "without hope" and really "without God," for she did not attend to her religious duties at all; and the wondrous way God led her out. was deeply touched by attending a service in a Christian church in Philadelphia, by seeing that they knew so much about the Bible, and the Christian love manifested towards her as a stranger, but thought they spoiled everything by closing the prayer in [esus' name. She afterwards went to the synagogue but the coldness and deadness there made her long for the Christian church again. The end was that Jesus was revealed to her as her Messiah and in the face of bitterest persecution from her parents and the threat of her brother that he would shoot her as she went down into the water, she baptized. Notwithstanding was made to suffer the loss of all things-divorce from her husband. temporary separation from her children and loss of property, her path has been that of a shining light that shineth more and more, etc. There was scarcely a dry eye in the room when she sat down, and prayerful hearts sent up many a petition that the richest blessings of heaven might rest upon her "restoring the years that the locust hath eaten, the canker worm and the caterpillar, etc."

After prayer some tender remarks were made by Bro. Blackstone contrasting the way his conversion was received by his parents when at the age of eleven he gave his heart to the Lord, with the trials of the dear sister and the gratitude he felt towards God for His grace.

The Rev. W. Reed Newell spoke on Things to Come. His address will be published in the next number (D. V.).

The Rev. P. S. Henson followed in his own happy way, drawing tears and laughter, speaking on "The Hope for the Jew."

The devotional exercises were led in the evening by Bro. J. W. Cabeen, of Sheboygan, Wis.

Prof. D. C. Marquis, D. D., of the McCormick Theological Seminary, gave the following address on:

"THE JEW, THE GENTILE AND THE CHURCH OF GOD."

When this topic was suggested to me as a theme of discourse on this occasion I was somewhat at a loss to discover the thought that may have been uppermost in the mind of the Committee suggest-ing it. It seemed to me that it could hardly bave been the intention that it should be treated historically as three distinct subjects, for that would present a field too vast for intelligent consideration. Neither do I suppose it to suggest the discussion of the position of Jew and Gentile in the church, for that may be stated in a single sentence, in the language of one who was a most intelligent and patriotic Jew, and who was also a most thoroughly qualified teacher of the constitution of the church: Paul, the expert in Judaism and the apostle of Gentiles. He defines the church to be an institution wherein there is neither Jew nor Greek, but one new man in Christ.

I understand, therefore, the theme which underlies the topic as stated here to be something like this: The Jew as a sodality, a race, a nation—what is his place in, and his relation to the purpose and covenant of God in redemption; The Gentile as embracing in one body all the outlying peoples of the world—what is his place in, and his relation to, the purpose and covenant of God in redemption, and what is the relation of both of these peoples, considered as sodalities, to the church of God?

A careful student of the holy Scripture can hardly fail to observe that the Old Testament writings have little to say about an ekkleesia composed of a people called out of all nations and constituting one body under one head. There is much that is spoken of a basileia,

#### A KINGDOM,

into which all nations shall flow, and of a King whose dominion shall be universal and whose reign shall be everlasting. So in the New Testament the most careful study of the four gospels fails to show that Jesus regarded the promises and hopes concerning the kingdom as about to be realized in the church. Indeed this is so far from true, that we do not find the ekklessia alluded to by name more than twice in the entire field of gospel history.

These occasions are, first, when Jesus proclaims the apostolic confession and

apostolic constitution as voiced by Peter, to be the foundation upon which his church shall be built; and second, when He gave directions concerning church discipline. It is only when we come into the period of apostolic history and begin to read the Acts and the Epistles that we find the ecclesia prominent. Then when we come again into the realm of prophecy, amid the glowing pictures of the scenes of the last times, as these are portrayed in the visions of the apocalypse, we find the kingdom once more exalted as the glorious realization of hope, the grand consummation

of prediction and promise. The story of Jesus, as gathered from the gospel, clearly indicates that in the beginning of His ministry He presented Himself to the nation of Israel as its predicted King. His assertion of authority over the temple, His proclaiming of Himself as Lord of the Sabbath, and His preaching of the near approach of the kingdom of heaven, all go to prove His willingness to manifest His Messianic rule and to set up His kingdom upon the organism of the theocracy, if, by repentance and spiritual preparation the representative leaders of the nation had shown a willingness to receive Him. But their open and avowed hostility to His teachings, His purposes and His demands, very soon progressed to the point of intense personal antagonism that shaped itself into a deliberate purpose to accomplish His death. As this antagonism became more pronounced, and the fact of His rejection became more clear, He began to prepare the way to the establishment of another organism which He would make the repository of the powers and forces of His kingdom in the world until such time as the way should be clear for the manifestation of the kingdom by Israel's reception of its King. Accordingly, He chose and ordained the TWELVE and upon this organic body, and upon its cordial confession of Himself as the Messiah He declared His purpose to build His church as upon a rock which never could be moved. To this body, thus constituted, He delegated the function of teaching under the figure of the "keys of the kingdom of heaven." The church is not itself the kingdom. It is the door leading into the kingdom and of this door the truth, which the church holds and is commissioned to teach, is the ever present and effective key. He delegated to her also the function of legislation under the figure of

binding and loosing.

But before He had thus solemnly delegated this charge to the church in the

person of the twelve, He had taken occasion to instruct them as to what would be

THE HISTORY OF THE KINGDOM DURING ITS PERIOD OF CONCEALMENT.

Perhaps six months before He plainly spoke to them under the title of the church. He had intimated to them in parable what would be the operaof the forces and influences of the kingdom throughout that age wherein the kingdom itself would be in mystery, or in concealment. It is as though He was looking upon His kingdom as a stream flowing beneath the ground, itself concealed, by marking its course by the fertility that appears upon the surface. All down through the history of patriarch, and prophet, and king, and people its course is seen. In the fulness of time, when Messiah appeared, it seemed just ready to burst forth and overflow the land. But Israel's rejection of Himself prevented. The stream must still flow on unseen. Its course will still be marked by the fertility it dis-penses to the surface. But one day it will burst its barriers and overflow the land and flow on in beauty and gladness delighting the universe with its presence. So the kingdom of Messiah is itself concealed; its glory is not yet manifest to the gaze of men; but, its powers and forces are seen in those spiritual influences of which the church is made the repository, and guardian, and witness. And one day the kingdom itself will appear and shine forth in beauty and splendor, seen of all men, glorified by the presence of the King.

Jesus Himself gives as the reason why He clothed the teaching in the form of parable: "Because to you it is given to know the mysteries of the kingdom of God, but to them it is not given." Those who were willing to be taught would in some measure apprehend this history of concealment, this story of a kingdom in mystery, even though it were presented in the form of illustration. But those who were not in sympathy with the Teacher or with the truth He taught, would gain from it no knowledge of the things concerning which He spake. It not fitting that His enemies should know; for that which He is unfolding is the history of working of the forces of the kingdom while it is in mystery, during all that period wherein the kingdom is concealed, and while the church is the repository and exponent of its powers; a history which could be made possible only by their rejection of Himself.

Accordingly He tells them, under the figure of the sower and the seed, of the manner in which the word of God, which the church is to teach, will be received, and of the effect it will have among men whenever and wherever that word is taught; all through the age of the kingdom's concealment, there will be found the indifferent, the hardened and the worldly minded, among whom the word will yield no fruit; but, most encouraging to the Teacher, there will be found also the good and honest heart where fruit will multiply even to the hundred fold.

Under the figure of the tare-sown field He tells them that, all through this age of a kingdom in mystery will be found in the world (kosmos) the good people and the bad, the children of the kingdom and the children of the wicked one, and that only at the end of the age will the separation take place, and the kosmos become the territory of the kingdom, inhabited only by the good.

With the briefly sketched picture of the mustard seed and its growth, He tells them how the forces of the kingdom working in and by the church will lead to the growth and enlargement of the church as a visible organism, until its very magnitude will attract to it the unworthy, and cause it to become a roost for the selfish and the indolent.

With the story of the leaven and the meal, He pictures the all-pervasive force of the powers of the kingdom of the heavens, working not with observation, but silently, the kingdom concealed, but its influence extending quietly until it permeates all the mass. Not that it reaches the whole of humanity, for no sensible woman expects to leaven a sack of dry flour. But just as the leaven permeates the dough, which by heat and moisture has been prepared for its action, so the powers of the kingdom in mystery will permeate that body of humanity wherein God's Spirit has prepared the way.

But notwithstanding all the dark features and touches of apparent discouragement that belong to this age of the kingdom's mystery; notwithstanding the certain mingling of evil with the good even down to the end, He reminds them of the assured safety of that kingdom and the certainty of its ultimate triumph, in view of the value it possesses to Him, and of the price He paid to make it His own. He discovers it concealed in the field of an unfriendly world. No one would suppose that such a field could contain such a treasure. But He sees it and He measures its value

by the glory of its coming display. For joy thereof He sells all He has and buys the field. He perfects His title to the world. This kosmos is His and He will one day make his now hidden kingdom commensurate with earth's bound. Though it has cost Him all, the renunciation of His glory and the endurance of His deepest humiliation, yet He has paid the price and the world is The redemption of the kosmos has been achieved, and that redemption will be proclaimed when the kingdom's mystery shall have become the kingdom's manifestation, when the kingdom of the heavens shall overspread the world with its unspeakable blessedness and undimmed splendor.

He would remind us too, in order that we may not faint nor grow disheartened during this long age of concealment and conflict, of the immeasurable value which He places upon that body, which He leaves meanwhile in the world to be the repository of the powers of the kingdom of the heavens, the witness and the earnest of the kingdom's glorious display; a body composed of a people whom the Father hath given to His Son,

#### HIS CHURCH, HIS BRIDE,

His queen, destined to sit with Him upon His throne and shine the brightest ornament of His kingly glory, His body the fulness of Him who filleth all in all. To Him it is the one pearl of great price. To purchase it, He sold all that He had. Is it then so dear to Him? What excuse can be, then, for any weariness in service, for any weakness in testimony, for any faintheartedness in warfare? "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne."

But the forces of the kingdom of the heavens operate in judgment as well as in grace, and that judgment will culminate in the absolute separation of the evil from the good at the end of the age. Meanwhile, during the period of concealment, the angels, the executors of God's providence, are wielding the powers of nature and of providence as fishermen wield a seine, steadily but surely drawing the generations of men, the evil with the good, out upon the eternal shore. War, pestilence, famine, sickness, accident, earthquakes, cyclones, constitute the meshes of the net which God's angels draw; gathering of every kind and sweeping ever on toward the end of the age, inevitable as destiny, irresistible as fate, and when the end is reached, the

separation, impartial, final, irrevocable, is accomplished. Not one of the just has been cast out. Not one of the evil has been retained. The kosmos is cleansed. The rule of the kosmos is become the rule of our Lord and of His Christ.

Having given to the twelve this epitome of church and world history during the period of the kingdom's mystery, and having six months later given to them the church's charter ("on this rock"), with authority to teach and legislate in His name (keys, bind, etc.). together with the guarantee of its security (gates of hades), He then, for the first time in plain words informed them that, for Himself and also for His church, the road to the kingdom must be by the pathway of the cross. And lest this prospect should bring with it too much of disappointment, He immediately assures them that their expectation of a kingdom manifested in power and glory was not a dream. To confirm their hope He condescends to promise to some of them a sight of its reality and glory, and in fulfilment of this promise, only a later there was vouchsafed to Peter, James and John, a vision of the realization of the kingdom and the glory of the King. So Peter understood the scene, for He afterwards appealed to it as the indisputable witness to the power and coming of the Lord Jesus which He testified.

We conclude, then, that the teaching of the prophets of the old covenant and the teaching of Jesus, do not identify the kingdom with the church as a visible organism. The powers and forces of the kingdom dwell in and operate through and by the church so far as the church is a spiritual body, vitally linked with Christ her head. But to accept that visible organism, which in world history is known as the church, with its multitudinous divisions and innumerable corruptions, with its jealousies strifes, ambitions and hatreds and oppressions-to accept that as a visible manifestation of the organized kingdom of God; as a fulfillment of the promises and a realization of the hopes concerning that kingdom, would be but a sorry outcome of expectations that can be satisfied with nothing less than perfection. The kingdom can be established according to the provision of its charter, only by the presence of the King.

We infer also that to this coming kingdom of the heavens the Jews as a people hold a most intimate and peculiar relation. The testimonies of the prophets, seem most unmistakably to point to Israel's exceeding glory and exaltation under the rule of the Messiah King. Gentilism has been greedy in appropriating all this splendid array of promise and blessing to the church, and at the same time has been exceeding liberal in assigning the threatenings and the curses to the Jew. But it would be difficult to justify a system of interpretation that would make the cursings to be always material and literal, while the blessings are always spiritual and figurative. It is but fair to concede that as the threatening of Israel's desolation has been and is being fulfilled in the past history and present condition of the Jewish people, so the promises of Israel's glory will meet with fulfillment in the future of the same people. Their wonderful preservation and their present attitude among the nations of the earth, a phenomenon which has has been called the miracle of history, seems to point in the same direction. "There is no influence which might be supposed to tend to the utter extinction of a people that has not been brought to bear upon the Jews with peculiar power. Yet here they are among us today, with their national self-consciousness not in the least abated by this agelong experience of exile, scattering and persecution. The Jew is everywhere as much a Jew, as sharply distinguished from all other peoples even in his personal appearance and his racial characteristics as he was when this long period of exile and suffering began." (Kellogg.)

Why should this be so; how can it be explained on any theory other than that this people is still the people of God; that the Jews as a nation have still a share in and a hold upon the redemptive promise and purpose of God, and that they are being preserved as a people unto a day of glory and blessing of which the prophet's glowing pictures are but an adumbration.

Precisely how this is come to pass, and what will be its exact relation to other predicted events of the coming time only reckless irreverence would attempt minutely to describe. When Jesus asked, subsequent to His resurrection, Lord, will thou at this time restore again the kingdom to Israel, He answered, "It is not for you to know the times or the seasons which the Father hath put in His own power." The mystery that pertains to the times and the seasons, belongs likewise in great measure to the promises themselves and to the order and manner of their fulfilment. Perhaps some expert biblical theologian may yet succeed in constructing a system or

eschatology that will satisfy all the conditions and requirements of the Scripture statement. Certainly that has not yet been done, and until it is done, I must beg to be excused from dogmatizing upon this branch of my topic. But it is not affirming too much to say that when Jesus speaks of the fulfilling, or completing of the times of the Gentiles, and when Paul speaks of the fulness of the Gentiles, they both suggest the placing over against this a dispensation of grace that has reference to a people other than Gentiles, and that people can be no other than Jews. For the Scripture writers recognized but two classes of men as composing the human family,

Jews and Gentiles. Paul affirms that the covenant made with Abraham pledging blessing to his seed is the covenant on which the church "Those who are of faith are blessed with the faithful Abraham." "If ye are Christ's, then are ye Abraham's seed and heirs according to the promise." But this does not imply that Gentiles have displaced Jews so as to take their place in relation to the covenant. For Paul in writing to the Romans warns them against any such assump-You Gentiles, he says, are only a wild olive tree, grafted into the Jewish root, from which historic Judaism was temporarily cut off. They will be grafted in again, if they abide not in unbelief, for God is able to graft them in. It stands to reason that He should. It is far more in accord with nature that they should take their place again than that you should occupy that place. For, if you, a wild branch from the woods have For, if been grafted into the good olive tree so as to become partaker of its life and fatness, how much more will they, the native branches indigenous to the soil, be grafted into their own olive tree. This condition is not the natural one. It will be reversed some day. The Deliverer will come from Zion and will turn away ungodliness from Jacob, and so

#### ALL ISRAEL SHALL BE SAVED.

Israel as a people, as a sodality, will resume its old time relation to the covenant, when by becoming Christ's they will be of the spiritual seed of Abraham and heirs according to the promise.

But the literal Israel of today, the men and women and families who compose the natural seed of Abraham, can they afford to wait, even if they believe in the promise of the coming Deliverer, can they afford to wait till the pleeroma of the Gentile inbringing is accom-

plished, for the removal of the partial, or temporary blindness that has happened to Israel? Nay, verily, for to the genera-tions that pass away in unbelief, there remains only the resurrection to condemnation. Hence Paul yearned with intensest affection for the present salvation of his kinsmen according to the flesh. Hence every Christian, Jew or Gentile should pray and labor for the salvation of those whose fathers received and transmitted to us the oracles of God. It is by faith in the one Lord that Jew and Gentile become members of the one body wherein the separation between Jew and Gentile disappears. For Christ has abolished in His flesh the enmity, the wall of separation reared by the ritual of Mosaism, and hath made of twain one new man, so making peace. Thus they become members of that body of which Christ is the head, the body which fills up His fulness, which is to hold the place of highest honor and blessedness in His coming kingdom, sitting with Him in His throne and reigning with Him forever.

The services of the evening were concluded by short addresses by Mr. Freuder and Mr. Geliebter.

### THURSDAY.

Brother George Hammond, of Janesville, Wis., conducted the devotional exercises—subject: "Knowing the mind of Christ." His talk was both tender and heart searching, a most prayerful spirit prevading the audience for a signal blessing upon the last day of the feast.

The Rev. Palmer S. Hulburt, D. D., of Oak Park, spoke on

# I AM NOT ASHAMED OF THE GOSPEL OF CHRIST.

I. Paul, the greatest Jew of His time said this. Why was he not ashamed of it? "Because it was the power of God unto salvation, to the Jew first and also to the Greek." Rom. 1:16. He had just came from Athens, the home of wisdom; he would now tackle the strongest thing in the world—Rome—with not a weapon but this Gospel.

II. What did Paul think this all powerful Gospel was? See I Cor. 15:3,4. "Christ died for our sins, according to the Scriptures; and rose again." That

was the Gospel powerful enough to save Jew and Gentile.

III. A blood atonement is in this Gospel, "Christ died for our sins." In

that lies its divine power.

IV. "According to the Scriptures" opens up to us all the symbolism of the Old Testament, and every prophetic word. Rom. 1:16 binds the Old Testament and the New Testament together. It is the fulfillment of all the Old, it is the basis of all the New. Sin, guilt, penalty, impossibility of man's rescuing himself, faith, freedom, indwelling Spirit, union with Christ. As seen in Rom. first eight chapters all grow out of 1:16.

V. See agreement of Paul, Peter, John and Christ. Rom. 5:8; I Pet. 2:24; Rev. I:5; Mark 10:45; John 12:32; John 6:51, and the Lord's Supper.

VI. Lessons:

 No experimenting in methods of salvation.

2. There is but one method,—God's—by the Gospel. Rom. 1:16; 1 Cor. 15:3,4.
3. Man in his innermost must be

reached, and not man in his environment.

4. Let the church catch Paul's confidence in the power of this Gospel and success will be hers.

After a tender song by Miss Anderson, the Rev. W. Reed Newell gave an intensely interesting exposition of the 11th chapter of Romans, on the casting away of Israel and the gathering in of the Gentiles; and the final restoration of the Jews to God's favor and their full salvation.

The opening services of the afternoon were conducted by our co-worker, Dr. Isaac Prince. After reading the 122 Psalm he spoke as follows:

In the upbuilding and overturning of kingdoms, republics, and nationalities, God moves first of all upon the minds and hearts of individuals. Impressions are made, desires are awakened, thoughts matured, lips unsealed and kindred spirits united, until numbers give the needful strength and importance, when, seemingly the movement, whatever it may be—is carried forward by its own momentum. But it is only seemingly, for behind it,—guiding, controlling, shaping all, sits Jehovah. At His decree, the drop in the bucket, added to other

drops, becomes a nation, or the nation resolves itself into its original drop and becomes completely disintegrated.

At this time when the followers of Christ are in such increasing numbers, studying the unfolding of prophecy,—observing the times and seasons, and almost involuntarily impelled with an earnest and irrepressible desire to "Pray for the peace of Jerusalem," may we not with reasonable assurance feel, that "the time to favor Zion, yea the set time, has come."

In this belief we have met together at this place, where God in His mercy has been silently but signally regarding the prayers of the destitute, hearing the groaning of the prisoners, and loosing from the chains of unbelief those who were appointed to death. We surely of all others, who have heard and accepted the joyful news of salvation-to whom the name of Jesus is beyond all most precious—who are looking forward to His glorious appearing and rejoicing in that blessed hope, should earnestly beseech God to have mercy upon Zion. Ages have elapsed since peace and prosperity have spread their wings over her cottages and palaces. But if we read aright the handwriting of Jehovah in the unrest and disquiet among the nations, the eager eyes that from the four quarters of the earth are turning to Jerusalem-the providential preparation of the soil of Palestine for abundant and varied crops—the accumulation of enormous fortunes by Jewish financiers, does it not seem as though Christ Himself intended in the near future to say once more in person to Israel—Peace be unto you? For this we come to pray. Since the days of Jeremiah, Israel has continued to bless himself in his heart saying, (Deut. 29:19) "I shall have peace though I walk in the imagination of my heart." But there are signs of an awakening,—of a discovery, that "there is no peace to the wicked." Now that their thoughts are being led back to the once rejected Messiah, having for ages passed through the fiery heat of His anger, on account of their rejection of Him and idolatry, shall we not pray that His wrath may be stayed and blessings once more descend upon the mountains and valleys of the Holy Land?

Why the Jewish nation of all others should have been selected to receive "heaven's best communications," when all stood in equal need, is a question which frequently suggests itself. Why Israel should have been made the repository of civic and sanitary wisdom tha

have been incorporated into the codes of every civilized nation. Why this people of all peoples should have been preserved through all the centuries, transmitting from one generation to another their individual and national traits. Why a people so ungrateful and idolatrous should have been permitted to give a Redeemer to mankind is one of those secret things that belong unto God and with regard to which He owes us no explanation. Why, through such a people, all the nations of the earth should be blessed, is one of those lofty designs of the Infinite, that none can at present fathom. Suffice it to know that it is so. That to the Jew we owe an immeasurable debt of gratitude. Law, poetry, eloquence, philosophy, history, have been placed under profoundest obligations to the Hebrew nation. But greater than all, is the unique, unspeakable gift of the wonderful Nazarene, the Redeemer of mankind. As sharers in that blessing, we come with grateful songs and prayers to entreat God and our Savionr to bless His chosen peopleto remember His covenant,-to restore to favor and prosperity the tribes that have been dispersed. That from the crumbling empire of the Turk, may arise the beneficent kingdom of Im-manuel, a kingdom that shall extend from shore to shore, and have no end.

God grant that the essence of this convention may be greater personal consecration to Jesus our Messiah,—increased love for His chosen people, and more ardent zeal in proclaiming the glad news of redemption to every child of Adam.

Let each of us resolve to be more diligent in our efforts among those with whom we are brought into daily contact through social and business relations. The grand and successful missions of the Moravians began in the humble "Seed Corn Society"organized among the boys of a certain German school, each member of which pledged himself to drop a kernel of divine truth into the heart of some other companion. We may do the same, and none are too obscure to exert some influence for the Master among the individuals we encounter as we move along in the momentous procession from time to eternity.

Rev. E. P. Goodwin, D. D., spoke on "God's plan concerning Israel"—His address will be reserved for a future issue.

Miss M. Lydia Winkler gave something of a report of her work,

and read a proposed plan of work for a society to be called "Watchmen of Zion," to be auxiliary to the present Society, to make the work more effective. She also read a plan of work to be organized and carried on amongst Jewish girls to be called "Daughters of Jerusalem."

Mr. David Geliebter gave an account of his conversion, which was both interesting and impressive. \*

Upon the adjournment of the meeting the Society was called together to consider the adoption of a doctrinal basis of faith that would set our Society before the world as thoroughly orthodox. The matter was referred to a committee and subsequently the Society adopted their report, which is published elsewhere.

The closing session of the Conference Bro. Hammond led the devotions. Mr. Blackstone made some closing remarks before leaving for his train, when the Rev. J. Voeglin, pastor of the German Evangelical church, gave an address in German to one of the largest audiences of the Conference, taking for his subject, "Naaman the Syrian." The following is a synopsis of his address:

1. Naaman the leper needed a Saviour.

The Jew needs a Saviour.

2. Naaman received information of a Saviour through a young maid.

No one too young or too weak to tell the story of the Saviour to the Jew.

3. Naaman seeks a Saviour. The Jew is seeking a Saviour.

4. Naaman does not find the Saviour he wants.

The Jews do not find the Saviour they want.

5. Naaman finally yields and accepts the Saviour who is offered to him, and is made perfectly whole.

The Jew will finally accept Jesus the Nazarene as his Saviour, and will be

fully saved.

Mr. Ignatz Freuder related the story of his conversion—a story of weary wandering over Europe wrought upon by the Spirit, but not finding the light or rest until he reached London. There while under the teaching of the Rev. Mr. Bergerman he was led from darkness into His marvelous light.

After spending some time in Mr. Lipschitz's home he was baptized. Soon leaving for America he came to the Chicago Hebrew Mission where he has been engaged in work for the past nearly three

years.

In closing Mrs. T. C. Rounds made a few remarks informing the audience something of the work done at the Mission and of the way we could be helped by our friends. After prayer and singing "God be with you till we meet again" the First Conference of the Chicago Hebrew Mission, so full blessed teaching and of the power and blessing of God upon all present, came to an end.

### SHILOH.

In response to a request for an explanation of Gen. 49:10, "The sceptre shall not depart from Judah, nor a lawgiver from between His feet until Shiloh come; and unto Him shall the gathering of the people be," W. L. Green, Esq., E. J. London, sends us the follow-

ing:

"Jewish and Christian interpreters consider this a prophecy of Messiah, the former of special value as being before the event. The Targum of Onkelos renders the passage 'Until Messiah comes whose is the kingdom.' Many others are equally distinct. Some have observed that the words 'Shiloh shall come' make in Hebrew the same number as the name

Messiah. Ancient Christian writers take the same view. The name Shiloh expresses rest or peace. Sin brought the curse of labor (Gen. 3:17), and unrest (Isa. 57:20, 21), and want of peace, hence the frequent mention of rest which however was only typical and temporary (Heb. 4:8). Hence the common salutation 'Peace be unto you,' and rest and peace are ours through the coming of Christ" (Matt. 11: 45).

"FAMILY CUSTOMS OF THE CHINESE AND THE JEWS," is the title of an article in the Jewish Chronicle by the Rev. Dr. Chotzuer. He states that the Chinese family is somewhat like it used to be among the ancient Hebrews, a unit, and that it serves the Chinese state as a model in respect to the way in which it is to be governed. It embraces all the members of the household, including the servants and the slaves, all of whom stand under one head. A striking similarity exists between the family laws of the Chinese and the Jews in their conception of marriage, and in some of the rites and usages connected Other Chinese laws somewhat akin to Biblical and Talmudical laws are those referring to filial love. The latter may be said to be the principal characteristic of the Chinese people, as they regard it as the very foundation of the well-being of their families and of society at large. Equal importance is, and has always been, attached to filial love by the Jews. Filial piety does not cease among Chinese with the death of their parents, for their graves are periodically visited by their children in the spring time. On these occasions they recite certain prayers, and perform at the same time diverse ceremonies, which are, however, unknown to the synagogue. "In conclusion," he says, "it may be interesting to learn from Herrn Von Mollendorff's pamphlet that the term shang-ti, which is generally used by the Chinese to express thereby the highest divinity, corresponds exactly to the Hebrew אלעיוד El-elyou."

THE BENEFACTIONS OF THE BARONESS DE HIRSCH to medical and other charities amount to £10,500.

# O ISRAEL, RETURN!



<sup>\*</sup>This song and music was composed for and sung at the Jewish Conference.

# A LETTER FROM REV. PETER RUDOLPH.

ALEXANDRIA, EGYPT, 13th June, 1896.

Dear Mrs. Rounds:—Your letter of May 12th received. You will learn from the papers that we are in the midst of a cholera wave, and can, therefore, imagine how much my work amongst the Jews is increased. It has been found necessary to form special benevolent committees to assist those out of employment on account of the large exodus of the wealthier inhabitants.

THE CONVERSION OF THE JEWS.

It must be known to every one how slowly the work of evangelizing the Jews has proceeded in all times. How Paul himself, looking upon the obstinacy and bitterness of this ancient people, cried in his disappointment, "Henceforth I go to the Gentiles." The entire record of apostolic labors sets forth this fact, that only the Gentiles heard and were glad, while the Christian prophets, who were the first to follow the standard, found neither honor, reward nor success in our own country, among their own people. Nor has the scattered flock (who themselves smote the shepherd) been softened by exile, or adversity, as yet; they have not yet turned with longing hearts and tearful eyes to Zion. They have, alas, forgotten Jerusalem. The harp is silent, the "right hand" has forgotten its cunning, and their affections have been placed upon other things, and Zion mourns with the mother of old, "Jacob has married a daughter of Heth, and what good is my life to me." Her children are gone; they have forgotten her. They are satisfied with the swine's portion. They have not yet turned their thoughts to their Father's house; yet, the



REV. PETER RUDOLPH.

garment is woven; the golden ring is wrought; the door is even now open and the Father waits.

Throughout this long season of spiritual barrenness among the Jews, how great has been the faith of those who have toiled on for nineteen centuries, while we who came into His vinevard in the eleventh hour, and who will receive, nevertheless, the same reward, are so prone to forget this fact, that we sometimes murmur at the length of our labors and their small results. It is nothing more than a well-grounded faith that the day of deliverance is at hand which can sustain a missionary among the Jews. A second Pentecost will precede the second exodus, the last deliverance, the final trium ph of this people, and as a warranty of this truth, what remarkable conversions we witness from time to time. I do not think that any one could desire a brighter example of light shining in darkness than is the conversion and the holy zeal of Rabbi Lichtenstein and Joseph Rabinovitz, who have recently joined Christian church. With all their hearts, with all fulness of purpose, have they said, "Your people shall be our people, and your God shall be our God." The bands are all broken; they are truly "clothed and in their right minds."

#### DURING MY CONTINUAL CALLS

at coffee-shops and such places of resort, I am struck with the presence of a variety of elements of crime—of a combination of causes. producing prejudices and difficulties for the missionary which do not exist in the more unmixed populations of Western cities. Here we have (as in New York) the vulgar, illiterate infidel, who never had any religious opinions nor convictions, with whom, we confess, it is difficult to deal in their time of wealth and prosperity, but who commonly yield to the eloquence of death. We have here a more inveterate class, with all the bigotry and all the ignorance of the woman at the well: who have a name to live, but are dead; who boast that they see and are blind; who possess enough of the wisdom of the synagogue to seal up their ears and close their hearts against the truth; who are disputatious, who love the strife of words, gifted by nature with keenness of mind, to which, alas, is added an unscrupulous and lying spirit which hesitates at nothing to snatch a victory. Discussing truth, they love it not; though professing to seek it, they do not mean to find it; they prefer the unsubstantial ghost of Judaism to the living body which has risen from its ashes.

I ask your prayers, not only for myself, but for all the Christian work carried on at the present distressing time.

I beg to remain, Yours in Christ, Peter Rudolph.

### OUTLINES OF TRUTH.

REV. JOHN E. MORRIS.

The following outlines and references are merely suggestive of the subjects to which they relate:

The Promise and Hope of our Lord's Return, as a golden thread, runs through the whole texture of the Scriptures of the church, or to change the figure, it shines as a star of the first magnitude in the hemisphere of Ecclesiastical Revelation. In the Scriptures there is enough to satisfy our faith as to the security and blessed repose of departed saints; but the promised return of our Lord is shown to be our proper and blessed Hope.

John 14:2,3; Acts 1:10,11; Rom. 8:18-23; 1 Cor. 1:7,8; 11:26; 15:20-23, 51-53; 2 Cor. 4:14; Gal. 5:5; Eph. 1:18; 4:13; Phil. 3:20, 21; Col. 1:5; 3:4; 1 Thess. 1:10; 2:19; 3:12, 13; 4:13-18; 5:1-11; 2 Thess. 1:6-10; 2:1-8; 2 Tim. 4:6-8; Titus 2:13; Heb. 9:28; James 5:7, 8; 1 Peter 1:7; 1 John 3:2; Jude 21; Rev. 1:7; 2:7, 11, 17, 26, 28; 3:5-12, 21; 19:11-16; 20:4, 6; 22:20.

A clear and vivid conviction of the truth thus interwoven with the texture of the Christian Revelation, is necessary to an investigation of other relations which the coming of our Lord is shown to sustain; that is, towards the nation of Israel, and towards the earth.

The book of Genesis contains the roots of truths subsequently developed or revealed. Inceptive truths concerning the Messiah and His Kingdom, are prominent there-

in. The Promises made to the Patriarchs are absolute and relate chiefly to the "Seed" and to the "Land."

I. (a) The Territorial Promise made to the "Seed," Gen. 12:7; 13:14-17; confirmed as an absolute covenant, Gen. 15:13-21; compare Gal. 3:16, 17; the true reading in verse 17 is, "Confirmed of God to Christ," and on this the Apostle's argument is based.

(b) The Promise repeated to Abraham, and confirmed by an oath, Gen. 22:15-18; repeated to Isaac, Gen. 26:2-5; repeated to Jacob, Gen. 28:13-15; 35:9-12.

(c) The Perpetual Covenant of Circumcision must here be reviewed, Gen. 17; the visible seal in relation to an ultimate territorial possession as joint heirs. Here let it be observed that the Israelites have never yet possessed the Land as heirs of the Promise. They were taken into it in fulfillment of a prophecy made to Abraham, Gen. 15:13-16; but they went in under a legal covenant, and hence the fulfillment of the promise yet remains. The Heir, Christ, must claim possession before they can inherit by grace and as joint heirs.

II. The Monarchic Promise concerning the "Seed" and the "Throne," made as an absolute Covenant with David. 2 Sam. 23: 1-5; Ps. 72; (Solomon the type, and Messiah the anti-type), Ps. 89:3, 4, 34, 37; 132:11; Luke 1:32, 33; Acts 2:25-31. See, also, Isa. 9:6, 7; Jer. 23:5, 6; Dan. 7:13, 14; Ps. 2; 110. The Promises, etc., have received a partial fulfillment in the incarnation, death and resurrection of the Son of God, and must yet be accomplished by His return in glorious power.

III. The National Promise secures the establishment of a New Covenant with the Twelve Tribes. Jer. 31:31-40. The Apostle quotes

the promise of the new Covenant in Hebrews 8:8-12, to confirm the faith of believing Hebrews by showing them, that they were saved in accordance with the principles and provisions of this *New* Covenant, by virtue of which the Nation of Israel will, in a future day, be saved. (See also, Ezk. 36:22-32.)

IV. Promises relating to Jerusalem, the Nation and the Land. Deut. 32:43; Isa. 50:24-27; 2:1-4. Compare with Micah 3:9-12; 4:1-4; Isa. 4:2-6; 12; 25; 54; 60; 62; Jer. 23:5-8; 30:16-22; 31:1-14, 23-28, 35-40; 32:37-44; 33:23-26; Ezk. 34: 22-31; 36; 37; 48; Dan. 12:1; Hos. 1:10, 11; 2:14-23; 14; Joel 3; Amos 9:11-15; Obad. 17-21; Micah 4:1-4; 7:15-20; Zeph. 3:14-20; Hag. 2:6-9; Zec. 8:1-15; 12; 13; 14:3-11, 16-21; Luke 1:32, 33; Rom. 11: 25-36.

The Territorial, the Monarchic, and the National promises are each and all interwoven in the writings of the prophets. The past history and present condition of the Nation of Israel are also involved.

In studyings the writings of the Prophets there are certain first principles to be observed.

(a) The distinction between promise and prophecy must be kept steadily in view. Moral Evil, the occasion of prophecy, and Judicial Evil is its burden throughout, but Grace is the source of promise and its theme is blessing and manifold good.

(b) The obvious meaning of the language employed is the true. It would be incorrect to say that the literal meaning is the true; but the obvious, as determined by the laws and usages of language, is incontrovertibly the true. To speak of the hidden, or secret meaning of a Revelation, would be absurd.

(c) Literary and theological Consistency demands that the above

canon be observed, for all fulfilled promises and prophecies are construed as applied according to the obvious meaning of the language in which they are expressed, and their fulfillment is appealed to, as an evidence of the Inspiration of the Bible, and that Christianity itself is true.

(d) Literary and theological honesty demands that the above canon be obeyed, for the writings of the prophets are construed so as to show that to the Nation of Israel belong the sin, wrath, judgment, dispersion, desolation and curse; and it is to that same Nation, as described historically, and by Name, that the grace and promises, and blessing and restoration, and salvation, and glory pertain.

The above are merely a sample of that which God has revealed to the Prophets of Israel. See Eph.

3:1, 2; 1:26, 27.

The Lord's own interpretation of certain parables is instructive in relation to His return; see Matt. 13:24-30, 43-47-50. Matt. 24 should be carefully compared, and in many points contrasted with Luke 21. The teaching in Luke 21 culminates in Jerusalem's desolation, but in Matt. 24 culminates in our Lord's return. The Scriptures do not teach that our Lord will reside on the earth, during His Millennial reign. He will reign over Israel and over the earth, but His residence and that of the Church, will be above, even in the Heavenly Jerusalem. See Heb. 11:10; 12:22, and the antitype of Jacob's vision will then appear. Compare Gen. 28:12 with John 1:51. The Lord will administer His Millennial reign through a Viceroy called "The Prince." Ezek. 43:21-28.

The Lord doth build up Jerusalem: gathereth together the outcasts of Israel.—Ps. 147:2.

For the JEWISH ERA.

# "FROM JERUSALEM TO JERICHO."

JERUSALEM, JUNE, 1896.

My Dear Friends: One of our number has been spending a month in Madeba, a city east of the Jordan, in work among the women of that place, and the way was opened for Miss Giles and me to go as far as Jericho to meet her. I know you would have enjoyed the trip so much if you could have visited for yourself these scenes of such wonderful interest; but come with me in fancy and I will try to describe it to you, and help you to see what I saw, that you may enjoy it also.

It is now a little after four o'clock, a. m., and our donkeys are at the door. In the saddle bags are stowed away bread, meat, fruit, lemons, cucumbers (these are almost indispensable here for such journeys; for no matter how hot the weather is, they are always cool and refreshing) sufficient for us three days; for we are going in native not traveler's style, and we must be as economical as possible. So we start about 4:30 a. m.—our dragoman, a trusted native Christian, whose wife has been with our friend in Madeba as Bible woman, a guard; without whom no party is safe yet on the road known and noted for thousands of years for its thieves. Twenty minutes bring us to the Mount of Olives, and the rising sun lit up its tower gloriously. Then we ride on past Bethany, the home of Mary, Martha and Lazarus, down the winding, twisting road, till we come at 5:45 to a large spring at the foot of this hill. Over the spring is built a large arch, and before it a cistern which receives its water and it. in its turn, giving them off in a gurgling little streamlet.

This spring is called in these days,

### THE APOSTLE'S FOUNTAIN.

The only reason assigned for the name is that the apostles drank from it as they came from Jericho to Jerusalem with Jesus. However we find it has another name—Enshemesh, or the spring of the Sun, and if we look in Josh. 15:7, we find that this old spring was one of the border-marks for the tribe of Judah when Joshua divided the land to the Israelites. The water is now full of leeches, so it is not safe to drink it. Otherwise it is very good water.

Leaving the fountain we go on our way, and find that the road leads along the course of a stream which in winter is probably very large; but it is now only a rocky Along this valley David probably walked footsore and weary, followed by a few faithful ones when he fled from Absalom. These hillsides were made to resound with Shimei's curses, and as we seem to hear them, and to see Israel's king fleeing for his life, vet God's chosen and anointed king over His people Israel, let us learn from him a lesson of humility and trust as he answers Shimei in 2 Sam. 16:12.

On we go, up hill and down valley, till we come to the Khan, which is the traditional site of the

#### GOOD SAMARITAN'S INN.

Somewhere near this place lay the poor man who had fallen among thieves, bruised and bleeding, and we have a clearer idea of the cruel inhumanity of the priest and Levite as he "passed by on other side" leaving him in the scorching sun to suffer and die; for not a tree is growing along the way to cast its friendly shadow over the passer-by; not a house have we seen in all the way since we left Bethany, and by eight o'clock the sun is hotter than the noon-day summer sun at home. We are so glad of the shelter of the Khan while we rest and partake of some of the refreshments from our saddle bags. Now if you will climb that hill with me a little to the left, we will put on our kaffeevias and go see the old ruin that is at the top of the hill. (The kaffeeyia is a large white silk and linen handkerchief worn over the head and neck to protect us from the sun's power.) Now look down into the valley beyond. What a scene of Perhaps 1,500 to 1,800 beauty. feet below us, and nearly straight down, there are trees and gardens and through the midst of the valley flows a little streamlet. It is a scene of rest and peace that makes one long to hide away in the midst of its loneliness, and there, with the world shut out, commune with God-the God of Elijah and our God.

This is

#### THE BROOK CHERITH

Where Elijah was sent to hide from the wicked Ahab, while in answer to his prayer the heavens gave no rain for three and a half years. Away on the opposite hillside, about half-way from the brook is a little stone building nestled in the side of the rock; its white domes suggesting a church; and our dragoman tells us that this place is called the convent of Eliiah. Some Greek monks live here. and to them belong the fruit and gardens. Perhaps as we come back we may have an opportunity to see more of it. This brook is one of the last in the land to dry up in the long rainless summers. The rocks and mountain sides are full of caves, a fitting place for the prophet

to hide; for who but the birds could find one hidden here by God.

Now we hasten on; for it is nine o'clock, and the sun grows hotter each moment. Presently we are mounted, and start out again on this treeless and shadeless road, and now after another hour there is a break in the hillside, and we are refreshed by seeing the little convent, and the green valley beneath, and by hearing the water dashing over the rocks in its path. Now our road begins to descend rapidly to the plain, and in three-quarters of an hour we cross the brook Cherith, and enter the plains of the Jordan, one-quarter more brings us to the hotel, tired, hungry, hot and thirsty. Never was anything half so good as the cool water they bring us, and we prepare our dinner and rest till five o'clock; for it is so hot we cannot go out again until evening. As we read of these various scenes which we have just witnessed, we find the Bible fraught with new interest because of our day's journey.

Now they say it has gotten cool enough to start out again, but, in reality the air seems to grow hotter; but the sun will soon disappear behind the hills, and we start out

to visit

THE PRESENT VILLAGE OF JERICHO,

said to be ancient Gilgal, where Israel encamped after crossing over the Jordan, and where the manna fell for the last time before they ate of the old corn of the land. It is now a dirty Moslem village of perhaps twenty or twenty-five houses, made of reeds and mud. Let us enter one. At the door sit two women grinding flour. Beside them another kneading some dough. Seeing we are interested they invite us to enter. We do so, and as soon as our eyes become

accustomed to the darkness-for there is no window, only the door by which we entered, and it is small-we see that this house made of mud and reeds, is about ten by twelve feet, and is divided into two parts. The larger and better part nearest the door is given to whateyer animals the family may possess, while back in vonder corner is where the family sleep, and in rainy weather live. In the dry season they live mostly out of doors by day. A sort of partition is formed by large bins built of mud and hardened, in which are stored the family provision of grain. Fleas abound here and about half a dozen dirty children begin to crowd around us, asking for "backsheesh," (present) as we retire, and go a little further to the Russian Hospice.

This is a large stone building, very comfortably arranged for the convenience of the Russian pilgrims when they come every spring on their pilgrimages. walk through the large gardens connected with it, where are olives. figs, pomegranates, oranges, lemons, dates, bananas and many vege-They have been digging here lately, and have found some old stone pillars. We wonder what their story would be if they could but talk. Now we seek our hotel, have our supper, and retire early that we may be ready for an

early start on the morrow.

Friday morning we rise at three o'clock, prepare and eat our breakfasts, and by 4:30 are

OFF TO THE DEAD SEA.

We see its dark blue waters stretched out before us, and think that a half hour's ride will bring us to them; but by the time we do really reach its border, we find that it is quite seven o'clock, and we

have made good time too. Dismounting, we walk along the shore to gather a few stones and perchance to find some shells that have been washed down from Galilee's lake by the Jordan, whose waters empty themselves into the sea of death not far from where we stand. 6,000,000 tons of water are said to fall daily into this lake. which lies 1,350 feet below the Mediterranean. It gives out nothing; yet grows no larger. picture! and a warning! Let us give forth freely the sweet, rich blessings which God pours afresh into our lives, that they may not dry up by the heat of the conquest, and leave us like this Dead Sea. barren, salt and capable of sustaining no life.

Anchored not far from shore was a little sail boat, which sometimes carries passengers or light freight across to the land of Moab. One cannot wholly sink in these waters; for the water is heavier than the human body; but the one who goes into them must take care to keep the head up as there is a curious tendency for the head to go down leaving the soles of the feet care-

fully above water.

I found a very curious stone here. It was in size and shape a perfect model of the human heart. One side was of black stone, while the other side of the stone was perfectly white. I said to our guard—a Moslem—"Sir, this is like our hearts, black like this because of sin; but, if washed in the blood of Jesus, they will become white as this side." Not a tree is to be seen on the shores of this sea, not a creature can live in its waters. It is literally the sea of death.

Now we must hasten on; for we have yet a long day's journey before us. We turn back by another road, and eight o'clock finds us at

THE PLACE ON THE JORDAN WHERE TRADITION SAYS JESUS WAS BAPTIZED.

Here we would gladly linger; but the intense heat warns to hasten. So we take a little of the clay, little of the water, 2nd try to photograph on our memories the sacred spot. A sharp bend in the river. the opposite side thickly wooded. and an open place where we stand. We can readily picture John the Baptist standing here by these banks preaching repentance those who crowd around him. We can picture the Meek and Lowly One, who alone did not need the outward sign of putting away sin. coming to him and asking of him this baptism. We can hear John as he instinctively recognizes the Holy One, saying "I have need to be baptized of Thee, and comest Thou to me?" and Jesus' wonderful answer. "Suffer it to be so now for thus it behooveth us to fulfill all righteousness." We can almost see the dark waters close over the form of our Lord, as He thus pictures to the world the death to sin and resurrection to righteousness soon to be fulfilled for us in His own death and resurrection.

We can almost see the form of the Dove descending, and hear the voice from heaven saying, "This is my beloved son, in whom I am well pleased," and our hearts long to walk closer to Him, that we may show forth His beauty in our lives, "whom having not seen, we love."

And now, we too must turn away into the wilderness; and we see directly back of the present Jericho the mount to which tradition says Jesus was led by Satan, to see the kingdoms of this world, and the pinnacle from which Satan tempted Him to cast Himself down. In about twenty minutes we come to a Greek convent called the Convent

of John the Baptist. Here we have our lunch, and then start to the fords of the Jordan.

Now we come to

THE MOST WONDERFUL AND CURIOUS PART OF ALL OUR TRIP;

for we ride over a salt plain for two full hours. The ground is as white as if covered with snow, and of a soft, sandy nature. Here and there are low brush growing, and occasionally thickets of some kind of large coarse cane or rushes. seems so strange to see anything grow in this salty ground. must needs go over innumerable little very steep hills; but of such curious formation that we must ask about it. We are told that this was in antideluvian times, the bed of an immense river, and these curious hills have been formed by the eddies and whirlpools in the current. Some of them are coneshaped; some like turreted castles. and if it were not for the intense heat, one might easily imagine oneself in fairy land; but the sun and the air are so hot that the rims of our dark glasses burn our faces wherever they happen tot ouch them.

But here we are at the bridge, and our watches tell us it is 11:30 a. m. Every pore in our bodies cries out for water. The tea we have brought with us is quite warm; so we set it beside us in the shade of the bridge under which we are sitting to cool. In the meantime they bring us some water from the Jordan, which though it is a little muddy from the rapid current, yet we receive it gladly. In about half an hour we bethink ourselves of the tea, and lo! it is so hot the bottle nearly burns our hands, and we find the tea as hot as though it had been just freshly made. Here we sit and read, write,

drink water, lemonade, etc., till I p. m., when we see our friends approaching, and we cross over the bridge and spend the remainder of the afternoon under a tree in the ancient possessions of the tribe of Gad. We gather some leaves and shells and stones, and at six o'clock start for the hotel in Jericho, arriving there at 7:45.

Next morning by seven o'clock we were off again; but this time we turned toward Jerusalem. We first follow a path leading through

the gardens to

### ELISHA'S FOUNTAIN,

the waters of which Elisha healed (2 Kings 2:19-22). There is today no better water in the land. Some beautiful stones lie in the bed of the stream which flows from it. We bring some with us and are told that they are very old stones, it may be from the walls of ancient Jericho, as the Palestine Exploration Society have been making excavations here lately, and the ruins still remain.

Then we go on through the valley of Achor, and in which Achan was stoned (Josh. 7:16-26). It is a very small, rocky valley, through which the brook Cherith flows. Beyond us and a little to our left is a large square which has once been a large pool. This was once a reservoir for water used for the gardens of Herod, who had a winter palace in the time of Jesus. We now climb the hill and retrace our Thursday morning journey.

About eleven a. m. we come to a road leading down to

### THE CONVENT OF ELIJAH,

which we saw on the side of the rocks, and we seek its shelter from the now intense heat of the valley. About half-way down we find a beautiful shady place just opposite

the convent. We rest here about two hours, when the sun comes upon us so hot that we are forced to seek shelter of the convent. How deliciously cool it is here, and we rest till three o'clock. Then the monks show us the chapel of the convent, its old mosaic floor, and the old frescoing on its walls show us that it is built on the site of an old crusader's church.

Now we start on again and reach the Good Samaritan's Inn about five p. m. We rest an hour longer and start again. This is our last stop before we reach lerusalem. The mules which brought our friend from Madeba are very heavily laden; so we cannot go very fast, and at eleven p. m. we reach our own door, tired and hungry, and find a hearty welcome and a good supper waiting us, and we soon seek the quiet of our own rooms, and thanking our Father in heaven for His love and care, we are soon lost in the embrace of "Tired nature's sweet restorerbalmy sleep." Good night.

ELIZABETH BROWN.

# A VISIT TO A JEWISH SYNA-GOGUE DURING THE FAST OF AB.

It was Saturday evening July 18th, the beginning of the Fast of Ab—the days of mourning over the destruction of Jerusalem. "Night was spreading her sable curtain over the earth." The three stars could be counted—the Jewish sign that one day was ended and another begun, and the time for evening worship was at hand. We wended our way to a Russian synagogue. Already great crowds of sorrowful faces were gathered around the door and many had entered the "shool" (synagogue). We found

our way into the woman's gallery with its high railed lattice and looked down on the scene below. The slowly assembling sad faced company of men, with prayer-books in their hands, looked somber enough in the "dim religious light," so consonant to their feelings, and so expressive of the light that went out when Jerusalem passed into the hands of strangers.

Soon a large company was assembled and more lights were turned on, and the wonderful chant of the Book of Lamentations began below in Hebrew. We had been looking so steadily upon the scene below that we had not noticed the assembling of the women in the gallery. Here, in various parts, seated on the floor in groups of from 10 to 12, were the women gathered around a woman, intelligent enough to read the "book" in Jargon (German text with Hebrew letters,) as they were not able to understand the Hebrew being read below. This woman held in her hand a lighted candle by whose dim light she was able to read the story which touched the hearts of her less fortunate sisters, their swaying bodies and tearful eyes attesting that "the iron had entered into their souls." We counted six of such groups. If one had even doubted the sincerity of the Jew in some of the forms of his worship there could be no question here for "Jerusalem, name ever dear to me" and "if I forget thee, O [erusalem, let my right hand forget her cunning, etc.," was written in every feature and heard in every tone.

We could but pity one who could look on such a scene and be unimpressed, and the wonder rose within us, if possibly there might not be a sprinkling of joy in the cup of pain as the thought of the scheme of Theo. Herzl and Holman Hunt came up before them with the promise that Jerusalem might again be their "place of habitation." As we saw them moving their bodies from side to side and wiping their tear-stained faces as the reader read on, we longed to sit beside them and tell out our sympathy and love and tell them of "a brighter day" and "a better time" when "Jerusalem should become a praise in the earth" because her long-looked-for-King-the rejected Messiah--Jesus, would come to rule and reign, "whose right it was"--when sorrow and sighing would flee away, and that even now if they would receive Him-our lesus, the days of their mourning would be ended-but it was neither the time nor the place. Those tearful eyes turned to the stranger said more than words could express, "Is it nothing to you, all ye that pass by; behold and see if there is any sorrow like unto my sorrow, which is done unto me wherewith the Lord hath afflicted me in the day of His fierce anger?"

As we sat looking and wondering, a kind-faced middle-aged lady came and sat down beside us. We ventured to say to her, "Would it be an intrusion if we were to ask you some 'questions?'' "Certainly not," she said. She then explained the whole scene as we have given it to our readers, and then informed us that women were not obliged to attend this or any other service, and it would be all right if they simply had it at home, or not at all-which would account for the great preponderance of the men over the women in attendance. As she did not seem to feel any compunctions of conscience talking, or any desire to join her sisters in the service, a long conversation followed on Jewish customs, especially concerning the dead, during which each expressed very freely their beliefs concerning the future, and we were not slow to point out the glorious resurrection hopes that have their fulfillment in a risen and glorified Saviour—during which she again and again expressed both surprise and delight, saying that she "never heard anything like that before."

The end was a most cordial invitation to visit her in her own home whenever we could, and we left the synagogue and the sad faced Jews with a deeper longing and a greater love in our hearts to tell them of "Jesus the light of the world" who alone could dissipate all these shadows and give "beauty for ashes, and the oil of joy for the spirit of heaviness."

T. C. R.

For the Jewish Era.

GOD'S ISRAEL.

BY MRS. I. HAULTAIN.

O favored people of the earth,
God's Israel!
Our Saviour by His very birth
Proclaimed His covenant love for you,
For He Himself was born a Jew,
Of David's seed.

Long years have passed, since that birthday,

And Israel
Has wandered, each his own earth way,
Not heeding that his sins were laid
On Him who full atonement made
For Israel.

And yet, forgiveness full and free
For Israel
Was dearly bought on Calvary,
By Him who shed His sinless blood,
To ransom souls most dear to God,
Lost Israel!

O favored people, hear His voice,
"O Israel
Come unto me, believe, rejoice,"
And let your hearts in faith now sing
The Son of David is our King,
And we, His Israel.

PROF. J. SYLVESTER, late of Johns Hopkins university at Baltimore, now of Oxford university, England, has just been made an associate of the Belgian academy of sciences, letters and arts. He ranks foremost as a Jewish scientist, and notably as a geometrician.

THE "M'ZUZAH"

OR, "SIGN UPON THE DOOR-POST."

The M'zuzah is derived from the command, "And thou shalt write them upon the posts of thy house, and on thy gates."-Deut. 6:9.

The Scroll of the M'zuzah is a square piece of parchment, on which are written the words of Deut. 6: 4-9; 11: 13-21. These should occupy twenty-two lines. The parchment must be ruled, and a margin left above and below of about half a nail, the two last words "על־הארץ" upon (the) Earth" must occupy one line

On the back of the Scroll the name "TV" "Shaddai" (Almighty) must be written exactly over the place occupied on the other side by the word "''' 'V'hayah" (and it shall be), in which the letters of

the name Jehovah occur.

The Parchment Scroll is then rolled together-the ends of the lines coming inside—and enclosed in a case of wood or metal, a hole being made through the case, so that the name "TW" "Shaddai" (Almighty) may be clearly seen.

On passing in or out of the house devout Jews reverently touch this parchment, kissing their fingers which have come in contact with

the Holy Name.

It is customary also to write at the back of each letter of the words, יהוה אלהינו יהוה ("Jehovah our God [is] Jehovah'') the next letter of the Hebrew alphabet, viz., 1113 כמוכסו כווו (Coozu B'muchsaz Coozu). So that each letter on the front of the Scroll has written behind it on the back the letter which follows it in alphabetical order.

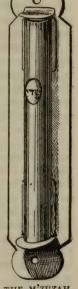
This is explained by Rabbi Jesiah Horwitz in his work, "The Two Tables of the Covenant," to signify

that as each letter is succeeded by the next to the end, so Jehovah is not only "Our God," i.e., God of the present generation, but that He will also be God of the next and each succeeding generation to the end of time.

It is the duty of the master of every Jewish house to fix the M'zuzah to his door-post; it must be fastened in a slanting direction,

within a third part of the height from the top, and, if the post is wide, within a hand'sbreadth from the outside edge, the following blessing being said at the time: "Blessed art Thou. O Lord our God, King of the Universe, who hast sanctified us with thy precepts, and commanded us to fix a M'zuzah."

On changing his residence, a Jew must not remove his M'zuzah from the doorpost, unless a Gentile succeeds him, when it is examined and, if found perfect, it may be affixed to another house or sold to an



THE M'ZUZAH.

Israelite. If a letter should be obliterated or the writing otherwise injured, it is placed in a shrine or chest provided in every Synagogue for the reception of worn and disused MSS, and Rolls of the Law, as nothing which has the name of God inscribed upon it may be destroyed. — Selected.

THE ROTHSCHILDS are the second richest private individuals in Prussia official statistics for 1895-96 put their income down at 6,115 000 marks for the ear, a quarter of a million higher than the previous year. Baron Bliechroeder occupies the fourth place on the list of Prussian croeses.

# JEWISH CALENDAR FOR 5657. \*

SEPT. 8TH, 1896—SEPT. 27TH, 1897.

Tishri '' '' '' ''	1 2 3	New Year ' 2d day	Tuesday.	Sept.	8
66 66		" od dow			-
66	2		Wednesday,	"	9
44	3	Fast of Gedaliah	Thursday,	66	10
	10	Day of Atonement	"	66	17
66	15	Tabernacles, 1st day	Tuesday,	66	22
	16	" 2d day	Wednesday,	66	23
46	21	Hosha 'ana Rabba	Monday,	6.6	28
66	22	Shemmi' Etseret	Tuesday,	**	29
**	23	Simchas Torah	Wednesday,	66	30
Heshvau	I	Rosh Hodesh	Thursday,	Oct.	8
Kisler	1	Rosh Hodesh	Friday,	Nov.	6
66	25	Hame Kah, 1st day	Monday,	6.6	30
Tebet	ī	Rosh Hodesh	Sunday,	Dec.	6
4.6	10	Fast of Tebet	Tuesday,	66	15
			1897.		-0
Shebat	1	Rosh Hodesh	Monday,	Jan.	4
ıst Adar	1	Rosh Hodesh	Wednesday,	Feb.	3
2d Adar	1	Rosh Hodesh	Friday,	Mar.	5
66	13	Fast of Esther	Wednesday,	Mar.	17
**	14	Purim	Thursday,	Mar.	18
Nisan	ī	Rosh Hodesh	Saturday,	April	3
"	15	Passover, 1st day	Saturday,	"	17
66	16	" 2d day	Sunday,	66	18
66	21	" 7th day	Friday,	6.6	23
H	22	" Sth day	Saturday,	6.6	24
Ivar	ī	Rosh Hodesh	Monday,	May	3
"	18	33d day of Omer	Thursday,	"	20
Sivan	I	Rosh Hodesh	Tuesday,	June	I
11	6	Pentecost, 1st day	Sunday,	"	6
66	7	" 2d day	Monday,	ra -	7
Tamuz	í	Rosh Hodesh	Thursday,	July	I
Tamuz	18	Fast of Tamuz	Sunday,	July	18
Ab	I	Rosh Hodesh	Friday,	66	30
"	10	Fast of Ab	Sunday,	A 1100	8
Ellul	10	Rosh Hodesh	Sunday,	Aug.	29
Tishri	ı	New Year 5658	Monday,	Sept.	27

# THE JEWISH COLONY AT JA-UNEH.

R. J. BENNETT.

In the early spring of 1895 it was my privilege to travel as one of a company of tourists through Palestine. Our trip lay from Jaffa to Jerusalem, the Jordan about Jericho, and then northward through Samaria and Nazareth about the Sea of Galilee, Damascus and Baalbek. While the glory of that country has departed, while we find little to warrant the de-

scriptions given by David and subsequent writers, we do find the topography of the country fitting the Bible story with accuracy.

It was exceedingly interesting to note the various religious societies represented in that country, and the zeal which is manifested by them, but nothing interested me so much as the Jews themselves. Those who are settled in Jerusalem and Nazareth, and about the Sea of Galilee, are to a large extent persons who have been sent there by friends or societies in Europe, many of them being pilgrims—old

<sup>\*</sup>From The Jewish Chronicle.

people, sent there to spend their last days in the promised land. Generally they are a disconsolate looking people, mourning over the departed greatness of their country

and kingdom.

To this general statement I wish to say there are some exceptions, and none interested me more than a settlement at Ja-uneh. This is upon the southwestern side of the lake Huleh, otherwise known as the waters of Merom-that small lake through which the Jordan flows before it reaches the Sea of Galilee. The valley is a beautiful one, and through some of the financial transactions of the Baron Rothchilds who lives in Paris, he has become the possessor of a large tract of country surrounding that lake, covering most of the valley of that part of the Jordan, and reaching up upon the hill sides. He is putting this to a noble use, choosing for a site the village already named, which is situated upon the mountain side below a large spring, and overlooking the valley. He has built many stone houses, some of them one, some two stories in height, covering them with tile roofs and finishing them well with floors and comfortable equipments. They are quite uniform in style though differing a little in size. They are well supplied with water from the spring which is brought in pipes and delivered as freely and effectively as our own water works supplies our best homes. To this place Baron Rothchilds invites the poor of his own people--I mean poor families, giving them a home in some one of these houses paving them \$5.00 per month for each member of their family, and allowing them to work upon his land until such time as they prefer a deed of the house and garden and favorable lease of some land, when

that is given to them, and from that time forward they become self-supporting. They have erected a fine silk mill, have planted mulberry trees, and are producing silk and reeling the same. Thus far the Turkish government has not allowed them to weave.

To this community we were most heartily welcomed. They seemed as much pleased to greet us as though we were their brothers. They showed us their town, mill. water works, their large fields lying in the valley, their irrigation plant; they took us into their homes, which were well kept; they showed us their thrifty gardens; and better than all they took us to their synagogue, and with evident pride showed us their place of worship. Most of them speak French, though some were conversant with our language, and we can truly say that our visit at Ja-uneh will be long remembered, not only because of the pleasant treatment we received from these friends but because of the noble charity which is giving homes and employment to so many. Surely God must bless such an undertaking.

"Tell ye and bring thee near: yea, let them counsel together: who hath declared this from ancient time? Who hath told it from that time? have not I, the LORD? and there is no God else besides Me; a just God and a Saviour; there is none besides Me. unto Me, and be ye saved all the ends of the earth; for I, God, and none else, I have sworn by Myself, the Word is yours out of My mouth in righteousuess, and shall not return, that unto me every knee shall bow, every tongue swear.... In the LORD shall all the seed of Israel be justified and shall glory." Isa. 45:21-25.

# THE JEWISH ERA

THIRTY-TWO PAGES.

PUBLISHED JANUARY, APRIL, JULY AND OCTOBER BY
THE CHICAGO HEBREW MISSION.

To awaken a scriptural interest in the Jews, give information concerning the Mission, and furnish intelligence of interest on the Jewish question, which is really the vital question of the age.

Address all subscriptions, questions and correspondence for the ERA to The Jewish ERA, Mission House, 22 Solon (Margaret) Street, Chicago, Ill.

### EDITORIAL.

### THE JEWISH STATE.

We cannot fail to look with ever increasing interest upon the agitation in the Jewish world of the question of the so-called "[ewish State," and watch "God's plans like lilies pure and white unfold." That God's plan is to give His people their land, and the land its people, every Bible Student understands-but the steps to be taken between now and then, are subjects for careful thought and prayerful contemplation. Whatever else one may see in the advanced schemes of Dr. Theo. Herzl. Holman Hunt and others, we cannot fail to see God's beckoning hand in their agitation to call back Reformed Judaism to the promises and hopes of the fathers, and to call the attention of "the powers that be" to His purposes, if happily they shall come to the place they are willing to co operate with Him. Not without deep significance is the fact that the scheme was launched by a Reformed Jew, the distinguished journalist Dr. Herzl in Austria and simultaneously by a Christian lover of Israel in England, Holman Hunt, and that these gentlemen should both be guests of the "Society of the Maccabeans" in London shows that the agitation is taking root, and even "buds of promise" are beginning to appear that "the powers" are going to take up the question. Commenting upon Dr. Herzl's address, the *Jewish Chronicle* says:

"It is said that no voice of the scoffer was heard, doubt and criticism were hurled at the scheme, but no ridicule. The difficulties of language, the difficulties of religion, agricultural doubts, and humors, and parochial puzzles were raised, but the Chovevi Zion stood firm for the scheme"-and then it adds "the scheme deserves a patient and sympathetic examination. We appeal to the communal leaders who have the interests of Jews and Judaism to step forward and pronounce for or against Dr. Herzl. There is a possible danger in the scheme, there is a certain danger in delay. To delay agitation may mean a long and weary setting back of Jewish emancipation in the darkest spots of Europe."

Baron Hirsch seeing the necessity that Israel should possess a land chose Argentinia for the new State-but in the light of all the disturbances that have come to those colonies, one does not have to be "a prophet or the son of a prophet" to know the end, especially as many lewish papers already pronounce it a failure. It is said that when Dr. Herzl first came out with his pamphlet that he thought that it mattered not whether Palestina or any other state were chosen -- but it has become clear that the only magnet that can attract Israel is Palestina. "The loyal heart vearns for Palestine and Palestine

That the uppermost thought of this scheme is not of a religious character or with the thought of fulfilling prophecy is clear from a leader in the *Jewish Chronicle* which says:

"Dr. Herzl's scheme originated from the cultured wing of young Jewry, and is a desparing reaction against the spread of Anti-Semitism in constitutional countries like Austria and Germany and its adoption as a party platform by a section of the electate. The plan of the proposed state takes little account of the religious and mystical elements of former projects, and put briefly is an attempt not so much to fulfill prophecy as to found a political centre for the Jewish race by the modern system of State Evolution which begins with the chartered company and passes through the stages of a crown-colonythat is a Turkish crown-colony—to constitutional antonomy."

Dr. Herzl has been to Constantinople where he has had a long interview with the Grand Vizier, and also Nouri Bey the Sec. General of Foreign affairs, and it is understood that his propositions are meeting with favor.

This seems to confirm the view expressed in the article "O Nation not desired," by Mr. Blackstone, published in the "Era," Oct.'95,p. 73, viz., that the Jews will return to their land in their determined rejection of Jesus, and that the movement is purely a national one for the establishment of a political state and in no sense a religious one. Thus will they fulfill Zephaniah 2:1, 2.

"Gather yourselves together,
Yea, gather together,
O nation not desired;
Before the decree bring forth
Before the day pass as the chaff,
Before the fierce anger of the LORD come
upon you,
Before the day of the LORD'S anger
come upon you."

It is needless to say that unless these plans are in the divine plan they will be shattered in pieces like a potter's vessel--however it may be, Bible Students know that the "stately steppings" of our God are being seen as He is "Marching on," "Conquering and still to conquer"—and while "Man proposes God will dispose," until He has fully accomplished His word to make "Jerusalem a praise in the earth."

### BROTHER BLACKSTONE.

Many inquiries have come to us asking, "Why we have not heard lately from Bro. Blackstone's pen?" In reply we would say that he is not losing his interest in Israel, as will be seen from Conference Reports. The simple reason is that his poor health has made it necessary for him to do as little mental work as possible. Pray for him, dear friends of Israel, that he may fully recover his health and strength to continue to give a testimony to Israel.

### VISITING DAY AT THE MISSION.

In answer to inquiries as to when the occupants of the Mission are "at home." Mrs. Rounds and Miss Winkler would state that Thursdays they will be glad to see their friends.

The plan of work proposed by Miss Winkler in the Conference has been formally acted upon by the Executive Committee, and she appointed Directress of the two societies to be known as "The Watchmen of Zion" and "Daughters of Jerusalem." Our friends will probably hear from her later.

Owing to the Conference we were unable to get out this October number on time, and so are obliged to claim indulgence from our readers; but we hope they will feel repaid for their long wait as we spread before them a table of 40 page instead of our usual 32.

# THE CHICAGO HEBREW MISSION

INCORPORATED

22 Solon (Margaret) St., Corner West Fourteenth Place (Two Blocks East of Blue Island Ave.)

REV. J. W. MARCUSSON, SUPERINTENDENT. MRS. T. C. ROUNDS, MISSIONARY IN CHARGE. MISS M. L. WINKLER, MISSIONARIES.

Preaching to Jews—Saturdays and Sundays, 3 P. M. Industrial School at Mission, Tuesday, 4 P. M. Educational Classes, Tuesday, Wednesday and Thursday at the Mission.

### OFFICERS

President, Prof. H. M. Scott, D.D.

Secretary, Mrs. A. F. Wood

Treasurer, Mrs. T. C. Rounds,

446 N. Grove Avenue, Oak Park, Ill.

Auditors, Rev. E. M. Wherry, D.D., Jos. K. Dunlop.

### OUR DOCTRINAL BASIS.

At an adjourned meeting of the Society of the Chicago Hebrew Mission held in Room .00, 57 Washington St., the following resolution, prepared by the committee appointed to frame the same, consisting of—

Wm. E. Blackstone, Rev. J. Riemersma, D.D., Rev. E. P. Goodwin, D.D.,

was unanimously adopted:

"WHEREAS, This Society is an interdenominational organization which seeks and desires in the carrying on of its work the co-operation of all evangelical Christians, we do therefore adopt the following as a statement of our common faith and doctrine:

"We believe that the Holy Scriptures are the word of God, that therein we are commanded to preach the gospel to the Jews, and

"We believe in God, the Father Almighty, maker of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; He descended into Hades; the third day He rose from the dead; He ascended into

heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the quick and the dead.

"We believe in the Holy Ghost; the holy, universal church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

# MISS M. LYDIA WINKLER'S REPORT.

Space is very scarce this time, I therefore give a few facts which will show that the summer heat has not quite dried up the sap of these our branches of the work.

The Educational Classes were dropped in summer with the exception of the singing class which was needed for the socials. Our last social was held on Aug. 20th. We had about 120 guests, men, women and 20 children, the pupils of the singing class. Prof. Burnett from Moody's Institute, kindly contributed several beautiful songs on the occasion, giving delight to all who heard him. There was a sweet spirit of peace and harmony, and I did not see any but happy faces, when they left us at 10 o'clock with their little bouquets with Bible verses stuck on them. Who would like to be hostess for the next social, D. V., Thursday, Nov. 5th, at 8 o'clock? You will feel richly paid for your little sacrifice!

There seems to be an increased interest in the Women's Meetings. At our last Thursday meeting we had 12 women with their babies. and it does one good to see that they do not only come for the sake of the garments which they sew while the Word of God is read and explained to them and hymns are sung, but that they like our happy fellowship. Will you help to make our meetings bright and to cheer some distressed mother by sending us what you would not wear any more? You do not realize how we need old garments and remnants. and how they look after certain operations. Answer this appeal, ladies and gentlemen, nothing is too bad, and few things are too good, and nothing is wasted. New material, cheap and warm, would be a precious gift. May God raise many friends for our Jewish women and children.

The Educational Classes will soon be re-opened, D.V., and carried out on a larger scale than before, and that in different parts of the city. God alone can give wisdom and strength, but the support of the Educational Classes, the Women's Meetings and Socials is perfectly left to your generosity, as it is entirely apart from the general Mission funds. Must I spend my time in going for the necessary funds, or will the watchmen of Zion faithfully rally to this help? (See notice on page 138.)

We must not allow the Milwaukee people to put us to shame. When called there by an inquiring Jewish family, I found many warmhearted friends for Israel, and it is hoped they will be wise and secure God's special blessing on their own churches by taking up the work among the Jews.

It is more blessed to give than to receive, and our work is difficult because of the deep-rooted prejudice between Christians and Jews, Jews and Christians.

# BRO. IGNATZ FREUDER'S REPORT.

With deep interest I observe the progress of our work. It is clearly of God and He has blest it not only to the salvation of many souls in the past, but also in the present—some secretly accepting Him, others openly acknowledgingly Him.

I have experienced the Lord's help during the last quarter so wonderfully and richly that I must confess in deep humility, "Lord I am not worthy of the grace and mercy that thou hast bestowed upon me." I have been blest with renewed strength so that I have been enabled to do the work without interruption, save for the two weeks vacation I spent with kind friends--lovers of Israel near Madison, Wis., where the Lord opened several doors to me to speak on behalf of my "Kinsmen according to the flesh." I also bless Him for JEW DOORS He is opening for me amongst the Jews. Several owners of factories having asked me to come and talk to men whom they employ.

The work is however carried on often times with tears and anguish for I constantly meet resistance, and enmity as I go among them. Often as I pass through the Jewish settlement on Friday and Saturday to invite them to the meetings I am greeted with stones, mud and personal insults that sometimes

result in injuries.

Many of our readers may per-

haps ask "why?" See Jno. 15:25. Because I proclaim the gospel of the grace of God through a crucified and risen Messiah, with God's help, without fear of man, not only in the streets but also in the houses of all classes of Jews, in the factories, among workmen, in the lodging houses of the unemployed, and in the stores of business men.

In the last quarter notwithstanding the hot weather over 200 visits were made in the homes and 100 New Testaments were distributed to those requesting them. 500 tracts sorted and of special value were given in English, German, Hebrew, and Jargon languages, besides other religious papers for the spreading of Christianity among the Jews.

My prayer and aim is to become ing more perfect and equipped in order to do His holy will with more faith and love.

# ROSH HAUSHANAH.

(NEW YEARS DAY.)

On the 8th of September, the Jews New Years, the German Evangelical Society gave the Mission the use of their church, corner of 12th and Union streets, for service beginning at three o'clock. Early in the day the Iews began to gather about the door, and tore down the sign announcing the meeting, but our indefatigable missionary put it up again and stood guard. When the time for service came they began to gather into the house and by the time the preliminary exercises were over the room was well filled. Mr. Wm. E. Blackstone presided and Dr. E. P. Goodwin of the First Congregational church preached from the text.

He was listened to with marked attention notwithstanding there were many "coming and going" as in the days of our Lord. Mr. Blackstone followed in his usual warm, loving way, telling them of his love and sympathy and urging the claims of Jesus as the Messiah upon them. Mr. Freuder then spoke in German and Mr. Geliebter in Jargon—the interest keeping up to the close. Brother Blackstone's family gave several of their beautiful songs, and Mr.

kindly gave two solos with his cornet, which, with several gospel songs between the speaking, gave variety and added much to the

meeting as a whole.

It is estimated that between three and four hundred Tews were present at some part of the service. which clearly demonstrated the advantage of this place, or one in the vicinity, in the heart of lewry over our present site some twelve squares away. The purchase of this property, so centrally located, consisting of a fully equipped church capable of seating 600 in the main auditorium, with lecture room and class rooms beneath, and parsonage adjoning, has long been the fond dream of our society-but the "hard times" and difficulties of effecting a change has rendered it hitherto impossible. Now there seems to be a "moving" in that direction, which, if it meets with the response it should from the friends of Israel, will enable us to exchange our property and the lot recently donated to us, by the further payment of about \$7,500. Our Society would thus be put in a. position to do a work among the Iews such as we have never been able to do before. We ask our friends to pray and work with this in view.

### YOM KIPPEN.

(DAY OF ATONEMENT.)

Following close on to the Jews' New Year came the Day of Atonement, the day of days to the sons of Abraham. Unable to secure a place more in the center of Jewry, we arranged a meeting in the Ewing Street Chapel which was kindly opened for us, as it had been on several occasions before. 50 Jews were present. Mr. Blackstone and our old friend Rev. V. Forkel spoke in English and German respectively and Mr. Geliebter made the closing remarks. smallness of the audience compared with New Years' day however did not interfere with the interest of those present who listened with undivided attention to the close, Again the necessity of a more central location was pressed upon us, and again are we constrained to put the matter into mightier hands to work out the best good of the work dearer to His heart of love than it possibly could be to ours.

# THE INDUSTRIAL SCHOOL.

The summer has come and gone since our last report, but still the interest is unflagging on the part of our dear Superintendent, Mrs. A. F. Wood and the corps of faithful teachers whose zeal neither the heat of summer nor the frosts of winter deter from fulfilling their duties.

Kind friends in Oak Park have made the hearts of the children very glad by their constancy in furnishing flowers during the summer and fall which are received every week as precious treasures left over from the garden of Eden.

Dr. Isaac Prince has been a faithful standby, never missing a day, and in his fresh, bright way always pointing his talks and Bible stories with some impressive object lesson making the truths he wishes to convey never to be forgotten. The attendance from 60 to 90 (all we have room for) has been well sustained until the holidays of the last four or five weeks, when the attendance always drops off, but revives again afterwards.

### THE EVENING MEETINGS.

Tuesday, Thursday, and Friday evenings are special times for knowing the result of our Saturday and Sunday meetings. most interested usually coming to these services for discussion and inquiry as to"the truth of the things taught." It is very gratifying to see the quite regular attendance of a number of young men who are "following on to know the Lord." and very beautiful to see the light break in upon some dark and hitherto unsolved mystery. quiet order and general air of earnest inquiry is very encouraging. Our hearts go out in the deepest sympathy for these dear young men who are obliged to face so much opposition, and who must like their Brother Paul "suffer the loss of all things, and count them but dung if they would win Christ." Dear Christian friends. be Aarons and Hurs to them in your own homes, and pray for them that they may have the strength to take up the despised ensign "Jehovah Nissi" (The Lord my banner) and carry it forth to victory.

### THE SATURDAY AFTERNOON

Service, which is the special work of our Supt., Mr. Marcusson, is always full of interest and we believe of blessing. The dear Brother now living in La Grange finds it difficult to be as often with us as formerly, but always comes full of

youthful fire and the Holy Spirit. During the month of August the Rev. Mr. Forkel filled the place for a few weeks while he was unable to attend on account of his health. May the Lord bless dear Brother Forkel who is always ready to give a helping hand.

### THE SUNDAY AFTERNOON

Service is growing in interest and numbers. Here again our faithful co-worker, Dr. Isaac Prince, is always found, with his face like a benediction on the scene. His sermon uniformly is accompanied by "the sharp two-edged sword that pierces to the dividing asunder." This is the free service of the work. Our converts and friends visiting are invited to take part and the utmost liberty prevails, and we believe under the Lord is doing much good.

### PRAYER UNION.

Will all gentlemen and ladies who have received membership cards please send their present address to the editor. The Saturday morning meetings at 57 Washington St., Room 60, have been unusually interesting since the Conference. We have had the pleasure of having Rev. Alex. Patterson, Maj. Cole, Mr. Blackstone and other well-known friends with us, which speaks for itself.

We were pleased to welcome at the mission, and to have an address from the Jewish Missionary, Rev. Mr. Friedman, of St. Paul, who was on his way to New York to take charge of the work so many years under the management of the late Rev. Mr. Landsman, who, though connected with the German Lutheran Church, did an independent work in that city. We pray for God's richest blessing upon him.

### JEWISH MISSIONS.

MINNEAPOLIS. The Rev. Chas. Stelzle of the Hope Presbyterian Chapel, is about to open a Jewish mission in this city, having a free dispensary in connection with the work. We were glad to furnish him with a quantity of New Testaments and tracts, and hope to see the work prosper.

LONDON. Mildmay Mission has lost another of its valued laborers by the death of Mr. Samuel Newton, who has been associated with them for about six years as accountant.

MOROCCO. From a letter written by Albert J. Nathan in "Trusting and Toiling," we see that they propose to hold a Missionary Conference at Mequinez, from Nov. 29th to Dec. 6th. [Dear friends, let us unite our prayers with theirs for the outpouring of the Spirit upon the thousands who have heard the word through the faithful missionaries, that they may turn to Him "of whom Moses and the prophets did write."—ED.]

RUSSIA. Joseph Rabinowitz and daughter have returned to their home in Kischineff, and he is again preaching in Somerville Hall to the Jews who fill his place of worship.

S. AFRICA. Special meetings for Jews have been started at Johannesburg, under the leadership of Mr. Moisele, a converted Jew. — The South African Pioneer.

IRELAND. Miss Marian Galbraiths, whose services God has owned in personal work amongst the Jews in several towns in Ireland, writes encouragingly of her labors.

SAN FRANCISCO.
CAL.
Mr. Henry Chester has started a new mission to Israel in this city at Cambrian Hall, 1133

rael in this city at Cambrian Hall, 1133 Mission St.

FGYPT The Rudolph Asylum, for

EGYPT. feeding the destitute without regard to nationality or religion who are unable to support themselves, was formally opened March 30th, '96 Mr. Rudolph, the manager, is a converted Jew. Among those who have and are supporting the institution we notice the late lamented Kedive of Egypt, H. H. Tewfik Pasha, the present Kedive, Hon. Judge and Mrs. Barringer and Judge Crosby of this country and hosts of English folk who see and recognize the blessed work being done by our good brother, whose letter and portrait appear in this number

### JEWISH NOTES.

### THE DAY OF ATONEMENT.

"To attend synagogue on Yom Kippen day (Day of Atonement) properly means coming at the commencement of the service about seven o'clock in the morning and remaining almost in the same position until the blast of the Shofhar sounds the day out—twelve hours duration, giving, of course, heart and soul to the service, and praying with unflag-

ging devotion."

All this in the stifling air of a densely packed synagogue, requires a great deal of devotion to accomplish. The result is the worshiper becomes languid and listless and finishes the service with a wretched headache. To obviate this an innovation is proposed of a break or rest in the service of an hour, or hour and half, to permit the people to get the fresh air, and admit the same unto the rooms. After this they may return and finish the service. This was introduced in Russia by the Chief Rabbi Yitzchak Elchanan Spector in the synagogue in Kovno, in 1871, when the epidemic following upon the Franco-German war · made itself felt in Russia. The rest he instituted has remained to the present day and has been copied in many other places. To one as an eyewitness the benefit of this would be apparent.

THE ANNUAL CONFERENCE OF AMERICAN RABBIS held their annual meeting in Milwaukee in July, under the presidency of Dr. I. M. Wise, of Cincinnati.

OUTRAGES ON THE JEWS IN MOROCCO have been frightful. During the past year thirty-two Jews have been assassinated in the markets, according to La Cronica.

THE RUSSIAN SOCIETY FOR THE COLONIZATION OF PALESTINE, established in 1890, with headquarters at Odessa, has branches in 400 towns and townlets in the Russian empire, and has a membership of 4,144. It deals with eight colonies, six of whom are supported by the society and two are self-supporting.

JEWS IN THE BRITISH EMPIRE.—Mr. Jacobs, in his Year Book, reports that there are 147,649 Jews in Her Majesty's dominions, 17,185 of which are found in India, of which 13,547 may be found in Bombay alone.—Jewish World.

THE GREAT ASSEMBLY HALL, Mile End, London, was opened for free service for the Jewish poor, and was during the holidays more largely attended than ever before. Mr. F. N. Charrington presided as chairman, and to him the Jews are indebted for the use of this Hall during the High Festivals. "The experience was unique where a Christian came forward and helped the Jews to carry out their religious duties." There were said to be 40,000 Jews without a place of worship in London.

PASSPORTS. — The Jewish Chronicle says that "the greater part of the labors of Mr. Breckinridge, the United States Minister to Russia during the past year, has been to protest against the practice of Russian Consuls in the United States of refusing to vise passports of American citizens going to Russia if they happen to be of Jewish faith." He is following instructions from the Department of State in the matter.

Consumption Among London Jews has become alarmingly prevalent among the poor. Finding life intolerable in Russia thousands have escaped and made their way west. Reaching England they are unfit, as many of the ablebodied are, to press on to America, so flock to the crowded East End, where the London fog and the constant stooping of a tailor's presser soon claims the chest and lungs as their prey.

NEW METHOD OF POINTING HEBREW. -Mr. Grey Hubert Skipworth, in the July number of the Jewish Quarterly Review, offers suggestions for a simpler method of pointing the Hebrew text of the Bible which all beginners find so difficult to learn. "The Hebrew accents serve the purpose of punctuation, and they mark the tone syllable of each word. They are to be abolished, and in their place the ordinary point and comma introduced, while the tone syllable is to be marked by an acute above the initial letter of the syllable. The vowels are in every case to be indicated by subscript signs. A verticle stroke will represent long I; long ll is to be symbolized by a miniature v; long O by a miniature omega; short o by a small circle. The usual sign for the halfvowel (vocal sheva) is to remain. There are other innovations but these are the principal." The Jewish Chronicle, from which this is taken, remarks: "Sooner or later the beginner will have to learn the signs in current use, unless he is even to stop at the novice's stage. We cannot re-write our Hebrew Bibles for the sake of beginners, so they must take them where they find them."

A JEWISH CENTENNIAL IN HOLLAND was celebrated Sept. 2d, and marked an important event in Jewish history,-the one hundredth anniversary of the proclamation of complete religious liberty in the Netherlands.

THE CZAR'S VISIT TO PARIS in October will put the hospitality of the Parisian Jews, 15,000 of whom are Russian Jews who were legislated to live in the Pale of Settlement or leave their country, to a severe test. But as Jews are never wanting in patriotic sentiment, as the funeral of Alexander III., and the accession and coronation of Nicholas II. testify, they will no doubt come to the front with their usual eclat. There are 50,000 Jews in Paris.

THE GROWTH OF "ZIONIST" LITERA-TURE was a marked feature of the Jewish year 5656, just closed. "The English translation of M. Anatole Leroy-Beaulieu's 'Israel Among the Nations,' has shared with Dr. Herzl's pamphlet on 'The Jewish State' the honor of the revival of this interest in Palestine," says the Jewish Chronicle.

THE REV. A. HASTINGS KELK, the efficient missionary of the London Society, stationed for many years in the city of Jerusalem, has been in London during the summer.

HERR MICHAEL SZANTO. - Among recent appointments is that of Herr Michael Szanto of Budapest, Austria-Hungary, who has received his commission as an associate of the ministry of justice. He is the first Jew to hold such a post in that state.

THE NATIONAL COUNCIL OF JEWISH Women has just issued its annual statement. After its existence of only two years thirteen cities in the United States, comprising 1,300 members, have joined the council. Mrs. Hannah G. Solomon, residing at 4060 Lake avenue, Chicago, is the president and Miss Sadie American, 3130 Vernon avenue, is the secretary.

THE IEWS IN FINLAND number but 800, owing to the extremely hard measures imposed upon them. No Jew can, at present, remain in this country without taking out every half year "a permit of sojourn," which costs him nearly £2-10s. sterling—£5 a year. Sons of Jews, though born in Finland, are bound to take out a special license to stay in the land of their fathers when they leave home to shift for themselves.

# THE TSAR AND JEWISH CIVIL ENGINEERS.

The following interesting episode serves to throw additional light on our previous notices as to the attitude of the Tsar toward the Jews.

Prince Ghilkow, the Minister of Railways, on returning from a journey of inspection in Trans-Siberia complained to the Tsar of the scarcity of civil engineers. His Imperial Majesty appeared to be surprised and asked the reason. The minister replied that a considerable number of Russian engineers could not be employed. The following dialogue then ensued. "Why not?" asked the Emperor. "Because they are Jews?"

"Does the law forbid their being employed?" "Not precisely, but against this course are traditions and instructions of my predecessors."

"Then put aside tradition and ministerial circulars and conform only with the law, strictly with the law. Let it not be said of us: 'Legality is killing us.' I do not wish anything to be done arbitrarily in the interpretation of the law."

The upshot of this conversation was that forty Jewish engineers were immediately engaged for works on the railway. - Jewish Chronicle.

### BOOK NOTICES.

"Studies in the Mosaic Institutions." By Prof. Wm. G. Moorhead, D. D., Xenia, O. W. J. Shuey, Dayton, O., publisher. 246 pp. Price, \$1.00.

A book written, as we see from the Preface, for the purpose of stimulating the study of the writings of Moses to show that "the prime truths touching God's way of saving sinners—unchangeably the same in all dispensations, may be apprehended in something of their ful-

ness and preciousness."

The first three chapters set forth in Prof. Moorhead's own clear way—the tabernacle in the wilderness, the building, its furniture, and the beautiful typical teachings—wherein is symbolized God's presence with His chosen people, His identification with them, His method of bringing sinners to Himself, and its being a prophecy of Christ's incarnation. The following chapters are on the Priesthood, the Sacrifices, the Day of Atonement, and the Sacred Feasts.

The entire, the result of much study, is full of deep spiritual truths and rich applications of truth, and is a valuable addition to the splendid literature on this

subject.

A Translation of the Minor Prophets. By Benjamin Douglass, Santa Barbara, Cal. Fleming H. Revell Company, publishers. pp. 115.

Our Brother, the author, one of the former trustees and supporters of the Chicago Hebrew Mission, has sent us his literal translation of the Minor Prophets. Originally translated for the benefit of his family, he now for the first time gives the public the benefit of his years of study. He has avoided both the mystical and spiritualistic modes of interpretation. He says in his Introduction: "The clergy will never understand the prophets until they accept the doctrine of the second personal premillennial coming of Jesus Christ, and read the prophets as literally as they do Milton and Shakespeare." The well-known scholarship of Mr. Douglass and his loyalty to the Word will make this work especially valuable to all premillennarians-who find the present translations so colored by preconceived notions of the translators, that it is difficult to get at the real truth many times.

The Temples of Solomon and Ezekiel. By Thos. Newberry. Published by Pickering & Inglis, 73 Bothwell Street, Glasgow. pp. 75. Price, 15. 6d.

The "Five Temples"—viz., Solomon's, Ezra and Nehemiah's, Herod's, the temple to be built in which antichrist is to sit as God, and Ezekiel's, with the typical teaching connected therewith, forms the subject matter of this little book by the learned author of "The Englishman's Bible." Fresh interest is inspired in the study of the temples from the alleged fact that pillars and stones are being prepared for rebuilding the temple in these latter days. The book is full of pearls brought up from the great ocean of God's truth.

"Solar Light, as Illustrating Trinity in Unity." By the same author. pp. 100.

A wonderful little book full of blessed teaching. It is difficult in these few words to give more than a suggestion of our author's thought. He shows that solar light is composed of the three primary colors, red, yellow and blue. "As these three primary colors have each their own peculiar characteristics and mode, so with the three persons in the Trinity. Everything originates with the Father, is accomplished through the Son, and is effected by the Holy Ghost," p. 18. The perfections of the God head as illustrated by light.

I. Yellow-Father-Love.

F.—God is love.

S.—1 Pr. 4:9, 10. H. G.—Rom. 5:5.

2. Red-Son-Holiness. F.-God is holy.

S.—Christ is the Holy One of God.

H. G.—Spirit of holiness.
3. Blue—Holy Ghost—Truth.

F.-God is true.

mines of truth.

S.—Christ is the truth. H. G.—The Spirit is truth.

It is a most suggestive book full of rich veins of thought leading to deep

"The Expected One, or The Coming of the Son of God from Heaven, and His Manifestation as Son of Man on Earth." By the same author. pp. 100.

To the child of God, waiting for his coming Lord, nothing is sweeter than to hear the story repeated o'er and o'er with new flashes of light here and there that give vividness to the expected manifestation. We have been greatly refreshed by this little volume and our heart crys out, "Come, Lord Jesus, come quickly."

The Annual Report for 1895.6 of the London Society for Propagating the Christianity amongst the Jews, has been received. The 88th annual meeting of the society was held May 7th, at which time Rev. E. A. Stuart, M. A., preached the annual sermon. The income for the year amounts to £39,393 6s. 9d., the expenditures £34,866 2s. 7d. The Rev. A. Luky Williams having resigned the position of Head of the Mission, was succeeded by Rev. O. J. Ellis, D. D. Total number of Missionaries, Colporters, School Masters and Mistresses, etc., 171, with 77 Christian Israelites in addition. Their missions are in almost every country on many fields and the Lord is making it a great instrumentality for good in winning souls for Christ wherever they have a foothold, for which we bless Him with them.

The Twenty-fifth Annual Report of the Anglo-Jewish Association-1895-96, has come to our table. This association was organized during the Franco-German war. Its purpose was two-fold, - the first was to watch and allay, as far as possible, all persecutions of the Jews, either active or threatening, in all parts of the world, and second, to promote education amongst the less favored This association works in countries. close harmony with the Board of Deputies, and also with the Alliance Israelite Universale of Paris. Indeed, the society was declared to be constituted "for the promotion of objects connected with the latter." The last twenty-five years the society has interposed in behalf of victims of oppression and persecution. "Sometimes it has been to quell an actual rising of a fanatical populace against the Jews; sometimes to nip in the bud an anticipated 'emente'; again to rescue from prison or to procure a fair trial for Jews falsely accused, the victims of a vindictive or fanatical official; to procure the revocation or mitigation of degrading regulations affecting Jews, or the removal of a hostile governor or other official."

It is roughly estimated that the society has assisted in the education of no less than 40,000 Jewish children in different lands during the last twenty-five years.

The late Baron de Hirsch was greatly interested in the work of this association, "indeed, it was almost the only one he allowed his name to be associated as a member of its governing body."

This association has thirty-six branches, twenty-three in the United Kingdom (including one in London), twelve in the

colonies and foreign countries, and one in India.

The report is full of interest, not the least of which is Appendix C. on the "Superstition Among the Jews of Bagdad"—in which is shown the greatest drawback to improvement is the ignorance and superstition of the women, which affects all who come in contact with them, especially their children. Fortune tellers abound, the use of charms to drive away the devil, and belief in "the evil eye," is deep-seated in their minds, all of which lead to practices abominable, nonsensical and ridiculous in the extreme.

The receipts for the year were £8,967 14s. 5d.; expenditures, £5,023 18s. 6d.

Judenspiegel. By Rabbi J. Lichtenstein. A pamphlet showing Christ to be the mirror of true Judaism. It is a strong presentation of this truth.

# PAPERS AND MAGAZINES RECEIVED.

Things to Come. Jewish Missionary Intelligence. Jewish Missionary Advocate. Jewish Missionary Herald. Jewish Christian. Hebrew Christian. The Double Cross Medical Missionary. Gospel Witness. Gospel Messenger. On and Off Duty. Triumphs of Faith. Peculiar People. South African Pioneer. The Truth. The Watchword. Faithful Witness. The Christian Reflector. Egyptian Gazette. Trusting and Toiling.
Illustrated Christian World. Our Helper, Methodist Review of Missions. The Christian Endeavorer. China's Million. International S. S. Lesson. The Illustrator. Faith's Record. Light and Hope. The Message. Northern Christian Advocate. Our Hope. The Christian Israelite. L'Avenie Egyptien. The Open Door. The South American Messenger,

### AN IMPORTANT FIND.

In the musuem at Ghizeh is a huge tablet which Professor Petrie has unearthed at Thebes. The stone is one of immense proportions-10 feet 3 inches high, 5 feet 4 inches wide and 13 inches thick, and weighs nearly 5 tons. the largest stone tablet which has ever come to light. It records a war with Israel of which no account has been preserved in the Scriptures. Dr. Petrie has given the full translation in the Contemporary Review for May, and gives his views as to the probable time referred. The Professor claims that is the first reference to the people of Israel to be found on the Egyptian monuments. It is a question of crucial interest that the Jewish Chronicle asks: "What is the historical event referred to in the words, 'Israel is spoiled, it hath no seed'?" which is the passage on the inscription above referred to.

PALESTINE EXPLORATION FUND. Most interesting discoveries have been made by Dr. Bliss and Mr. Diebie. "Their interest lies in the fact that the excavators have been digging up portions of the old wall around Jerusalem and have come across pieces of masonry belonging to the actual wall which Titus besieged in A.D. 70." Dr. Bliss' reasons for assuming that the lower parts of the double wall, which he has unearthed, is Jewish and therefore belonging to the period anterior

to the destruction of Jerusalem by Titus, are these: Firstly, the debris separating it from the upper wall indicates a time when no city wall ran along the line, and points to an interruption in the city's history like that which occurred after the destruction by Titus. The upper wall would then be Roman or Christian. Secondly, the pottery found along the base of the lower wall is almost exclusively Jewish, while that at the higher lines is Roman.

### ACKNOWLEDGMENTS.

Basket of clothing, linen, etc., Mrs. S.; 2 waists, M. H.; desk chair, Dr. H.; vegetables, fruit, jelly, bread and pickles, Mrs. C. E. S.; music, Mr. B.; jelly, maple sugar, ribbons, flowers, etc., Mrs. O. D. A.; flower-stand, mats and clothing, E. D.; cake, Miss R. L.; cake, peaches and pears, Miss C. W.; vegetables, H.M.; shoes, clothing and bread, Mrs. A. F. W.; bundle of clothing, Mrs. S. E. H., Hinsdale; jelly, table-cloth, Mrs. L. G. H.; clothing, Mrs. G. S.; basket peaches, Miss L. L. W.; grapes, jelly, Mrs. C. W. C. C.; picture cards, N. N.; quilt, Mrs. P.; clothing, Miss F. A.; dress waist, Miss J. C. M.; basket pears, Mrs. C. W. C. C.; apples, Mrs. C. H. C.; daily Record, C. W. C. C.; apples, Mrs. E. M. H.; lumber, O. A. B.; 16 yards barred muslin, Mrs. E. M. H.; barrel apples, C.W. C. C.; 3 loaves bread, pickles, Mrs. A. F. W.; box clothing, Mrs. Jno. G.

# TREASURER'S QUARTERLY REPORT.

Contributors to the Chicago Hebrew Mission.

FROM JUNE 19TH TO SEPT. 16TH, 1896.

A Friend
A Friend, for flowers
A Friend, thro' Mrs. Blackstone
A Lover of Israel's
Barnard, F. A.
Bell, David C.
Blackstone. Wm. E.
Bliss, Miss Mary E.
Case, C. H.
Chapman, Miss S. W.
Cossum. Rev. W. H., China
Drexler. Fred
Dryer, Miss E.
Frender, Ignatz
Goodwin, Rev. E. P.
Graves, J. R.
Haskell, Mrs. Sarah E.
Ham, Mrs. J. M.
Hasket, Mr.
Higgins, Mrs. E. M.
Holfstetter, Miss L. M.
Holley, Mrs. L. G.
Howard, Miss Mary C.

Hubbard, Mrs. Mary Ann
Lawrence. Miss A. B.
Leavens, Mrs. K. H.
Leon, Joseph
Luttle. Mrs. F. B.
Marcusson, Rev. J. W.
Martin, Dr. M. T.
Mater, Mrs. J. D.
McCarter, Rev. Jno.
McLaren, Mrs. P.
Morphy, Miss Hattle F.
N. N.
Norton. Miss Mary F.
Orton, Mrs. S. F.
Paine, Lyman H.
Platt. Mrs. C. F.
Risberg, Prof. F.
Repairing bag
Rounds, Mrs. T. C.
Sale of books
Sale of clothing
Sale of photographs of Mission
Sale of stamps
Saltenstall, Mrs. Sarah

Sample, Mrs. S.
Sandham. Mr. Alf.
Sawyer, Mrs. Ellen M.
S. B. H.
Scott, D. D., Prof. H. M.
Sinclair, Peter
"Somebody"
Waller. Miss Clillie L.
Walker. Miss Clivett M.
Winkler, Miss M. Lydia
Whittle. Maj D. W.
Wood, Mrs. A. W.
Wright, Rev. O. W.

CHURCHES AND SOCIETIES.

First Methodist Church S. S., Oak Park. From the Industrial School. From the Reformed Holland and Christian Reformed Churches, thro' Rev. J. I. Fles. From the Woman's Foreign Missionary Union of Friends.

### CONTRIBUTIONS TO THE CHICAGO HEBREW MISSION.

FROM JUNE 19TH TO SEPT. 16TH, 1896.

RECKIPT	RECEIPT.	RECEIPT.	RECEIPT.	RECEIPT.
NO. AMOUNT.	NO. : AMOUNT.	NO. AMOUNT.	NO. AMOUNT.	NO. AMOUNT.
2691 \$ 4.00	2718 \$ 1.00	2744\$ 15.00	2770 \$ 1.20	2796 \$ 2.00
2692 2.00	2719 5.00	2745	2771 10.00	2797
2698 5.11	2720	2746 1.77	2772	2798
2694 11.05	2721 3.00	2747	2773 1.25	2799 1.00
2695 2.00	2722	2748 10.00	2774 3.00	2800 1.50
2696 7.00	2723 2.00	2749	2775 15.00	2801
2697 2.50	2724 3.22	2750	2776	2802 2.50
2698 5.00	2725 5.00	2751	277750	2803 4.00
2699 5.00	2726 2 00	2752 10.00	2778	2804 1.00
2700 1.00	2727 2.50	2758 10.00	2779 5.00	2805 4.20
2701 1.00	2728 5.00	2754 1.00	2780 10.00	2806
2702 10.00	2729 3.00	2755 15.00	2781 1.00	2807 2.00
2703 1.68	2780 1.25	2756	2782 5.00	2808
2704 7.00	2731 5.00	2757 1.00	2783 100.00	2809 15.00
2705 15.00	2732	2758 25.00	2784	2810 1.00
2706	2733 1.00	2759 5.00	2785 1.00	2811 1.00
2707 52.50	2734	2760 2.00	2786 Cancelled	281295
2708 Cancelled	2735 1.88	2761 1.00	2787	2813
2709 5.00	2736 Cancelled	2762 68.67	2788 3.00	2814
2710 10.00	2737 6.25	2763 31.33	2789 5.00	2815 1.00
2711 75.00	2738	2764	2790 5.00	2816
2712 5.00	2739 1.00	2765	2791 1.25	2817 3.03
2713 2.00	2740 1.00	2766	2792 4.50	2818
2714 5.00	2741 1.00	2767 8.00	2793	281930
2715 2.00	2742 1.00	2768 10.00	2794 1.50	2820 7.75
2716 4.00	2743	2769 5.00	2795 5.00	2821
9717 98				

### QUARTERLY REPORT OF THE CHICAGO HEBREW MISSION.

FROM JUNE 19TH TO SEPT. 16TH, 1896.

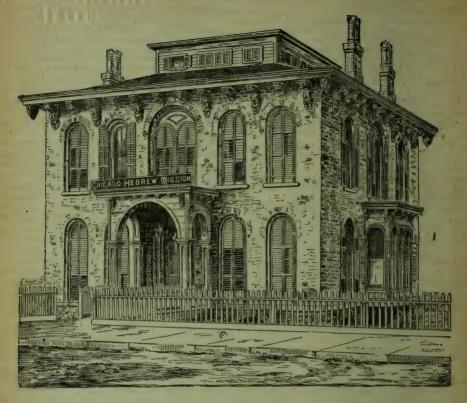
RECEIPTS.	Expenditures.
Cash on hand June 19, '96.       \$ 17.11         Contributions to General Fund       403.12         Contributions to Relief Fund       1.75         Contributions to the Tract Fund       1.77         Contributions to Industrial School       12.02         Contributions to Educational Classes       20.84         Contributions to Printing, Stationery, etc.       48         Contributions to Students Fund       185.00         Contributions to Conference       10.00         Contributions for Repairs       2.00         Contributions and Subscriptions to the JEWISH ERA       95.92         Advanced by Treasurer       202.24	Paid for Relief       \$ 2.50         Paid for Industrial School Expenses       12.02         Paid for Educational Classes       20.84         Paid for Printing, Stationery and Postage       5.91         Paid for Students' Fund Expenses       129.00         Paid for Mission House Expenses (including Household Expenses, Supplies for Workers, Coal and Gas)       342.35         Paid for Repairs       121.52         Paid for JEWISH ERA Expenses       100.16         Paid Treasurer for Advancements       146.34         Cash on hand       21.56
NEW CHAPEL FUND.	BUILDING FUND.
Loaned at 6 per cent	Balance due on Building\$1,750.00
I have carefully examined the accounts of the Treasurer of the Chicago Hebrew Mission and have found them correct.  E. M. Wherry, Auditor.  Sept. 22. '96.	Mrs. T. C. ROUNDS, TREASURER,

#### Form of Bequest to the Chicago Hebrew Mission.

MRS. T. C. ROUNDS, TREASURER, 22 Solon (Margaret) Street, Chicago, Ill.

in his presence and in the presence of each other. [Three witnesses.]

Sept. 22, '96.



# THE CHICAGO HEBREW MISSION

22 SOLON (MARGARET) St., CORNER WEST FOURTEENTH PLACE (TWO BLOCKS EAST OF BLUE ISLAND AVE.)

REV. J. W. MARCUSSON, SUPERINTENDENT.

מארנארעט סטריט, קארנער דענרי, 22 מארנארעט סטריט, קארנער דענרי,

יעדען שכת אום 3 אוהר נאכמי<mark>טאנ</mark> אויך יעדען זאננטאג אום 3 אוהר.

ררשה ליהורים



יעדען דיענסטאַג אום 4 אוחר נאַכמיטמאַג.

# CHICAGO HEBREW MISSION

22 Solon (Margaret) Street

PREACHING TO JEWS
Saturdays and Sundays, 3 P. M.
PRAYER MEETING
Fridays, 8 P. M. at the Mission
SEWING SCHOOL
Tuesday, 4 P. M. at Mission

Tuesday and Thursday night meetings especially for discussion.







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